BHAVARTHA DIPIKA
JNANESHWARI

Bhāvārtha Dīpikā

JNĀNESHWARĪ

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PREFACE

Sri Jnanadev or Jnaneshwar, Poet and Yogi, Jnani and Bhakta, was on this earth for about twenty years, nearly seven hundred years ago. His brief life was a divine event.

The Bhagavad Gita embodies the essence of the Vedic Religion within a short compass and in the most popular form. That glorious dialogue between Nara and Narayana, Arjuna and Sri Krishna, is aptly described as Jnanamaya Pradipa—the Light of Knowledge.

Jnaneshwar Maharaj had, at a very young age, a vision of that Light and he gave discourses on the Gita, which came to be known as Bhāvārtha Dīpika or Jnaneshwari, bringing to light the deeper meaning and hidden significance of the dialogue between the Blessed Lord and Arjuna.

This very original Commentary, long confined to Marathi and a few other Indian languages in translation, was made available for the first time to the world at large by Sri Ramchandra Keshav Bhagwat in a complete English translation, published in two volumes (1952, 1954).

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Some years ago when I called on Sri S. Duraiswami Aiyer of Sri Aurobindo Ashram, Pondicherry, I found him reading this book. He spoke highly of it but added, that being no longer available, it was worth reprinting. I noted down the name and address of the translator and wrote to him on my return to Madras. His son, Sri Bhaskar Ramchandra Bhagwat, replied offering his co-operation, and added with a touch of sadness that his father had passed away in 1956. I left it at that until Prof. S. Suryaprakash lent me his copy of the book when we touched upon the subject in our conversation. I am now happy to offer a new edition of this English Jnaneshwari encouraged by the response to the new imprint, SAMATA BOOKS, and the two publications, THE BHAGAVAD GITA with the Commentary of Sri Sankaracharya, and DAKSHINAMURTI STOTRA of Sri Sankaracharya.

I am grateful to Sri B. R. Bhagwat for his wholehearted co-operation and for readily granting the necessary permission for the reprint and helping me with his personal copies of the book. He also secured the illustrations that adorn this great work.

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While Sri R. K. Bhagwat's translation was originally in progress, the "Dnyaneshwari English Rendering Publishing Association" was formed with Prof. N. K. Bhagwat as Chairman, Sri B. R. Patwardhan, Sri W. T. Apte, Sri S. A. Apte and Sri J. R. Kinikar as members; Sri S. R. Gurjar and Sri B. R. Bhagwat as Joint Secretaries; and Sri G. M. Vaidya and Sri B. B. Mahabal as advisers. Volume I was published on Gita Jayanti, 27 November 1952, and Volume II on Gita Jayanti, 6 December 1954.

The Association acknowledged its gratitude to Dr. R.D. Ranade for his Foreword; to Prof. S. V. Pandit, Prof. V. V. Dixit and Sri V. D. Kulkarni for their editorial work, to Dr. S. K. Belvalkar for permission to use his English translation of the Gita and to Sri V. A. Patwardhan, Shrimant Rajasaheb of Jamkhandi and the Rajasaheb of Miraj (Senior), and others for their generous help.

Sri R. K. Bhagwat, the translator, explained in his introduction how he first came to know of Sri Jnaneshwar Maharaj from a booklet published in Madras. It is perhaps more than a coincidence that Sri Bhagwat's translation of Jnaneshwari, first published from Pune, is now being issued in a Second Edition from Madras.

*

* *

I thank Prof. K. R. Srinivasa Iyengar for his advice and suggestions and for his invaluable scholarly help at a critical time. I wish to place on record my gratitude to the management and staff of All India Press, Pondicherry, for their fine work. And I thank him, who wishes to remain unnoticed, who has been an intimate friend and a brother भ्राता सहोदरः for all that he has done for me and continues to do despite my failings.

My thanks are due to Sri B. R. Bhagwat, for the photograph of his father; to Sri Nana Maharaj Sakhare Math, Pune, for the photograph of the image by Sri. D. V. Talim, to Vijaya Art Studio, for the photograph of the Samadhi at Alandi, and to Prof N.S. Kullar, Nevase, for the photographs of the pillar and the Jnaneshwar Temple.

The title DNYANESHWARI of the earlier edition was in conformity with the Marathi spelling of the word. It has now been altered to JNANESHWARI conforming to the original Sanskrit spelling.

An important feature of this edition is the inclusion of the original verses of the Gita in Devanagari. The earlier numbering of every tenth OVI has been omitted. The number given in brackets, at the end of the last line of the English translation of the verses, indicates

the number of the OVI with which the Commentary on the verse or, group of verses, begins.

*

The Gita has been studied traditionally as a book of three parts each of six chapters. Sri Jnaneshwar Maharaj deals with the Gita as of two parts, the first, **Purvakhanda**, consisting of the first nine chapters, and the second part **Uttarakhanda**, consisting of the remaining nine chapters. This is novel but very meaningful. The reader may also find the commentary on VI. 12 and the following verses very much out of the ordinary and the yogic **Kriya** exemplified for the first time at such length.

The Gita may be said to begin, in a sense, with Arjuna's aspiration and surrender to Sri Krishna in a state of perplexity II. 7. The Blessed Lord imparts to Arjuna the Great Word of the Supreme Secret **Uttamam Rahasyam** XVIII.56. And the Gita concludes with Arjuna's declaration in this greatest self-knowledge: **Karishye Vachanam Tava** XVII.73. I shall fulfil your Word. May Jnaneshwari invoke the grace of the Divine and lead its readers to that Realization.

Velury Sadanand

GITA JAYANTI
10 December 1978

FOREWORD

I have great pleasure in writing this foreword to the translation of the Jnāneshwari by Diwan Bahadur R. K. Bhagwat. The translation was shown to me about three years ago, and since then it has passed through revision and re-writing, especially at the hands of my former student Prof. S. V. Pandit, M.A., Professor of Philosophy, Elphinstone College, Bombay, who has just retired. I may state that the labour spent upon the revision of the book by Prof. Pandit is very well deserved. The Jnāneshwari is one of the greatest of works, if not the greatest, in the whole of Marathi literature and especially spiritual literature. It may also be one of the greatest spiritual books in the world. It is unfortunate that a full English translation of this work was not available till now. Is it not a matter of great wonder that a Retired Deputy Collector like R. K. Bhagwat, who had spent his life in hard official work for about forty years, should immediately after his retirement apply himself to such a difficult task as the translation of the Jnāneshwari? He has told us how his mind was first attracted towards the Jnāneshwari about forty years ago, and later how he got an idea of translating it from a small booklet on the life of Jnāneshwar published in Madras. It is to the great credit of R. K. Bhagwat that he should have finished the work in such a short time as four years and eight months. Any one, who has had the experience of writing such a book, can know that the time is indeed too short for the completion of such a work. I give, therefore, hearty compliments to R. K. Bhagwat for finishing the work in such a short time. Of course, putting such a difficult work as the Jnāneshwari in a new garb, especially in the garb of a foreign language would be rewarded in course of time by happy comments and suggestions which may be offered by eminent critics. In any case the work will present to the English readers a novel commentary on the Bhagwat-Gita, which is altogether different from the general run of commentaries either in Sanskrit or in any other Indian language. We only wish that Diwan Bahadur's efforts in the service of the Jnāneshwari would be rewarded by his getting an insight into the teaching of the great Saint, what he stood for, what his spiritual ideal was, and how it was to be accomplished. It is not only to the English speaking people, wherever they may be, that the book might make an appeal, but also to all those who take interest in English expositions in the

various parts of India, and these latter may well compare the book to the great works on spiritual literature in their own language. Finally, I have to thank Diwan Bahadur R. K. Bhagwat heartily, not merely for writing the book, but also for arranging that it sees the light of day. His patience and labour are beyond all praise.

Camp Nimbal R. S.
(Dist. Bijapur)
9th November, 1952

R. D. Ranade
(M. A., D. Litt.)
(Emeritus Professor of Philosophy, and
some time Vice-Chancellor of the
Allahabad University.)

INTRODUCTION

It is a matter of supreme gratification to me that the service, I was inspired to render at the feet of Shrī Jnāneshwar Mahārāj-the very God of knowledge,—in the form of an attempt at rendering into English his unique and invaluable composition, the Bhāvārtha-Dīpikā (the lamp, illuminating the import of the Gītā Teachings), has, by his own grace, reached the stage of completion. All homage to (the sacred memory of) that Great Preceptor-the greatest of the Great. Some of my friends, who knew of my attempt and had seen some of my notes, suggested to me that it would only be in the fitness of things, were I to place on record, how I got the inspiration to undertake this work. I, therefore, simply carry out that suggestion in the following lines, since I see nothing unreasonable in it.

My first acquaintance with the A. B. Cs. of Jnāneshwarī

The first time I heard of Jnāneshwarī was about the year 1895 A. D., when I was a student attending a Secondary School. I had taken Marāthi as my second language and in connection with that subject, we were coached up in our School in some selections from Jnāneshwarī (Chapter XII, verses 144 onwards, commencing with "One who never bears any hatred for any living being etc."). contained in 'Navanīt' (i.e., butter in the form of selections from Marāthi poets.) About ten years later, I happened to be working in a touring District Office, where I had, as my brother employee, a venerable looking old gentleman, a great admirer of Jnāneshwari (later on known in Mahārāshtra as 'Govind-suta'). He used to read regularly every evening, before retiring to rest, some portion of Jnāneshwarī. I sometimes used to be his hearer at such readings. This is how I first became acquainted with Jnāneshwarī and how I began to feel a regard for it. In future years of my service-life I could hardly get any leisure to attend to such things: yet, off and on, I used to read some literature on religious matters.

How I conceived the idea of rendering Jnāneshwarī into English

Messrs. G.A.Natesan & Co., of Madras published a series of the life-sketches of Indian Saints and other great souls. While going over the pages of the life-sketch of Shrī Jnāneshwar of this series, I found a reference made in it to Jnāneshwarī, with a footnote as under by the author:

"Jnāneshwarī is not, though it deserves to be translated into English, so translated, etc. etc."

This note caught my imagination and I wondered as to why I should not try at it, if and when I found leisure. I could not, however, seriously think about it while in active service. When I was about to retire, the question arose before me as to how I should utilize my leisure after retirement, and then I was put in mind of my former idea of attempting a translation into English of Jnāneshwarī, and I began seriously to think about it when I actually retired.

How I started the work

When I actually collected the material and was about to start with the work, I began to feel how far I was qualified to undertake it, quite a layman as I was. Frankly speaking, I was not quite a religiously-inclined person, nor do I belong to any particular school of religious thought. Besides, I have had not the benefit of any higher collegiate education, nor had I secured any literary attainments through any other means. I thus began to feel quite diffident in regard to my capacity to undertake a work, which involved this background as also such literary abilities. But there arose in me an inner urge and I thought that there was positively nothing wrong in making an attempt in that direction. At the most, I might have to abandon the attempt, should I, in course of time, find myself quite unequal to it. Even Shri Jnāneshwar Mahāraj—the very God incarnate of knowledge—expressed a sort of diffidence while starting the work of composing Jnāneshwarī, as will be seen from the following verses:

"... I have committed one more fault and it is of venturing to make clear the meaning of Gītā ... I have, of my own accord, made myself overbold, without weighing in my mind how difficult it is to carry this work to its successful completion. Could there stand any comparison between the brilliance of the Sun and that of the glow-worm! or that I, an ignorant person should embark upon the doing of such a thing is like a lapwing attempting to empty the ocean with its beak. ... How could such an insignificant, a diminutive, and a very dull being as myself, compare before such a vast and limitless task, wherein even the Vedas lost themselves completely, etc. etc." (Jnāneshwarī, Chapter I, Verses 65-78).

I repeated the same thing to myself in regard to the work, I was venturing to undertake, the only difference being that Shrī Jnāneshwar

Mahārāj said as above out of *sheer modesty*, while, in the case of an insignificant person like myself, it painted me as I was. However I entered upon the venture and made an actual start in April 1943.

The progress and completion of the work

As I started the work, someone remarked that mine would merely be a duplication of work, since Jnāneshwarī was already rendered into English by Professor Manu Subedar, B. A., B. Sc. (Lond.), Bar-at-law, the well-known Economist of Bombay. In order to make myself certain on this point, I secured a copy of "Gīta explained by Jnāneshwar Maharaj", edited by Prof. Subedar and went through it. I found it to be unquestionably a specimen of brilliant scholarship. It was not, however, a regular translation, stanza by stanza, of Jnāneshwarī, the thing chiefly aimed at by me, but appeared a condensation more or less of the Marathi version by Pandit Moghe of Sion, Bombay.

I did not thus think that mine would be a duplication of work and so I resumed my work. I started my work with the help of the versified Marathi version by the late Pandit Govind Ramchandra Moghe of Sion, Bombay. It took me over two years and a half to complete the translation work with the help of that version. About that time, however, I happened to see another Marathi version of Jnāneshwarī by the late Shri. Balkrishna Anant Bhide; and when I began just to compare the translation I made with that version, I found great divergence between the two. Then I began to compare Shri. Moghe's version, with that of Shri. Bhide, and found great divergence between these two. It seemed to me that Shri. Moghe's version, which was in a versified form, was not strictly literal, but was, more or less, a free version, while that of Shri. Bhide was strictly literal, as far as this became possible to be done. At this I found myself in a fix. I had thus to entirely revise the work already done and to have altogether a fresh copy made of the revised version. Simultaneously with this revision work, I thought of having the revised portions typed in order to make available a couple of extra copies. Luckily, as I was on the look out for some one who could help me in this direction, I met a young graduate, who had some liking for the subject matter contained in the Jnāneshwarī and he volunteered to do this typing work as a labour of love during his leisure hours. Thus the work of revision, as also of typing went on hand in hand and both these were completed in the month of December 1947. It thus took for me four years and eight months from the very start to complete the translation.

THE OUTCOME

I cannot say anything as regards the rendering itself. I am, however, painfully aware that it is by no means perfect and such as it should be. It is bound to contain many flaws and drawbacks. It is, in fact, simply an attempt at rendering and not a perfect rendering. It has neither any style nor rhythm nor grace in point of language, nor has it got much value from a literary point of view. It is after all some "crude material" that might be useful for any one, who might, later on, at some distant date, think of utilizing it for turning out an authenticated and an authoritative English version of Jnāneshwarī. Personally, I have no desire to proceed further in this matter. But, in my opinion, some sort of crudeness is bound to be there in any rendering, if it is to claim as being faithful to the original and to bear identity with the order, arrangement, and set-up of the original composition. To take an example, the expression "in that way", or "similarly" has occurred almost in every alternate verse in this rendering and that became inevitable to maintain integrity of the original in its rendering. No further apology, I believe, is needed. The present attempt at rendering, however, made it imperative on me to do critical reading of Jnāneshwarī to be able to proceed with the work. I would not otherwise have taken the trouble of doing so, and in this, I feel I am amply rewarded for any labour that may have been involved in this work, since my role in this affair is that of "one eager to know (जिज्ञासु)", the third class of doers, as mentioned in stanza 16 of Chapter VII of Shrī Bhagavad-gītā.

ACKNOWLEDGEMENTS

I cannot conclude this narration without giving expression to the sense of my deep gratitude towards Rao Bahadur G. M. Vaidya, M. B. E., retired Controller of Military Accounts. It was his good fortune to come in contact with the late Shri Keshavrao Mahārāj Deshmukh, B. A., of established reputation as an authority on Jnāneshwarī in Poona and through his good offices R. B. Vaidya has been handling Jnāneshwarī for some time past. I got R. B. Vaidya's most valuable guidance during the revision and typing of my rendering of the Jnāneshwarī into English. I also owe a debt of gratitude to my young friend Mr. S. R. Gurjar, B. A., who, out of great regard for Jnāneshwarī, voluntarily and most cheerfully did the typing (work) purely as a labour of love.

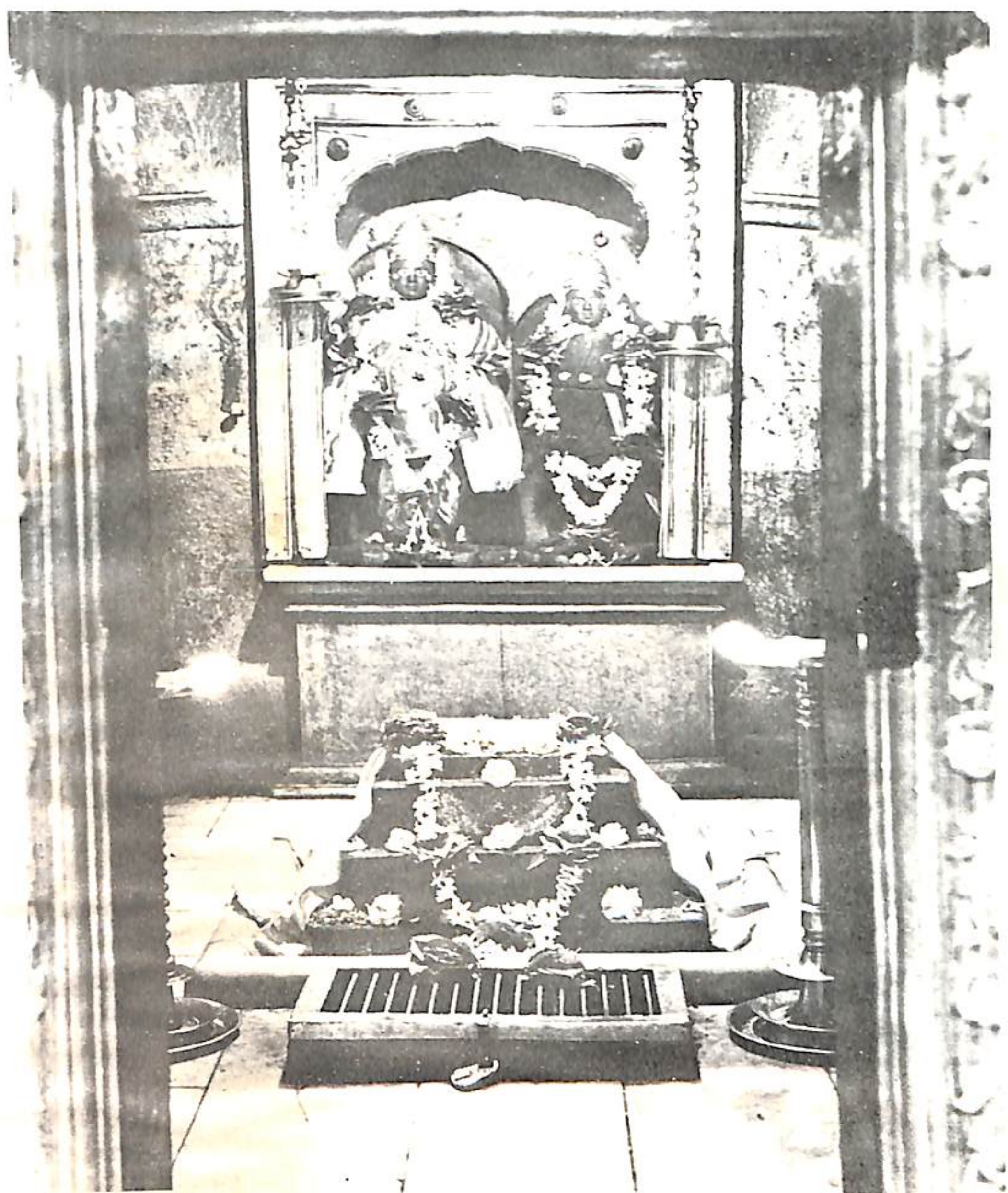
I have made free use of the following publications:

1. Marāthi version of Jnāneshwarī, by Pandit G. R. Moghe.
2. Similar version, by Shri. Balkrishna Anant Bhide, B. A.
3. English translation of Bhagawadgītā by Dr. S. K. Belwalkar. M. A., ph. D.

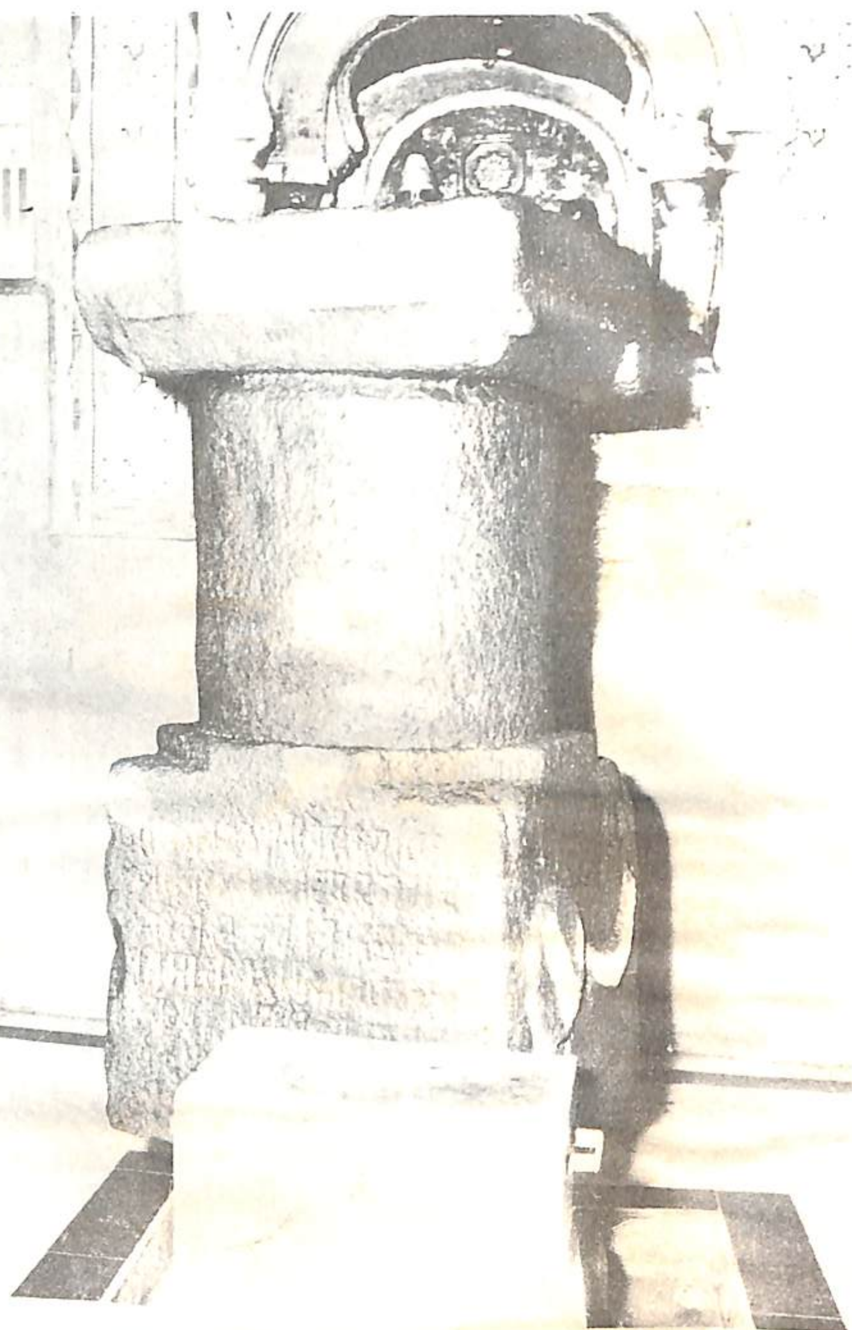
and I feel sincerely grateful for the valuable and great help I received from these and other Reference Books.

555/2, Shivaji Nagar,
Poona 5.
31st December, 1947.

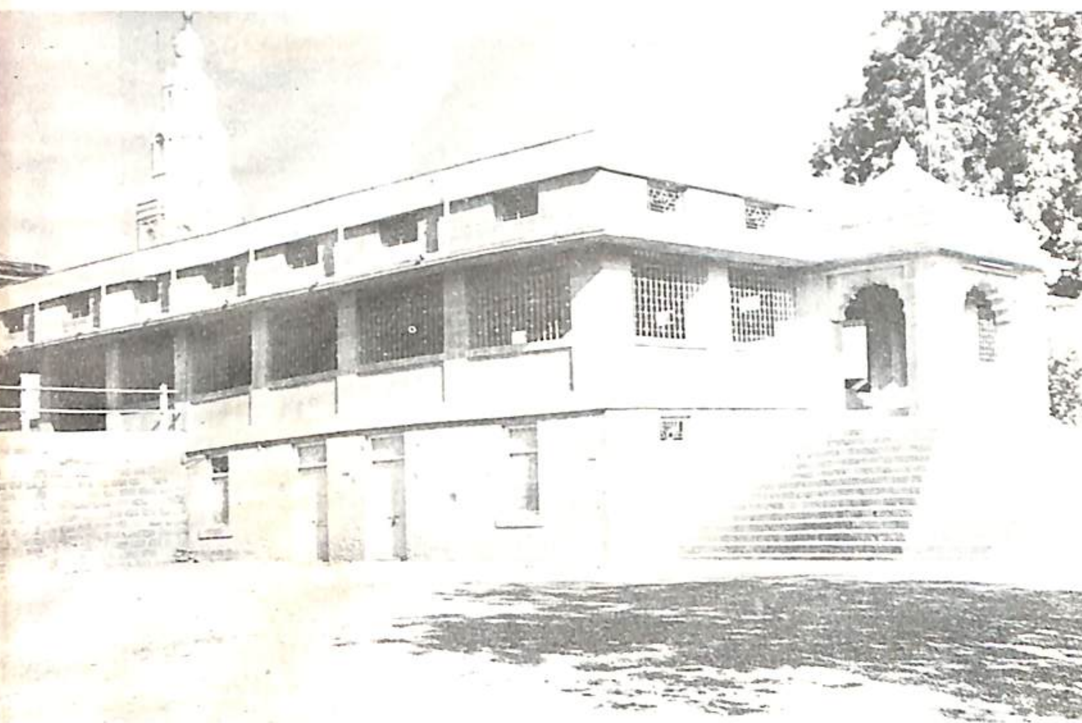
R. K. BHAGWAT.



Samadhi of Sri Jnanadev at Alandi



Pillar Commemorating the spot in Newase
at which Jnaneshwari was written



Sri Jnaneshwar Temple at Newase

already felt at his separation from Gangā, Shantanu thought of taking Satyavatī in marriage to mitigate his grief and loneliness, and he approached the girl's father with the marriage proposal. Satyavatī's father showed himself in favour of the proposal, but stipulated that the son that might be born to Satyavatī as the result of their marriage, should exclusively be the heir-apparent. King Shantanu could not agree to this condition on account of his strong affection for Devavṛata, nor could his love for Satyavatī get in any way diminished, the result being that his health began to get deteriorated. Devavṛata came to know of this, and he did not like that he should himself be the cause of the suffering of his father. He, approached Satyavatī's father on his own, and after discussing the matter with him took the double vow that he would renounce all his claim to the throne, and he would also remain for ever a bachelor to preclude the possibility of any trouble ever arising in the future from his progeny. Satyavatī's father thereon agreed to Satyavatī's proposed marriage with Shantanu, which took place in due course. The Gods in the Heaven expressed their high appreciation of the sacrifice made by Devavṛata, and bestowed on him the title of 'Bhīshma,' on account of his dreadful vow. He was known thus thereafter.

King Shantanu had two sons born of Satyavatī, Chitrāngada and Vichitravīrya. The King died a little later and Bhīshma installed the elder son Chitrāngada on the throne. Chitrāngada, however, died soon after in a battle, and Vichitravirya succeeded him. He married the two daughters of King Kāshirāj, Ambikā and Ambālikā. Vichitravīrya, however, soon died without any issue.

Satyavatī was greatly distressed at these tragic happenings. Bhīshma, her husband's son from Gangā had already taken a vow to remain a bachelor permanently, while both her sons died without leaving any heir to the throne. There were left only the two childless young widows Ambikā and Ambālikā. Satyavatī therefore laid before Bhishma alternate proposals viz. (a) that he (Bhīshma) should either himself occupy the throne and get himself married, or (b) in the alternative should practice 'Niyoga'* on the widows of Vichitravirya and beget sons in order to prevent Bharata Dynasty from becoming extinct. Bhīshma replied that he would never break his vow once taken. He, pointed out however that there was a mandate in the Scriptures that the Kshatriyas should beget sons through learned

* 'Niyoga'—A practice prevalent in ancient times, which permitted a childless widow to have intercourse with the brother or a near kinsman of her deceased husband to raise up issue to him, the son so born being called Kshetraja (क्षेत्रज).

and austere Brahmins. This put Satyavatī in mind of having got a son named Vyāsa from Sage Parāshar while in her virgin state at her father's, and she told this to Bhīshma: they both agreed to make use of Vyāsa for the purpose. Satyavatī recalled Vyāsa to her mind and he stood before her. Satyavatī related to him the purpose for which he was called, and he promised to act in the way suggested, provided the two ladies concerned would agree to have him with his ugly appearance and apparel, and also the foul smell emanating from his person. Satyavatī consulted both her daughters-in-law and they with great reluctance agreed to the proposal. The elder one Ambikā remained waiting for Vyāsa, and when he actually came she saw his appearance with overgrown hair, reddish colour of his matted hair and red eyes etc., and she got frightened and closed her eyes and did not re-open them so long as Vyāsa was with her. This resulted in Ambikā giving birth to a blind son, who was later on known as Dhṛitarāshtra. With a view to have a son, good and complete in all respects, in the royal dynasty Satyavatī again called Vyāsa and requested him to repeat his 'Niyoga' process on the younger daughter-in-law Ambālikā and he agreed. When Ambālikā saw him, she too got frightened and turned white. Vyāsa perceived this and said that the son that would be born to her in such a state would be pale and this turned out to be true. This son was later on called 'Pandu' (colourless). Satyavatī again requested her elder daughter-in-law to receive Vyāsa once more, but she could not gather courage sufficient to face Vyāsa once more, and she instead of going through the ordeal herself, deputed her maid-servant duly bedecked with ornaments etc. to receive Vyāsa. The maid received Vyāsa with very high regard, not minding his external appearance. Vyāsa told her that she would be blessed with a son who would be highly talented and religious-minded and would also be a great devotee of God. The son born to this maid was named 'Vidura'.

Bhīshma brought up the three sons Dhritarāshtra, Pandu, and Vidura with great care and made them well-versed in Vedic studies, archery, and the use of other arms and weapons. Pandu became specially expert in archery, blind Dhritarāshtra became very strong bodily, while Vidura made a mark in intellectual feats. Bhīshma installed Pandu on the throne, since it did not seem proper to him to instal either Dhritarāshtra or Vidura, the former being born blind and the latter being born of a maid servant. All the three sons were duly married. Dhritarashtra's wife was named Gāndhāri; Pandu married two ladies named Prithā (Kuntī) and the other Mādri;

while Vidura married the daughter of a king named Devaka. Pandu acquired vast riches through his valour and dedicated them all, with the consent of his elder brother Dhritarāshtra, to Bhīshma and Satyavatī and his two mothers Ambikā and Ambālikā. He then went for hunting in the forests on the southern slopes of the Himalayas. While hunting one day, Pandu missed his aim and hit with his arrow a sage and his wife both of whom had assumed the forms of deer and were enjoying each other's company. Before they died, however, the couple inflicted a curse on Pandu that he too would meet his death while in the enjoyment of his wife. Pandu felt extremely miserable at this happening and also at the curse, and began to observe devout austerity along with his wives in propitiation. As it was considered improper to die childless, Pandu broached the subject to his wife Kuntī, and suggested that she should beget progeny by taking resort to 'Niyoga.' Kuntī however observed that while at her father's home in her virginity, she had secured a boon-a hymn from sage Dūrvāsa, the recital of which gave her the power of attracting towards herself any God of her choice for begetting progeny. She added that she would avail herself of that power (instead of taking resort to "Niyoga"). This she did and she had three sons Dharma from Yamadharma, Bhīma from Vāyu and Arjuna from Indra respectively. The younger wife Mādri followed the same course with the help of Kuntī, the consent of Pandu, and she had two sons named Nakula and Sahadeva from the two Ashvinis. Thus Pandu secured in all five sons, who became known as Pāndavas, while Dhritarāshtra and his wife Gāndhāri got a progeny of 100 sons and one daughter, the sons being known as Kauravas.

No one can fight against fate and this proved too true in the case of Pandu. Even while in the full recollection of the dagger in the form of the curse hanging over his head, he, on one occasion, became extremely passion-stricken and in spite of strong protestation on the part of Mādri, began having sexual intercourse with her, with the result that he suddenly collapsed and met his death. Mādri entrusted her two sons to the fond care of Kuntī, and as a true Satee immolated hereself on the pyre of her husband Pandu. Kuntī was then taken with the five sons to Hastināpura by the sages where Bhīshma brought them up along with the Kauravas. Bhīshma got both the Kauravas and the Pāndavs well-educated all-round. They were given special training in archery under Dronāchārya. Dronāchārya noticing the special aptitude of Bhīma and Arjuna, specially initiated them in the mysteries and secrets of the art of archery. The superiority in the

art of archery on the part of Bhīma and Arjuna sowed the first seed of jealousy in the minds of the Kauravas against the Pāndavas. The latter being virtuous became favourite with the elders and this led to increased bitterness of feelings against them on the part of Kauravas. The Kauravas entertained the fear that they would have to part with the entire kingdom, or at least half of it, in favour of the Pāndavas, should they happen to make such a claim. Shakunī, the wily maternal-uncle of the Kauravas, fostered this fear in their minds, and he advised them to plan the total destruction of Pāndavas. Attempts were accordingly made to bring about this result in various ways, such as by poisoning Bhīma, setting fire to Pāndavas' dwelling, and also by drowning Bhīma; but they all proved abortive. The Pāndavas, on the other hand, acquired unlimited riches and this made the Kauravas feel greater jealously for the Pāndavas. The Kauravas, as the last resort stooped to a device, common in those times, of tempting Dharmarāja—the eldest of the Pāndavas—to a game of (loaded) dice, with the wicked motive of robbing him, through gambling, of all he possessed. Dharma fell an easy victim to the temptation, and the game started. Dharma getting intoxicated as the game advanced, went on laying stakes after stakes and losing heavily each time. Ultimately he lost everything leaving nothing that he could call his own and stake. The Kauravas most cunningly hinted that there was still left Draupadī—the common wife of the Pāndavas who could be put as a stake. As ill luck would have it, in the heat of the moment, Dharma took up that hint and staked Draupadī, as practically the last stake. That stake too Dharma lost, and Draupadī became the property of the successful Kauravas. Taking advantage of that position, the Kauravas by way of wreaking bitter vengeance on Pāndavas, went to the length of forcibly dragging Draupadī against her will to the court-hall, and insulting her there in the open court. Ultimately, the Kauravas stipulated that the Pāndavas by way of expiation (of the sin) of losing all the stakes, should go into exile for a period of twelve years, and should further remain incognito for a period of one year. The Pāndavas accordingly went into exile accompanied by Draupadi.

Ater suffering all sorts of possible hardships and with the termination of the period of thirteen years made up of exile and living incognito, the Pāndavas returned to Hastināpura, and, they claimed their half-share in the kingdom. The Kauravas who were from the beginning against recognizing any such claim, refused point-blank to give any share of the kingdom to the Pāndavas. The eldest brother

Dharmaraja suggested a compromise with a view to preventing a quarrel, that the Pāndavas should be given at least five towns and villages and they would rest content with that. Bhīshma, Drona and Vidura had all tried their utmost to induce the Kauravas and their maternal uncle Shakunī (the arch instigator) to agree to the compromise but to no purpose. Even the blind Dhritarāshtra wished in his heart of hearts, that justice should be done to the Pāndavas, but he was helpless since his eldest son Duryodhana and his brothers refused to hear any such proposal. Even Lord Krishna (the eighth incarnation of God Vishnu in that era) went to mediate, but he too was not successful. All efforts at a compromise, having proved unavailing, Dharmarāja, the eldest of the Pāndavas at last gave his consent to have resort to warfare on which the other Pandavas were so very keen and insistent. The Kauravas were prepared to face the ordeal of a war, and so both the parties prepared themselves. The Kauravas collected an army of eleven Akshouhinis, while the Pāndavas collected an army of seven Akshouhinis—in all an army amounting to eighteen Akshouhinis* was collected on both sides.

Both the armies stood face to face on the battle field of Kurukshetra (near modern Delhi). Just as the fighting was about to begin, King Dhritarāshtra expressed his longing to know the progress of the war as it took place. Being himself blind he could not view personally what actually took place on the battle-field. Sage Vyāsa, therefore, deputed Samjaya—an expert, originally engaged for horse-testing, duly endowed with a divine vision, which enabled him to view clearly from any spot of safety he might select to watch from, to remain with Dhritarāshtra, and narrate to him the progress of war as he could actually see it taking place.

During the war, Lord Krishna became the charioteer of Arjuna. Arjuna wished to see for himself, before the fighting actully commenced, who had collected on the battle-field on both the sides to take part in the fighting. He, therefore, asked Lord Krishna to take the chariot to a position midway between the two armies, which Lord Krishna did. As he saw all around, Arjuna perceived his grandfathers, uncles, brethren, friends, nephews, sons, preceptors and kinsmen-in fact all his kith and kin collected there to take part in the warfare, and a feeling of a dolour at what he saw, came over his mind. It was rather strange that Arjuna who had already known

* One Akshouhinī (अक्षौहिणी) means an army of 218700, made up of elephants, *chariots*, horses and infantry.

from the beginning who were getting together to take part in the warfare, and who was himself so eager for the destruction of the Kauravas whom he hated so much for all the injustice they had done to the Pāndavas, should, at the very eleventh hour, feel nervous. Not only that, he began even to argue with Lord Krishna on the utter impropriety of conducting a warfare against his own kith and kin, and further to tender his own advice to him. Seeing this attitude on the part of Arjuna, Lord Krishna got puzzled and began to deprecate him for what he called his turbid mood. Arjuna had implicit faith in Lord Krishna and he surrendered himself completely to him and begged him to tell him for certain what was better for him (whether to fight or not to fight) in the circumstances in which he was placed, as he had become incapable of judging for himself on account of his dolorous state. Hearing Arjuna's appeal Lord Krishna preached the right course for him to follow.

The advice then given by Lord Krishna to Arjuna, is contained in that portion of the great Epic Mahābhārata composed by sage Vyāsa which is called Bhagavadgītā comprising 18 chapters with 700 stanzas. That discourse is in the form of a dialogue between Lord Krishna and Arjuna, at the conclusion of which Lord Krishna enquired of Arjuna if his ignorance-grounded misconception has been dispelled. To this query Arjuna gave the following answer:

"Dispelled is mine dilusion; regained by me
"through THY favour is the memory (consciousness
"of my real nature) Oh Achyut! I stand here firm
"and freed of doubt, and will do Thy bidding".

Shri Jnānadev Mahārāj composed in Marāthi in a versified form an illuminating commentary on 'Bhagavadgītā' which was originally in Sanskrit, and gave it the name 'Bhāvārtha-dīpikā,' the lamp illumining the import of the Teachings of the Gīta, otherwise known as 'Jnāneshwarī.'

SRĪ JNĀNADEV

A SHORT LIFE SKETCH

There lived in the village of Apegaon, near Paithan, on the bank of the river Godavari, one Govindpant Kulkarni. He had a son by name Vithalpant, the father of Sri Jnanadev. Vithalpant developed in his early age a tendency towards the study of the Vedas and other Scriptures, and became a great devotee of God. He felt no interest in the day-to-day worldly affairs, while his mind got attracted towards the visiting of places of holy waters and other sacred places, association with devotees, and the rendering of service to God. He left his parental home in his teens and in the course of his visits to holy places he came to Ālandi near Poona. During his visit to Ālandi, Vithalpant attracted the attention of one Sidhopant of Ālandi, who had a marriageable daughter. Sidhopant opened the subject to Vithalpant, offering him his daughter in marriage. The latter did not however readily assent to the proposal, but later on agreed to it, having had a dream-vision, giving him a mandate to accept the girl in marriage. Vithalpant took this as a divine mandate and soon married Sidhopant's daughter and started his family life.

Although leading the family life, Vithalpant felt no charm for it and began to feel a sort of repentance for getting thus entangled. His wife Rukminibai, who was a most devoted wife, found it rather difficult to keep her husband attached to her. Vithalpant was always engaged in God-worship, feeling quite apathetic over family affairs; visiting holy places became a sort of hobby with him. After staying at Ālandi for some days he once accompanied Sidhopant's family members on pilgrimage to Pandharpur, where he felt his stay to be full of bliss. From there he went to his parents at Apegaon along with his wife. It was, however, not given to his parents to enjoy the happy association of their son and daughter-in-law for a long time, since they soon left this world, making Vithalpant the head of the family. His ascetic tendency, however, went on increasing day by day, and it became a question of grave anxiety to his wife,-how to run the day to day family affairs. Sidhopant learnt at Ālandi this state of things, and he went to Apegaon and brought his daughter and son-in-law to Ālandi. This change of station however did not bring about any change in Vithalpant's ascetic tendencies, which went on ever increasing. The absence of progeny further strengthened

these tendencies; and on the plea of going out to the river for a bath, Vithalpant one day left the house and went straight to Benares, where keeping his antecendents quite secret, he accepted the discipleship of one Swāmi Rāmānanda and became himself a Sanyāsin (an ascetic).

The desertion by her husband made Rukminībai very miserable, and she felt greatly mortified even to appear openly in society. The uncertain state of the whereabouts of her husband, as also her own future, made her life very burdensome. At last she took to an austere life, passing her days ever thinking of her absent husband, rendering service to God Sidheshwar, and perambulating the Ashwattha tree, taking meals once in 24 hours. As Rukminibai was passing her days in this way, Rāmānanda, the Preceptor of Vithalpant, who was on pilgrimage to Rameshwar, quite accidentally came to Ālandi and put up in a Māruti temple. As Rukminibai in her daily rounds of visits to temples went to the Maruti temple one evening, she saw an ascetic sitting there, and in normal course she bowed down at his feet. The Swāmi seeing a 'Savāshna' (सवाष्ण-a lady with a red turmeric mark on her forehead in token of her having a living husband) bowing to him, gave her a benediction quite in normal course using the words "Be ye the mother of a son". The utter improbability of the Swāmi's benediction coming to pass, on account of the ignorance of the whereabouts of her husband, first made Rukminībāi to smile rather amusingly; and then she soon became grief-stricken, and her eyes got flooded with tears. The Swāmi observed this state of Rukminībai's feelings, and made pointed inquiries in the matter. When he learned the particulars about her husband from Rukminibai, it occurred to him, and he soon felt certain within himself that his newly-initiated disciple 'Chaitanyāshram' was none else but the runaway husband of Rukminībai. Since however the disciple was not with him in his pilgrimage, Rāmānanda returned direct to Benares and severely reprimanded his new disciple. The latter confessed his guilt, finding himself completely exposed. One deserting his issueless wife, without her consent, and taking to renunciation, as also the one admitting him into such a fold, were both equally guilty and with the object of absolving both from such a sin, Rāmānand ordered Vithal Chaitanya to return to Ālandi and re-enter family life. The latter, who had got all dejected, obeyed this mandate, and re-converted himself into a family man. The separation of the couple thus terminated and both lived together. But there began to be heard the rumblings of the approaching social storm. It was an unheard of thing that an ascetic should revert to family life; and as the present instance of it was likely

to bring an odium on both the classes, the Brahmins of Ālandi put a strong social boycott on Vithalpant and his wife. He felt very ill at heart at this treatment; but he had to put up with it being utterly helpless in the matter. In such a boycotted state Vithalpant passed his life in reading, in spritual meditation, and in the worship of God and maintained his composure. Rukminībai remained pleased (in the satisfaction of) being restored to the association of her husband and being thus able to render him service. There was no issue for about twelve years. Later, as a result of living together on the part of the couple, there commenced the natural process of procreation, and the birth of children became a source of added worry to both. The couple got in all four issues, three sons and one daughter, at intervals of about a couple of years. The eldest son, Nivrittināth, was born in Sake 1195, the next, Jnānadev in Shake 1197, the third, named Sopān in Shake 1199, while the fourth and the last, a daughter named Muktābai was born in Sake 1201. (A. D. 1273, 1275, 1277, 1279 respectively). Vithalpant mentally felt worried in regard to the future of these children, all of whom were specimens of the brightest intellect. Being a man of means, Vithalpant however found no difficulty in educating his children in the best way then possible.

When, however, the eldest Nivrittināth reached the age of seven years, the age of thread ceremony for a boy — initiation as a Brahmin without which the status of a Brahmin could not be secured,—Vithalpant became very nervous, feeling quite helpless and begged of the Ālandi Brahmins to restore him to his original status of life as a Brahmin, — making him eligible to sit in the same row at meals along with other Brahmins. But none paid any heed to his request.

In such a dispirited state, Vithalpant went to Triambakeshwar with his family for performing certain religious ceremonies and works in propitiation of God (अनुष्ठान). Once, during their stay there, as all the family members got out for the purpose of circumambulation of the deity, they sighted a tiger taking leaps towards them. They all got terribly frightened at this danger to their lives, and in self-protection, they all ran about in whatever direction they could, and thus got scattered and separated from one another. In such a confused state Nivrittināth lost his way and rushed into a cave in the Anjani Mountains. That cave happened to be inhabited by the revered preceptor Gahinīnāth of the traditional Nāth Sect. Gahininālh's mind got attracted towards Nivrittināth as soon as he saw him, and not minding his tender age, he initiated Nivrittināth into the mysteries of his (Yogins') School. He then prescribed to him the group of words

'Rām Krishna Hari' as a hymn, to be chanted constantly, and issued to him a mandate to go and spread out, all over the world, the worship of Lord Krishna. Thus Nivrittināth got initiated by his preceptor at the tender age of 7 and he became fully equipped to undertake the mission of world-salvation.

As all the four children grew in age they acquired spiritual as also other general knowledge, and became the very authorities in all branches of learning. But being the children of a Sanyasin they were denied the privileges of Brahmins, not having been allowed to go through the thread ceremony; and this fact made Vithalpant very miserable. He first went to Apegaon (near Paithan), his native place, with all his family, and from there he went to Paithan to stay with his maternal uncle who lived there. He told his uncle that he had gone there to secure a letter of purification (शुद्धिपत्र) from the Brahmins of Paithan. The latter however told Vithalpant plainly that self-immolation was the only penance for the expiation of his sins. At the persuasion of Vithalpant's maternal uncle, however, a conference of the Paithan Brahmins was called wherein the whole question of Vithalpant's purification was discussed. In that conference Shri Jnānadev (as described in Chapter XXIV entitled "Jnānalilāmrita' of an old and rare work called 'Sahyādri Khanda), exhibited the glory of his miraculous divine powers by getting hold of a passing he-buffalo and making him actually recite some stanzas from the sacred Vedas. This miracle struck awe in the minds of the Paithan Brahmins and convinced them that the Sanyasin's children were no ordinary human beings, but had something superhuman in them. They changed their original obstinate attitude and issued a letter of purification with an open mind to Vithalpant. Having succeeded in his mission to Paithan, Vithalpant started on his return journey. When he met his old preceptor Rāmānanda, who said, he came there from Ālandi where he had first gone. Rāmānanda came to know of what had happened at Paithan, and of the securing by Vithalpant of a letter of purification. At his advice Vithalpant left his children to take care of themselves, and went with his wife Rukminībai to Prayāg (present Allahabad) where they both put an end to their lives by plunging (drowning) themselves in the sacred Ganges. This "Shuddhipatra" (letter of purification) was secured in the year Shake 1209 (1287 A.D.) After the departure of their parents, Nivritti, his brothers and sister shifted to Newāsā, town in the Ahmednagar district, situated on both the banks of the river Pravarā. Jnānadev composed his 'Bhāvartha-dīpikā', Jnāneshwarī, in the temple of Mhālsā (Mahālayā) on the

Southern bank of the river. The work was completed in the year Saka 1212 (1290 A.D.). It seems obvious from the references in his work that Jnāndev had got initiated in the mysteries of the Yoga study through his brother and preceptor Nivrittināth, before composing the work and that he had become an expert in it. He could, however, perceive that both the paths of Yoga and Knowledge were beyond the capacity of ordinary human beings, with average capacity, and he opened out the comparatively easier path of Devotion as leading to Deliverance. The path of devotion preached by Jnāndev was of *devotion-cum-knowledge*. Although Jnāndev was mainly a follower of the Path of Yoga, he was also a follower of the Path of Devotion and also a 'Vaishṇava', a follower of the four-fold caste system. With all this, it seems strange that absolutely no reference was made to God Vithobā of Pandharpur in the whole of Bhāvārthadīpikā, although there is an indirect reference to that God (vide verses 214-218 of Chapter XII of the work) in that, Lord Krishna says that he holds on his head God Shankar, his great devotee. This obviously refers to the fact of (the idol of) Shri God Vithobā of Pandharpur having on his head the *Pindi* (*lingam* of Shiva)—a form to be seen nowhere else. The omission of the mention of God Vithobā of Pandharpur in Jnāneshwarī is explained by some, suggesting that Jnāndev had not, before he composed Jnāneshwarī, personally visited Pandharpur, and had not viewed the glory of the God there. It seems that side by side with the composing of Jnāneshwarī, Jnāndev used to preach to Nivrittināth and other saints the portions already composed. It is suggested that Saint Nāmdev formed one of the audience at such preachings. These meetings afforded opportunities both to Jnāndev as also to Nāmdev of coming in closer contact with, and appreciating the merits of each other. Subsequently both of them became quite intimate associates. The composition of Jnāneshwarī was completed in Sake 1212 viz. when Jnāndev was only 15 years of age. It seems that through his association with Nāmdev, Jnandev got admitted into the Vārkarī sect of devotees, the leadership of which also soon devolved on him. Jnāndev later on composed other versified works, known as 'Amritānubhava', "Changdev Pāsashti," as also other poems consisting of Haripāth and other 'Abhangas and Padas' for the benefit of the Vārkarī sect. Later on, Jnāndev undertook a long pilgrimage to far off places in Northern India in the company of Namdev. In the course of his pilgrimage Jnāndev spread out far and wide, even in distant provinces like the Punjab, tenets of the Varnāshram School. Jnāndev and his friends returned from this pilgrimage to Ālandi

and on the dark thirteenth day of the month of Kārtika of Saka 1218, he (at Alandi), entered into his last spiritual meditation preparatory to getting buried alive (Samādhi) in the presence of his brothers, sister and other saints amidst scenes of bitter grief on the part of the less perfected ones. The remaining two brothers and the sister left this mortal world soon after viz. within about a year and half of Jnāneshwara's Samādhi (getting burried alive while in meditation).

Some half a dozen miracles are attributed to Jnāndev during his life time, such as i) making a he-buffalo recite some stanzas from the Vedas, ii) bringing to life again Satchitānandbābā, who later on copied out the Jnāneshwarī, iii) making an old mud wall move on for going to meet Chāngdev, iv) bringing in physically, the deceased forefathers of a Brahmin to attend the death anniversary dinner, etc. etc. These are not mentioned in detail here since this is merely a brief sketch of the life of Shree Jnāndev.

THE SOCIOLOGICAL BACKGROUND OF THE BHĀVĀRTHA DĪPIKĀ

Prof. N.K. Bhagwat, M.A.

The publishers of the English Rendering of the Jnaneshwārī have, with the publication of the Vol. II, completed their work and have had the satisfaction of carrying to fulfilment the cherished and somewhat ambitious plan of presenting the reading-public with a literal and readable rendering into English of the Marāthī Bhāvārtha Dīpikā. (*the magnum opus*) compiled by the celebrated Saint Jnāneshwar of Ālandi (Poona District). Other relevant matters, like a short lifesketch of the Poet-philosopher, have also been given with these two volumes. It was, however, thought necessary to add a small note on the conditions, prevailing in the days of Jnāneshwar and thereabout, and which are directly or indirectly referred to by the Poet-philosopher in the course of his composition. In fact, it is in conformity with the modern conception of scholarship that such an attempt, however humble and perfunctory it may be, should be made to complete the work and offer food for thought to the modern scholars of history and sociology. The science of sociology has been recognised as a patent means of understanding the political, economical, social, moral, intellectual and in fact every other aspect of the life and conditions of a people of a particular locality, place or country. When a writer of outstanding merit and flashing genius of the type of Jnāneshwar composes a literary work of art, he is not satisfied by merely playing the role of a commentator or a pundit, but consciously or unconsciously reflects the life of the people among whom he resides and hence the appreciation of work like the Jnāneshwarī will be incomplete and unscientific unless and until this is brought prominently to the notice of the enlightened readers of the Bhāvārtha Dīpikā. This effort is by no means comprehensive or complete, but is intended to excite and encourage the reader to pursue this subject further, according to his capacity, intelligence and level of understanding.

Political conditions : During the twelfth century, in so far as the Mahārāshtra is concerned, there is not the shadow of doubt that there was perfect independence and no foreign power or element was dominating this part of Bhārat. Mahārāshtra was by this time ruled over by the Yādavās, who had originally held sway over the portions,

constituting the modern Nāsik and Khāndesh Districts. That portion was known as the Seunadesha (सेऊण देश). Bhillam Yādava, one of the most brave and powerful descendants of the family attacked Someshwar, the Chālukya king and extended his sphere of supremacy over the whole of Mahārāshtra, to the north of the Krishnā River and transferred his capital from Sinnar to Deogiri. Then followed a series of brilliant rulers in that illustrious family and by the time Jnāneshwar existed Rāmadevarāya became the ruler of the glorious kingdom of Mahārāshtra. It was many years after Jnāneshwar that one of the commanders of Allauddin Khilji, Sardar Malik Kafoor, entered the Deccan. So, according to the political ideas, found in the literature of polity (Arthashāstra), the king was regarded as part of the Divinity, who ruled over his subjects righteously and agreeably to the duties and responsibilities entailed upon him as the governor of men. Under him the society was organised in the four-fold caste system and everybody was expected to behave in conformity with the duties of the caste, in which he was born. We may, therefore, remark that in those days, the ideas of democracy and representative institutions were conspicuous by their absence. In fact, it was a kind of benevolent absolute monarchy. The king was generally a benevolent ruler and was endowed with all the paraphernalia, regarded with the highest esteem and loved by the subjects, who obeyed him and served his cause with devotion. The king had a council of advisers, whose advice he was under no obligation to accept. The proper administration of the country and the system of defence, both internal and external, were strictly according to the rules, detailed in the Arthashāstra. The army was divided into the four-fold arrangement-cavalry infantry, elephants and chariots. Warriors followed a code of honour and their rules and conventions. The class was characterised by bravery and dash and these were suitably rewarded by the King. There are references made to the standard-bearers, trumpets, drums, conch-flags (I-132), daggers (IV-223), wielders of weapons such as bow and arrow (X-254) and spears (XVIII-464) and other weapons or arms, horsemen or cavaliers fully clad in steel armour from top to toe (XVIII-1047), carrying on invasions and plundering (XVIII-464). Wars on the field of battle between two well-equipped and well-posted camps or individual hand to hand fights are also mentioned by Jnāneshwar. As for internal defence of the Kingdom, night vigil, searches of houses (XI-586) and imprisonment in jails (XVIII-392) were common. The passing references to Mlencchas and Kaikadis clearly indicate that the Poet-philosopher had heard about them or

may have seen them during his long tour through Bhārat during his life-time. Nowadays there is a tendency to attribute to Jnāneshwar the fact, that he had a presentiment of the approaching attacks of the Muslims in the Deccan and the teachings of the Bhāvārtha Dīpikā, were set forth to prepare and train the people of Mahārāshtra to stand equal or rise superior to the emergency that ultimately did arise. Leaving aside, however, this problematical view, one can generally assert, that the political ideals were found in conformity with the political peace and unified control of one ruler governing his nation. The political conditions were steady without any ideas of a foreign attack and a well-devised system of government made the people happy and contented and no wonder this peace and general prosperīty, enabled the scholar and learned man to carry on his pursuit of knowledge and produce literature of merit and abiding interest.

Economic Conditions : The Social Economy of Mahārāshtra seems to have been pivoted on agriculture and indigenous trade and industries. The relation of the farmer to the farm was extremely intimate and it was known that without concentrated and close efforts farming land, gardening could never be fruitful (XVIII-94-96). It is said that the gardener waters a tree and ceaselessly labours at its base for a reward from the tree bearing fruit (XVIII-844). Acquaintance with all the processes and implements of farming are observable everywhere in Jnāneshwarī. Technical terms like hoe (XVI-329), grain-pits (XVII-285), processes of winnowing (II-130) sugarcane crushing and its various products like jaggery, sugar, molasses (X-32) paddy and its crop and the requirements of good crop of paddy are mentioned (XVIII-368). The Poet-philosopher has a very good advice to give to this class. Farmer when involved in debts is unable to come out of it and his farming is permanently ruined and therefore he should not be involved in debts. In a beautiful simile Jnāneshwar has used all technical terms like Múdhā (seed stock), Vaḍapa (rains), Kharape (pieces of clodless soil), Vaphasā (warmth required for sowing), Chāde (through which seed is thrown into soil) and applied them to spiritual matters. (VI-489 to 492). Further the farmer is required to work in the open field and meets with mirage, Indra's bow, forest-fire and other natural phenomena. On the whole, the farmer had to toil and moil and deserve his fruits by patient and constant attention and thus be a successful man. In the XIIIth adhyāya all technical words under the term Kshetra are mentioned. Agriculture, on the whole, seems to have been flourishing and the right

steps taken at the right time, give an assurance of good results. Next to agriculture, references to trade and crafts may fitly be introduced. In the bazar and market various sorts of clothes — cotton, wool, silk, embroidery and clothing with designs upon it are met with. Businessmen gifted with the skill of salesmanship are able to strike their bargain and enter into a deal. Weaver, goldsmith (XIII-1037; XVII-209), washerman (XIII-466), potter (IX-74), cowherd and cattle, bullock-carts and their drivers (XIV-241), carpenters, showing dolls with mechanism (IX-30), dancers and actors (XVI-361; (IV-48) are mentioned. The money-lender and all the terms connected with the art of lending like capital, usury etc. are also found (VII-178-179). Without the money-lender petty traders cannot carry on their avocations. Successful pursuit of various arts made life flourshing and references to towns, hamlets and cities are due to this condition of life. City with streets and central chowks, mansions of rich people, storied-building, dancers, surgeons, harlots, parks, fruit-gardens clearly vouchsafe a prosperous life and flourishing conditions of Industry and Commerce. Side by side the mansions of the rich (V-114) there is the poor man's cottage (XIV-219). The prosperity is witnessed by the two principal communities of the town-the goldsmith and jewellers. Go to their shops and find excellent gold of the best touch (VI-34; VIII-38). Fluctuations in the rates were noticeable. References to gold mines (XVIII-514), mints and minting of coins (VII-22-26), ornaments for ladies and children (I-5), leather currency (IX-454) indicate the high state of civilisation and culture.

The conditions enumerated above clearly show that Mahārāshtra during the days of the Yādavās was prosperous and peaceful life of the people encouraged literary and other creative activities. The economic conditions of the people caused no anxiety and gave a fruitful field for demoralisation by the introduction of social vices. Superstition, religious traffic-making and growth of diseases and the consequent necessity of physicians and their professional pursuits are mentioned. The inequality between the rich and the poor is perceptible, although the average standard of life is not lower and means of subsistance are not wanting. Unless the economic conditions were stable and steady, literary activities could not even be conceived of.

Literary and Cultural activities: The Poet-philosopher has in his monumental work, proved that in his times there was a great literary and cultural activity in Mahārāshtra. History also bears witness to this. The Yādavās were the champions of arts and learning. They

performed sacrifices and encouraged learning. Many works, bearing on astronomy, astrology, music, Vedānta, Dharma, Grammar and medical science, were composed in Sanskrit. The celebrated astrologer of Singhana, named Anantadeva, had a son, named Maheshwar, who wrote three works on astronomy like "Shekhara" and others. Bhāskarāchārya wrote his "Siddhānta Shiromani" "Karana Kuthuhal" and "Leelāvati." At Pātana in Khāndesh, Chāngadeva (Bhāskarāchāryā's grandson) had established a school of astronomy but of all these the celebrated chief minister of Rāmadevaray, Hemādri and his friend Bopadeva composed literary works and specially stimulated knowledge. Hemadri's "Prashastis" and the introduction of the Modi script are even now acclaimed as the best indication of the propagation of learning. His style of architecture is a wonder even to the modern architect. To these names must be added those of the Mahānubhāva poets like Narendra and Bhāskarbhatta. Bhāskarbhatta's poem on the XIth Skandha of Shrimad Bhāgvata, shows the popularity of the Krishna cult in those times. But this all-embracing literary spur and the consequent glory of this period could not be shared equally by all. The political power and fame was shared by the Kshatriyās and the Brahmins, who served the former, may have been the participants of this prosperity. The Vaishyās may have ruled in the domain of commerce and industry and may have produced commercial magnates; but there was no social equality, and inequalities in the distribution of wealth produced the social grades of high and low. Thus literature and cultural progress did not meet the needs of a well-ordered and well-to-do society. We now turn, to the religious tendencies of those times, those sidelights are observable in the Jnāneshwarī and contemporary works as well.

Religious, Superstitious and Social deterioration: The society was governed by Varṇāshram Dharma. The learned men of the society were busy in verbal discussions and refutations about monism, qualified monism and dualism and their learned discussions gave neither guidance nor light to the masses. Their thirst of human religion was not to be satisfied by Sanskrit works, which were the monopoly of the higher three castes. They were left in doubt and confusion. This intellectual anarchy has been well-described by Nāmadeva. The rigour of caste-system was all the more felt even by the saints. The touchables and the untouchables were both equally hammered under the intellectual dominance and the Poet-philosopher and his brothers and a sister were not exempted from this. The religion of intellectual dilenttantism, external purity and excess of ritualism

paved the way for superstition, hypocrisy and sectarianism. Lingayats, Jains and Mahānubhāvas tried to satisfy the human aspirations and needs of the lower classes and they did attract the masses; superstitious practices are mentioned in the Jnāneshwarī. The exorcist, the spell-chanter; the devotee of Khaṇḍoba, Bhagats, Gāruḍi (Snakecharmers) (XVIII-607), Kolhāṭi (acrobats) XVIII-606), Naked mendicants (XIII-21) — these are typical vendors of superstitions. They plied their trade playing upon the credulity of the masses. The sacred mark (Tiḷā), long cap (Topi) and Rosary (Mālā) — these were the symbols to conjure with the ignorant and the superstitious. Witchcraft seems to be a common rule. Sannyāsis, preachers, and worshippers tricked the poor and the illiterate. The cult of Black Magic is mentioned (XVI-398). This religious travesty and supersitious domination put into bolder relief the social degeneration, degradation and moral decadence. The drunkard and the evils of drink are shown (XIII-533). Concubines are mentioned and described (XIII-746 and IX-329). Side by side with these two classes there was a third class of people, who kept company with pilgrims, travellers and merchants as companions and when they entered a jungle or a forest pounced upon them, looted them and killed them (XIII-337). Popular conventions and belief also point to the state of religious dormancy and easiness of belief.

Family as the unit of the Society: The conditions prevailing in the Society, as a whole, are depicted above. The point of view of looking at the householder's life and the worldly relations in general were governed by the regressive path or Nivritti. Between the material and the spiritual the palm of superiority was given to the latter. To lead a householder's life, however, is not condemned. The Poet-philosopher has shown in his great work that if, rightly lived, *sansāra* removes pessimism and proves itself a source of perennial joy. He has not accentuated on the path of regression or sannyāsa or renunciation. Play your part well leaving everything to God. He who is firm at heart and is completely absorbed in the Supreme deals perfectly with the world by establishing normal relations. He who does not command the senses nor is afraid of sensual pleasures, does not neglect to perform the prescribed duties that come to his lot (III 68). To a Karmayogī, gifted with knowledge, *sansāra* is no scarecrow. If you live in the world as a drop of water on the lotus leaf, you need not be afraid of *sansāra*. With this firm belief the Poet-philosopher has proved the value of a strong Family. Let us begin with husband and wife. They live as separate entities, yet they should live as a composite whole.

The life of both culminates into bliss, if the basis is understood by them. In the Thirteenth adhyāya, while detailing the Prakriti and the Purush, the creation and manifestation of the world is explained as the combined effort of husband and wife. The Purush is inactive, indifferent and not attached to enjoyment of pleasures; but the Prakriti is active, dynamic and creates where there is nothing. Through her the Purusha gets a local habitation and a name. A good woman is chaste and constitutes a deity of the house. Where she lives there is wealth of happiness and all dealings and relations lead to happiness (VI-448). She lives with restraints and modesty in the world outside; but with her husband she is free and frank. Though gifted with beauty, she would desire for none but her husband. A noble lady loves her husband and the latter gives her due respect. The whole tenor of love, community of interest, and performance of religious duties in a spirit of service to God and the entire success of the family life depends on this consumation. The union of this pair paves the way for parental affection and regard and maintenance of taking good care of children. Mother dotes on her child. Even though she is angry, there is affection in her temper (II-88). The father loves his son and the latter eats from the dish of his father. The father forgives his son, if he is found guilty; because he hopes to reclaim him at a future stage. It is the duty of the son to obey his father and tread in his father's footsteps. There are ideal families mentioned and described in the Mahābhārata and the Rāmāyaṇa and the Poet-philosopher wishes to reproduce that ideal to strengthen the family-ties and base the family on the strongest foundation of love, trust, cooperative effort and general uplifting of the society through the family. The families are bound together by **marriage relations** and the celebrations of marriages in those times have been referred to in a number of adhyāyas (IV, VI, VII, VIII, XII, XIII, XVI, XVIII). Marriage ceremony with the various stages in the ceremonies — both religious and social-like marriage feasts, the rights and privileges of the various parties from the Bride's side and the Bridegroom's side, the various dainties and dishes and the basic idea of marriage in the task of preservation and extension of the species are mentioned in a number of adhyāyas and in different contexts (VII, VIII. XI, XIV, XVI, XVII, XVIII). The family unit is thus mentioned, illustrated and the aims and objects of the family are given in clear and unmistakable terms-both spiritually and maternally. The final aim of the Poet-philosopher was to emphasize the necessity of building up the society on strong basis of a well-organised and systematised family unit, so that the various abuses and forces working

at the disintegration of the family may be permanently eradicated to the lasting good of the society through the urge of Religious goal.

Other aspects of life touched on: Over and above the brief indication of the sidelights of human life, reflected in the Jnāneshwarī, the monumental work contains much information about the Society and its various aspects. Popular beliefs are freely touched on-for example a kind of eye ointment enables a man to see the place, where treasures are hidden (VI-458), a slight error in the chanting of the mantra makes the reciter possessed of a ghost (I-190). A number of beliefs about the ghosts, their place of location, the existence and the activities attributed to them are freely used by the Poet-philosopher to illustrate his commentary. Astronomical references, process of evaporation (XV-399) eclipses (XVIII-110) constellations and planets and astrological beliefs in propitious and unpropitious activities, planets are not exempt from the observation of the poet. Neither is Jnāneshwarī oblivious to the vegetable and animal kingdoms. Winged creation and Poetic conventions connected with chakora and chātaka bees, chakravāka, tortoise, swans and stork are scattered throughout the work. The references are scattered and too numerous to be given in detail; we can here make a general observation that if Literature is the mirror of life, this "Mirror of life" is reflected in full in the Bhāvārtha Dīpikā, leaving the reader in wonder and astonishment at the genius of the boy prodigy. His observation, strengthened by his knowledge of yoga made him a keen observer of Nature and her ramifications in all her complexity and variety; and all this complex existence he has requisitioned while writing his enclyclopāedic commentary on the Divine Song.

In conclusion, an attempt, which is necessarily and obviously, not expansive but which was necessary in a work of this type, is made in this note to draw the attention of the reader to the question of assessing the political, economic, social, religious and sociological value of this work. In general, it may be remarked that the Poet-saint was a great reformer and a reconciliationist (Samanvyaya vādī). He found the various sects, schisms, and ideologies in his own times, carrying on wordy warfare and great stress was laid on these discussions arguments, and refutations. The sectarian fervour of the followers of Shankara, Madhava, and Rāmānuja on one hand and the Sūnyavādins and the chārvārkas, and the Atheist Kapila, on the other, was at its height; and consequently the real value of religion in its emotional development was lost sight of and its purpose was defeated. On one hand there was a handful of learned erudites, monopolising the entire Brah-

ma-Vidyā and ruthlessly exploiting the ignorance of the vast sea of credulous, ignorant and simple-minded people of other castes. To the latter, human duties and relations and their value in shaping and moulding the life of the individual to serve the larger interests of the humanity at large, was a Sealed Book. Jnāneshwar, reminiscent of the tyranny of the orthodox and the bigoted exercised on these children of a sannyāsi wrote his commentary in a spirit of developing universal consciousness and outlook and thus in a way *democratised* religion and opened the Gates of Immortality to all without any distinction of caste, creed or sex. He was the Pioneer among the galaxy of saints and reformers of Mahārāshtra and hence his greatness and the far-reaching effects impressed on the masses of population. He was a truly universal Friend and the Bhāgavat Dharma, which he preached through the Bhagavat Gītā was a genuine Universal Religion *treating the universe as his own home.*

SRI R.K. BHAGWAT: A MEMOIR

Born on 16 August 1879, **Sri Ramchandra Keshav Bhagwat** qualified for Government service by passing the Entrance examination of the University of Bombay, but he could not proceed to Collegiate education, owing to the limited means of his parents. Entering service in his teens, by dint of honest and diligent work, he rose from the clerical level to a position of high responsibility in the Revenue Department of the then Bombay Presidency. He held various posts carrying heavy administrative and executive responsibilities, and retired in 1935 as Deputy Collector after a meritorious career extending over 35 years.

Before long he was persuaded to be the Diwan of JAMKHANDI, a Princely State, in view of his rich experience. Here too he maintained the reputation of being a true public servant, and in recognition of his eminent services both in British India and in the Princely State, the Government of India conferred upon him the title of Rao Bahadur in 1937 and of Diwan Bahadur in 1943. He retired as Diwan of Jamkhandi in 1943 and settled down in his home town of Pune.

How he came to know of Sant Jnaneshwar Maharaj and how the idea of translating his *Bhavartha Dipika* took shape in his mind, gathering strength over the years, has been explained by Sri Bhagwat in his introduction. After his retirement, he dedicated himself heart and soul to the noble task of translating *Jnaneshwari* into English. This labour of love engaged him for over five years, and he had the satisfaction of seeing the publication of his rendering — the first complete English translation of the great Marathi Classic — in two volumes in 1952 and 1954.

Known for his regular and simple way of life, Sri Bhagwat continued to be healthy and cheerful until he breathed his last suddenly on 26 January 1956, the Republic Day, at the age of 76.

JNANESHWARI

CHAPTER I

ARJUNA'S DOLOUR

Introduction

ॐ Oṁ![1] the Primeval being, the very form of Supreme Self, the subject-matter of the Vedas, be bowed to. All glory to it. Oh you, the form of self who can be known from self-experience alone, I hail you. Oh God, you yourself are, as I, the humble disciple of Nivrittināth, propound that Gaṇesha who is the very light of the understanding power of all, and (Oh hearers) hear this attentively. This entire Vedic literature is, as it were, your own beautiful image, and its body in the form of orthography is shining flawlessly. The Smritis (Scriptures) are the very limbs of that image, while the stanzas of the poetry are the very movements of the limbs, and the eloquence of the meaning is the pose of their beauty. The eighteen Purānas (mythologies) are like the jewelled ornaments and the principles (and truths) are the gems, the phraseology being the sockets in which the gems are set. The gentle and beautiful poetic composition is a colourful yarn and its ground in the form of literature is substantial and bright. See further: if these poetic dramas are planned with taste they can constitute jingling bells (घुंगरे) that create a jingling sound in the form of meaning. And the principles and truths arrived at, as the result of an analysis of these dramas, if subjected to skilful tests—the resultant factors (पेंद) constitute the gems set on jingling bells. The ideology of the poets, Vyāsa and others, constitutes the belt (round the waist) formed of silken scarf, while the ends of its ornamental border glitter (above the jingling bells). The six different schools of (Hindu) philosophy that are called "षड्दर्शनें" (six points of view) are the six arms (of the image of Gaṇesha) and for the same reason, the arms held in the six hands differ from each other.

[1] ओम् : the sacred syllable, uttered as a holy exclamation previous to the beginning of a prayer or a sacred work.

The Tarkashastra (तर्कशास्त्र Logic) is the battle axe; the Nyāyashāstra (न्यायशास्त्र the doctrine of Social and Political Science) is Ankush –(अंकुश—elephant goad). The Vedānta [1] is a sweet juicy pudding (मोदक). The broken tusk in one hand represents the mutilated doctrine of Buddhism, defeated as a result of the commentary by followers of the Nyāya philosophy. Proceeding in this order, it naturally follows that the logical debate that establishes Absolute Brahman is the bountiful hand (वरदहस्त of Ganesha) and the establishment of religion is his hand stretched-forth in reassurance or in token of favour (अभयहस्त). Pure and right thinking is the straight (elephant) trunk helping to secure the Supreme unalloyed bliss of the Absolute. The talk that removes all differences (of opinion) is his complete (unbroken) and white tusk. *Unmeshas* (उन्मेष the thrill of the lustre of knowledge) are the small glistening eyes of God Ganesha–the remover of all obstacles. The introductory as well as the concluding portions of the Mīmānsā (मीमांसा the Science of interpretation of Vedic texts) are the two ears on which hover the bees in the form of sages, taking the juicy honey (oozing from the temples). Duality and non-duality are the two temples glistening with corals in the form of philosophy and both these temples, being quite close to each other,on the elephant head of Ganesha appear as if equipoised and merged into one. Besides, the fragrant flowers in the form of the ten Upanishads, full of floral honey in the form of deepest and truest knowledge, appear beautiful on the crown. The syllable "अ" forms the two feet of Ganesha, the syllable "उ", his big belly, while the syllable 'म'–the grand crown of his head. The combination of these three syllables अ, उ, म forming ॐ (Om), covers up and comprehends all the truth revealed as Divine word or word Absolute. I, therefore, bow through the grace of the good preceptor, to the primary seed of the entire Universe. Now I bow to the world-attracting Shāradā (the Goddess of learning) who inspires the diverse and new expressions of literary beauty and who sustains and fulfils the desire for truth and beauty. Since the good Master who has taken me across to the other side of the ocean of the mundane existence is dwelling in my heart, I hold in high regard the quality of right thinking. Just as an application to the eyes of divine antimony confers on men the super-human power and enables them to see big underground treasures wherever they might cast their glance,

[1] वेदान्त : metaphysical system founded upon the Vedas, teaching that matter is an illusion and that the sole existence is One all-pervading spirit.

or just as the possession of the gem "Chintāmani" fructifies all desires, in that way, I Jnāneshwar say, that I have, through the grace of Sri Nivrittināth, become fully gratified in desires. Therefore a wise one should worship the preceptor and realise the status of one who has realised his highest duty. The watering of the roots makes the branches and leaves get fresh, or a dip in the ocean accomplishes the object of bathing in all the holy waters in the Universe, or the taking of nectar includes taking in all health-giving juices; in that way the preceptor who makes successful all my wishes—to that preceptor Nivrittināth I bow again and again. Now hear the very grand and solemn tale. It is the very birth-place of all arts and enjoyments, or it is a garden of unique trees in the form of right thinking; or it is the very treasure of the Supreme truths which are the very roots of all happiness; or it is an ocean filled with the nectar of nine artistic sentiments (नवरस —Nine classes of emotions or feelings)–all these are this tale. Or this tale is the very place of salvation or the original fountain spring of all learning (विद्या) or the abode of all groups of Scriptures; or this tale is the mother home of all religious thoughts, the very heart-cherished thing of the virtuous people; and the treasure house of beauty of Goddess Saraswatı: or the very Goddess in the form of the faculty of speech has revealed her grandeur in the form of this tale through her inspiration to the genius of sage Vyāsa. For all these reasons this tale is the very queen amongst the great Epics and source of grandeur of all literary works and from this has been secured the sweetness of the Navarasas (Nine Rasas) including romance etc. Do hear one more special feature of this work. The glory of word-beauty has been rendered pure and refined through this tale and the tenderness of the highest wisdom of realisation of the Self has been enhanced. This tale has made talent wider or truth truer and the truth has become more tasteful and sweet, while the very consummation of happiness has been made more consummate. This has added sweetness to the sweet, beauty to romantic amours and supreme goodness to worthy things, thereby giving them a more pleasing aspect. This tale has secured the essence of artistic perfection for arts, and unique glory to merit, and therefore the sins of king Janamejaya got easily washed out. Thinking a little longer it would appear that by this tale artistic patterns are made more artful and all qualities more lustrous. In short, just as the Universe appears more bright through the Sun's splendour, in that way the Universe has also got greatly illumined and adorned being pervaded by sage Vyāsa's genius or just as the seed sown in a fertile soil automatically

grows extensively, in that way all truths and subjects worth being known have come to fruitful perfection in the Bhārata Epic; or just as one living in a city (Urban area) naturally becomes well-informed, gentle, and refined in conduct; in that way the entire Universe has become bright and clear on account of Vyāsa's words; or just as the tenderness of beauty becomes specially visible in a woman in her early youth; or just as all trees and shrubs, big and small, in the garden lands get abundance of growth at the advent of the spring season; or just as there appears nothing special in point of form in a molten lump of gold, but the real beauty comes in when it is converted into ornaments; in that way with the idea that the beauty of all varieties of patterns of one's liking could be expressed by studding them with ornaments in the form of Vyāsa's composition, all story writers have approached this tale, for inspiration and with the object of securing adequate position, all the mythologies have accepted even subordination, and have contributed in the form of subnarratives to the great Epic Bhārata, and therefore it is, that what is not contained in this Epic, is not to be had anywhere else in the Universe; and this has led to the adage "The entire world of literacy or universe of truth and beauty is rendered stale by being tasted by Vyāsa (व्यासोच्छिष्ट)." In this way this eloquent tale has been told by sage Vaishampāyan to the King Janamejaya—the narrative which is the very birth-place of the highest spirituality in the Universe. You should therefore hear this tale attentively—the tale which is unparalleled, supreme, full of great merit, unique, and the very home of Unity with the very essence of divinity. The portion named Gītā preached by Lord Krishna to Arjuna is but a particle of the pollen dust of lotus flower in the form of Epic Bhārata; or this is the butter incomparable in quality in the form of Gītā that emerged through the churning process to which the talent of Sage Vyāsa subjected the ocean of truth. This butter by being successfully boiled in the fire of knowledge with careful thinking has been converted into flavoured ghee: that tale the spiritual vision of which the ascetics wish for, which is actually experienced by the saints and which is revered all over the three worlds, which transpired in due course in the Bhīshmaparva, which is named Bhagavadgītā, which is praised both by God Brahmadev and God Shankara and which is taken in with great regard, by Sanat and others—the sweetness of such a story should be enjoyed with refined, equipoised mind by the hearers, in the way the young ones of the bird Chakor pick up with feeble mind the tender atoms of the nectar of the small phase of early moon in the 'Sharat' season. The narrative is preached

(uttered) without words, is experienced even before the senses come to know of it; its subtle truths are grasped even before its words actually fall into the ears. Just as the black bees carry away the flower dust from the lotuses even before the lotuses come to know of it, in that way becomes the state of hearers. Only the Kumudini (Lotus-plant) possesses the skill of embracing the rising moon and to experience his love without even leaving her own place; in that way only that seeker, whose heart is calm and steady on account of serious and solemn temper, can understand the Gītā truth. Therefore such saints as are worthy of taking their place by the side of Arjuna on the occasion of hearing the Gītā teaching, should kindly pay attention to this story. I might perhaps be considered a bit impudent, overbearing through familiarity in saying this, yet such is really not the case. Oh hearers, you possess solemn and generous hearts, and therefore I have made this humble request at your feet. It is the nature of parents that they should feel happy at the prattling of their child, in that way since you have once accepted me and called me your own favourite, it is for you now to put up with whatever short-comings you may notice in me, without any such prayer coming from me: but I have committed another fault and it is of venturing to illumine, enlighten the meaning of the Gītā and I have therefore to pray to you to hear attentively that illuminating comment. I have of my own accord made myself overbold, without weighing in my mind how difficult it is to carry successfully to its end this work. Could there stand any comparison between the brilliance of the Sun and that of the glow-worm? Or that I, an ignorant person, should embark upon the doing of such a thing, like a lapwing trying to measure the depth of the ocean with her beak! Another thing: anyone thinking of holding in an embrace the entire sky, must himself be bigger than that sky: in that way the work I have undertaken is indeed simply beyond my scope. The grandeur of its meaning is well praised by God Shankara who was once discoursing on the depth of the meaning of the Gītā, to questions asked by Goddess Pārvatī who was dismayed and felt puzzled. God Shankara then said "Oh Bhawānī, the Gītā truth is as unutterable and as perennially fresh as your own majestic appearance and beauty. This Gītā truth is the very word of the Almighty, whose very snoring of sleep threw up the Veda itself." How an insignificant, such a diminutive and a very dull thing as myself would fare in such a vast and limitless task (I have undertaken) in a region of profoundest mystery wherein even the Vedas lost themselves completely? How to bring within grasp such unbounded

Gītā principles? And who could illumine this mighty flame of uncommon splendour? How can a small eye-fly hold in its fist the big sky? But even in this state I consider myself able enough, and the only authority on which I do so is the favour of good preceptor Nivrittināth towards me, I, Dnyāneshwar say. Without that support I am indeed—stupid and thoughtless: yet the lamp of the saint's kindness to me is brilliant and clear. Only in the *paris* (परीस Philosopher's stone) lies the power by which iron is converted into gold; and so is the power of the ambrosia in bringing a dead person back to life. If only the Goddess Saraswatī is propitious, even a dumb one can command the faculty of speech: that way lies the power of certain things bringing about certain results, and if these take place in that way there is no reason to feel any mystery of it. One who has got a mother like the desire-yielding cow (कामधेनु) could never be in want of anything and it is for this reason that I have prepared myself to compose this work. My request therefore to you is "It is up to you to make good whatever is defective and to drop out whatever is excessive in my work." Now, therefore attend here. I shall be able to talk only if you could make me talk in the way the puppet's movements depend upon the movements of the strings on which they are worked. In that way I am a favoured one of the Saints and the righteous, and the protégé of their kindness. I have entirely delivered myself up unto them and they should adorn me with ornaments as they like. Just at this, the preceptor said "Suffice now: there is hardly any need for you to say all this: hasten up and turn your attention to the composition." Dnyānadeo felt extremely elated at the preceptor Nivrittināth's words and he said "Now hear with calm and patient attention."

I. ARJUNA'S DOLOUR

धृतराष्ट्र उवाच।

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः।
मामकाः पाण्डवाश्चैव किमकुर्वत संजय ॥ १ ॥

1 *Dhṛitarāṣṭra Spake "On that holy (battle)-field—at Kurukṣetra—foregathered, (and) lusting for combat, what did mine own (sons) and the sons of Pāṇḍu do, O Saṁjaya?"* (85)

Dhritarāshtra overcome with love for his sons, questions Samjaya "Tell me the account of Kurukshetra which is called the holy land and where mine own and Pandu's sons have assembled for a battle. Samjaya, tell me immediately what they are all doing there so long towards each other."

संजय उवाच।

दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा।
आचार्यमुपसंगम्य राजा वचनमब्रवीत् ॥ २ ॥

पश्यैतां पाण्डुपुत्राणामाचार्य महतीं चमूम्।
व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥ ३ ॥

2 *Saṁjaya Spake "Noticing the Pāṇḍava-host arrayed for battle, Duryodhana the King thereupon approached the Preceptor (Droṇa), and uttered this word:*

3 *"Behold, Preceptor, this mighty host of Pāṇḍu's sons, drawn in battle-array by Drupada's son—thy talented disciple.* (88)

Samjaya then said "The Pāndava Army has got so terribly excited that it looks like the mouth of the destroyer getting widened as at the time of the world dissolution. In that way the immensely massive army got suddenly astir just as the subtle venom gets out of control when gushing out: or just as the forest fire when fanned and spread out by stormy winds seeketh to reach the very heights of the sky after absorbing dry the ocean water. In that way the Pāndava Army ready with impregnable defence–arrangements looked formidable at that time. Duryodhana seeing this treated it with contempt in the way

a lion ignores a herd of elephants: approaching Dronāchārya, (Duryodhana) enquired if he saw how the Pāndava army had got elated. "These different battle formations all around which appear like moving mountain fortresses have been constructed by that dull-headed Dhrishtadyumna: oh, see, see, it is he whom you trained and made expert by giving him the art that has spread this ocean of army.

अत्र शूरा महेष्वासा भीमार्जुनसमा युधि ।
युयुधानो विराटश्च द्रुपदश्च महारथः ।। ४ ।।

4 *"Herein (are) valorous wielders of mighty bows, the equals of Bhīma and Arjuna in battle: (to wit,) Yuyudhāna (= Sātyaki), Virāṭa, and Drupada the great car-warrior:* (96)

"There are also present here more warriors uncommon and well-versed in the art of using weapons and expert in war work. I first describe with ardour such warriors as possess strength and valour just like Bhīma and Arjuna. Here are Yuyudhāna, so also Virāteshwar, great warrior Drupada who is greatly superior.

धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान् ।
पुरुजित्कुन्तिभोजश्च शैब्यश्च नरपुंगवः ।। ५ ।।
युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान् ।
सौभद्रो द्रौपदेयाश्च सर्व एव महारथाः ।। ६ ।।

5 *"Dhṛṣṭaketu, and Cekitāna, and the valiant King of Kāsī: Purujit the Kuntibhoja, and Sibi's Ruler, the (very) bull amongst men;*

6 *"The prowess-full Yudhāmanyu, and Uttamaujas the valiant; (Abhimanyu), the son of Subhadrā, and the (five) sons of Draupadi—all alike great car-warriors.* (99)

"Dhrishtaketu, Chekitāna, all powerful Kāsirāja, behold Uttamāng also King Shaibya. Here see warrior Kuntibhoja and in front Yudhāmanyu: also see Purujit and all other kings" Duryodhana then showed Dronāchārya, Abhimanyu, son of Subhadrā and the very prototype of Arjuna. "There have also assembled other all-powerful and warrior sons of Draupadī and innumerable others who cannot be counted.

अस्माकं तु विशिष्टा ये तान् निबोध द्विजोत्तम ।
नायका मम सैन्यस्य संज्ञार्थं तान् ब्रवीमि ते ।। ७ ।।

भवान् भीष्मश्च कर्णश्च कृपश्च समितिंजयः ।
अश्वत्थामा विकर्णश्च सौमदत्तिस्तथैव च ॥ ८ ॥

7 *"Next, recall to mind, O Foremost of the Twice-borns of those on our side, the most distinguished; they (are) the leaders of my army; I recount them for renewing thy memory:*

8 *"Thy Honoured-Self and Bhīṣma and Karṇa, and Kṛpa the victor in combat: Aśvatthāman and Vikarṇa, and likewise (Bhūriśravas) the son of Somadatta;* (103)

"Now hear the names of the chief and renowned warriors in our army whom I describe as occasions arise. I intentionally mention only such of the various other warriors as are important like ourselves. Here is Bhīshma, son of the Ganges, who is just like the sun in the intensity of his valour and similarly Karṇa who is like a lion to elephants in the form of the enemy. Each one, if he only intends, can put an end to this universe: so also this Kripāchārya, who by himself alone is more than a match for all. Here is the warrior Vikarna and yonder Ashvatthāmā whom the very God of death, Yama also dreads. Here is Somadatti, ever victorious on the battlefield, and many others who are very brave and a limit to whose prowess and valour even the creator Brahmadev does not know.

अन्ये च बहवः शूरा मदर्थे त्यक्तजीविताः ।
नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः ॥ ९ ॥

9 *"And many others, valiant ones, laying down their life for my sake: attackers with diverse weapons, (and) all adepts in warfare.* (109)

"Experts in the art of using weapons or Mantrāvatārs (Born of Mantras) incarnate, (it appears) as if the art of the use of weapons in the wars is only born of them. The attention of all these warriors is centred only in me in the way the heart of a faithful wife never touches any other thing in the absence of her husband. These warriors are such staunch loyalists towards me as to count as nothing, their very lives before our cause. (They) know the secret skill of warfare and skilfully win fame, as if bravery was born of them. In this way there are such fully valorous and innumerable warriors in our army as to make it difficult to count them.

अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् ।
पर्याप्तं त्विदमेतेषां बलं भीमाभिरक्षितम् ।। १० ।।

अयनेषु च सर्वेषु यथाभागमवस्थिताः ।
भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि ।। ११ ।।

10 *"Thus, boundless is our force with Bhīṣma to guard it ; bounded, however, is the force of these with Bhīma to guard it.*

11 *"Therefore, at all the points of entrance (or egress of our battle-array), stationed in positions as assigned, do ye just guard Bhīṣma (from the enemy)".* (115)

"That Bhīshma who is so great in the Kshatriya family and who is the most well-known of all the warriors, holds the authority of the Commander-in-Chief. Under his command is placed the entire army, arrayed just like a fortress, before which the entire universe compares small. Already a vast ocean, no one can consider it as transgressable the more so if it is helped by a (fabulous) sub-marine fire: or just as the destructive fire and stormy wind should combine, in that way our Commander-in-Chief, the son of the Ganges (is) unconquerable. Who can take a firm stand in war in front of such an army as ours, before which the Pāndava army as assembled appears insignificant in comparison? With all this, Bhīmasena, who is strong, is the Commander of the Pāndava army." Saying so much Duryodhana remained momentarily silent. Duryodhana then spoke again, "All ye army-men, keep your respective army completely ready. The armies, whosoever is in command, should be sub-divided and assigned the respective places on the battle-field with their commandants duly appointed. The respective armies should be drawn up and they should obey the orders of Bhīshma. Drona should also have his attention over all and should protect Bhīshma taking him to be myself, as he is the sole support of our army."

तस्य संजनयन् हर्षं कुरुवृद्धः पितामहः ।
सिंहनादं विनद्योच्चैः शङ्खं दध्मौ प्रतापवान् ।। १२ ।।

12 *"Then, to inspire cheer in him, the aged grand-sire of the Kurus—he of great prowess—mightily roared forth the lion's roar and blew his conch.* (125)

At these words of Duryodhana the Commander-in-Chief, the son

of the Ganges felt greatly pleased and made (as it were) a lion-roar (सिंहनाद). It was such a wonderful sound that it reverberated throughout the armies on both the sides and got also outside, the echo not remaining confined to them. With this tremendous sound the valour of Bhīshma rose up within himself and with that excitement Bhīshma blew his powerful conch. Both these sounds getting combined rendered the whole universe insensible, giving the impression that the very heavens were going to crash down. The sky thundered, the ocean swelled and the universe got terror-stricken and all trembled. Owing to this great sound the mountain and the waves got stricken down and at the same time the instruments of war-music made their sounds throughout the army.

ततः शङ्खाश्च भेर्यश्च पणवानकगोमुखाः ।
सहसैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत् ॥ १३ ॥

13 *"Then, of a sudden, were sounded forth conches and kettle-drums, tabors, tambourines, and cornets; uproarious was the din it made."* (131)

As the different organs played there arose a dreadful noise and even the bold feared that the world was approaching its end. What of the timid then? Those of doubtful courage got blown up like chaff—nay, even the Destroyer got so much frightened that he would not come forward. As the flag, kettle-drums and other martial musical instruments such as conches, cymbals and trumpets etc. sounded forth, the heroes also raised dreadful war cries. Some began to pat loudly their arms. Some began raising cries with all their might. The feeling of fear raised by all these made (even) the elephants in rut uncontrollable and some died standing, and the courageous got their jaws locked. Even the brave in the battle began to tremble with fear. Hearing this tremendous war alarm Brahmadev also got nervous while the other Gods got afraid that the end of the universe had approached.

ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ ।
माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः ॥ १४ ॥

पाञ्चजन्यं हृषीकेशो देवदत्तं धनंजयः ।
पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः ॥ १५ ॥

अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः ।
नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥ १६ ॥

14 *"Thereupon, seated in an ample chariot with white steeds yoked, (Kṛṣṇa, the) Mādhava and (Arjuna, the) Pāṇḍava blew forth their celestial conches:*

15 *"Hṛṣīkeśa (=Kṛṣṇa) blew the Pāñcajanya and Dhanaṁjaya (=Arjuna) the Devadatta. Vṛkodara (=Bhīma) of terrific deeds blew his great Pauṇḍra conch;*

16 *"King Yudhiṣṭhira the son of Kuntī (blew) the Anantavijaya, and Nakula and Sahadeva (respectively) the Sughoṣa and the Maṇipuṣpaka.* (137)

While such was the state in the heavens at seeing this panic, hear what took place on this side in the Pāndava army. How can one adequately describe the chariot which was the very soul of victory and the very store of intense splendour; the chariot had four horses (powerful like Garud) harnessed to it. Such a chariot appeared like a winged Meru (mountain) and brightened all the ten directions with its powerful lustre. How to describe fully the qualities of such a chariot of which Lord Krishna of Vaikuntha had himself become the charioteer (coachman)? Māruti—God Shankara incarnate—was guarding the flag staff while God Shārangdhar was the charioteer with Arjuna in the chariot. Just see and admire the Lord: how wonderful is his affection for his devotees and in consequence how he is doing the charioteer's duties towards Pārtha? Lord Krishna placed his devotee at his back; himself remaining in the forefront easily he blew his conch named Pānchajanya. As the dreadful sound of the conch was awfully going round it drowned and made inaudible the sounds of the martial music sounded in the Kaurav Army, just as the stars become invisible with the rise of the Sun. Simultaneously Pārtha sounded his own conch Devadatta making a great noise. Just as the sounds of both these wonderful conches blended together it was felt as if the universe was being pounded into hundreds of pieces. Just then Bhīmasena got enthused as if the great Destroyer had excited him and he blew his own big conch named Poundra. It created a dreadful thunder just as the clouds do at the dissolution of the world; Yudhisthira sounded his own conch named Anantavijaya; so also Nakula his own named Sughosha and Sahadev Manipushpa.

काश्यश्च परमेष्वासः शिखण्डी च महारथः ।
धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ॥ १७ ॥

द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते ।
सौभद्रश्च महाबाहुः शङ्खान् दध्मुः पृथक् पृथक् ॥ १८ ॥

स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।
नभश्च पृथिवीं चैव तुमुलो व्यनुनादयन् ॥ १९ ॥

17 *"And Kāśi's King, the supreme archer, and Śikhaṇḍin the great car-warrior, and Dhṛiṣṭadyumna and Virāṭa and Sātyaki the unconquered:*

18 *Drupada and the sons of Draupadī, as also the long-armed son of Subhadrā, O Lord of the Earth, blew from all sides their several respective conches.*

19 *That (resulting) roar cleft the hearts of Dhṛitarāṣṭra's men, causing—wild as it was—the Heaven and the Earth to resound.*
(151)

There were also other kings such as Drupada and Draupad: so also Kāshīpati the great hero, Abhimanyu son of Arjuna, Sātyaki the unconquered, Dhrishtadyumna the master king, and also Shikhandi. Great kings Virāta and others who were the leading warriors were also sounding several of their conches repeatedly. Hearing that very terrible noise, Shesha and Kūrma, in sudden deadly consternation, looked like dropping down the burden of the earth. All the three worlds got violently shaken, Merumāndār (Mountains) became unsteady, and the ocean-water sprouted up to the very sky. It looked as if the earth was getting topsy-turvied, the skies were crashing down while the stars were dropping down thick and fast at that time. Satyaloka got thick with the report that the earth was lost, and the gods had become supportless. At the time of the approach of the world dissolution the Sun sets even during day-time; in that way there arose a tumult in all the three parts of the universe. Seeing all this, Lord Krishna got surprised and fearing that the unheard of sound would bring about the end of the world stopped it. Thus the universe was saved which would otherwise have gone to pieces, when Krishna and Arjuna both sounded their great conches. Although

the sound got smoothened down still there remained its echo which made the Kaurava armies terror-stricken. Just as a lion easily destroys a herd of elephants, in the same way the sound of the conches cleft the hearts of the Kauravas. When they heard the wild roar they lost their courage as they were standing and warned each other to be cautious.

अथ व्यवस्थितान् दृष्ट्वा धार्तराष्ट्रान् कपिध्वजः ।
प्रवृत्ते शस्त्रसंपाते धनुरुद्यम्य पाण्डवः ॥ २० ॥

20 *"Thereat, beholding Dhṛitarāṣṭra's host duly marshalled, he of the Ape-banner, (Arjuna, the) Pāṇḍava—as the discharge of weapons was about to commence—raised aloft his bow.* (164)

Those that were powerful and great heroes then re-arranged their armies and getting forward advanced with redoubled energy, making thereby the universe get agitated. Just as the clouds pour down incessant rains at the approach of the world-dissolution, in the same way all the heroes poured down an incessant rain of arrows. Seeing this Arjuna got satisfied in his heart and threw his glance over his army with great regard. Seeing the Kaurava-party all ready for the war the son of Pāndu easily picked up and took into his hands his own bow.

अर्जुन उवाच
हृषीकेशं तदा वाक्यमिदमाह महीपते ।
सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ॥ २१ ॥
यावदेतान् निरीक्षेऽहं योद्धुकामानवस्थितान् ।
कैर्मया सह योद्धव्यमस्मिन् रणसमुद्यमे ॥ २२ ॥
योत्स्यमानानवेक्षेऽहं य एतेऽत्र समागताः ।
धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः ॥ २३ ॥

संजय उवाच
एवमुक्तो हृषीकेशो गुडाकेशेन भारत ।
सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥ २४ ॥

21 *"And then addressed these words, O Lord of the Earth, unto (Kṛṣṇa, the) Hṛṣīkeśa: 'Station my chariot, O Acyuta, betwixt the two armies.*

22 *Whilst I just mark these that are arrayed, lusting for combat: (just mark) with whom I have to engage in this (impending) encounter.*

23 *"I shall just look upon these that have here foregathered ready for fight, and longing to achieve in battle what is dear to the evil-minded (Duryodhana), the) son of Dhṛitarāṣṭra."*

24 *"(Kṛṣṇa, the) Hṛṣīkeśa, thus addressed, O Descendant of Bharata, by (Arjuna, the) Guḍākeśa, stationed that excellent chariot betwixt the two armies."* (169)

Arjuna then said, "Lord, take my chariot and station it immediately betwixt the two armies so that I may in a moment make a survey of all the heroes that have arrived here for the battle. All seem to have come here, but I must see who are qualified to fight with me. Almost all—the impatient and bad-tempered—(appear) ambitious in mind for a fight without (possessing) bravery. They have great liking for warfare but lack the courage to stand on the battle-field." Having told thus to the king (Dhritarāshtra), hear now what Samjaya says further. Samjaya says: After Arjuna asked him thus, Lord Krishna drove the chariot on and stationed it betwixt the two armies. The chariot was stationed on the spot, where Arjuna saw facing him Bhīshma, Drona, and others closely related.

भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् ।
उवाच पार्थ पश्यैतान् समवेतान् कुरूनिति ।। २५ ।।

तत्रापश्यत् स्थितान् पार्थः पितॄनथ पितामहान् ।
आचार्यान् मातुलान् भ्रातॄन् पुत्रान् पौत्रान् सखींस्तथा ।। २६ ।।

श्वशुरान् सुहृदश्चैव सेनयोरुभयोरपि ।
तान् समीक्ष्य स कौन्तेयः सर्वान् बन्धूनवस्थितान् ।। २७ ।।

25 *"Confronting Bhīṣma and Droṇa and all the Rulers of the Earth, and spake: "O (Arjuna, thou) Son of Pṛthā, behold these congregated Kurus."*

26 *"There the son of Pṛthā beheld, stationed, sires and grand-sires, preceptors, maternal uncles, brothers, sons, grand-sons, as also comrades.*

27 *"Fathers-in-law, and benefactors in both the armies. Perceiving all the kinsmen there stationed, that son of Kuntī.* (174)

The chariot was stationed on the spot where Arjuna saw face to face Bhīshma, Drona and others closely related, as also several other kings. Turning round Dhanurdhara viewed the whole army and got embarrassed and said, 'See here, all these are elderly relatives". Lord Krishna felt momentarily amazed at Pārtha's saying such strange things and said to himself, "This looks surprising that Pārtha should feel in a way that cannot be understood." Capable however of reading the future, Lord Krishna understood Pārtha's mentality, but remained quiet without saying anything. Here Pārtha beheld standing face to face all (closely related such as) fatherlike elders, grand-fathers, brother-disciples (गुरुबंधु) maternal uncles; also saw relatives and friends as also youths all included therein. Dhanurdhara also saw there well-wishing fathers-in-law and other relations, sons, grandsons (others) who were once laid under obligation or were given protection in adversity; whether big or small they were all seen coming for fighting. When Pārtha perceived members of the common Gotra all ready for fight in both the armies, he got confused in mind and unconsciously compassion possessed him entirely with the result that heroism abandoned him, resenting such insult; just as a loyal and faithful wife, born of the best family and possessed of good qualities and looks, would not with the force of her character put up with the upper hand of anyone else: or just as an amorous husband forgets his own wife for the love of another youthful woman and gets blind and follows her although (she is) less fit; or just as one, attaining perfection and success (ऋद्धिसिद्धि) on the strength of his penance and religious austerities, gets deluded and forgets the success of his asceticism: in the same way Pārtha lost all his heroism and surrendered completely to compassion; just as a charmer (मांत्रिक) missing any word of his incantation himself suffers at the hand of the spirit, in the same way Dhanurdhara got extremely paralysed by a great delusion. (He) lost all physical energy and his heart was greatly melted just as a moon-stone (चंद्रकांत) begins to ooze out with the touch of the moon's rays: in the same way Pārtha getting deluded by extreme compassion addressed Lord Krishna with a sad heart.

अर्जुन उवाच

कृपया परयाविष्टो विषीदन्निदमब्रवीत् ।
दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ॥ २८ ॥

सीदन्ति मम गात्राणि मुखं च परिशुष्यति।
वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥ २९ ॥

गाण्डीवं स्रंसते हस्तात् त्वक् चैव परिदह्यते।
न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ॥ ३० ॥

28 *"Assailed by extreme compassion, spake thus in dolour: "Seeing, O Kṛṣṇa, (my own) kith and kin here stationed in eagerness for combat,*

29 *"My limbs droop down; my mouth is parched up; and there comes over my body tremor and horripilation.*

30 *"My Gāṇḍīva (bow) drops down from my hand, and my skin burns all over; I am unable to keep standing, and my mind seems as though in a whirl."* (193)

"O Lord Krishna! hear me. I saw all these men but they all appear to me to be members of the common lineage. All these Gotra-members are prepared for war; but how would it be proper for us to fight with them, I cannot think of anything, I have lost entirely memory of my very person and my mind is also not in its normal mood at the very mention of war. The body has become shaky, the mouth parched, and the limbs crippled. There has come over my entire body tremor and horripilation, and there has arisen a feeling of excessive inflammation, my hand has become powerless even to hold the bow. I did not come to know when it dropped down from my hands; so much has my heart become full of delusion. I wonder that this feeling of perplexity should become stronger than my mind which is normally harder than a stone—so strong and very ruthless." It is wonderful that Pārtha who once conquered God Shiva on the battle-field and chastised even Yama should be overpowered by perplexity in a moment. A black bee can pierce through any wood however dry, but it cannot pierce through a delicate bud but gets caught into it when it closes in. It cannot cut any part of a lotus even though its life is lost; such is the soft love and tender pity difficult to destroy. Samjaya says to the King Dhritārashtra. "The natural feeling of tender emotion, which was a power working as the Power of the Creator and which cannot be kept in bounds even by Himself, overpowered Dhananjaya. Hear then that Arjuna seeing all his kith and kin, forgot his own self-respect which is essential in war. It is not understood how this feeling of compassion rose up in the mind of Pārtha." Arjuna

then said, "O Krishna, I do not feel like staying here. My mind has become extremely enfeebled and my tongue has begun to blurt seeing that all these are to be killed.

निमित्तानि च पश्यामि विपरीतानि केशव।
न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ॥ ३१ ॥

31 *"And I notice, O Keśava, adverse omens; and I perceive no good from killing the kin in the strife."* (207)

If the Kauravas are to be killed, why not Dharma and others? You know they are all our co-Gotrajas. Therefore fie upon this war which does not appear to me to be pure. What object can be secured by committing this great sin? Lord! viewed from many stand-points the war will only result in something untoward. It would be good if it can be avoided anyhow.

न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च।
किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ॥ ३२ ॥

येषामर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च।
त इमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च ॥ ३३ ॥

आचार्याः पितरः पुत्रास्तथैव च पितामहाः।
मातुलाः श्वशुराः पौत्राः स्यालाः संबन्धिनस्तथा ॥ ३४ ॥

32 *"I desire no victory, O Kṛṣṇa neither kingdom nor pleasures. Of what avail, O Govinda, is the kingdom for us, or the enjoyments, or (even) life?*

33 *"(Those) for whose sake the kingdom, the enjoyments, and the pleasures would be desired by us; they are here pitted in battle against us, prepared to lay down (their) lives and possessions;*

34 *"(To wit) preceptors, sires, and sons, no less than grandsires; maternal uncles, fathers-in-law, grand-sons, brothers-in-law, as also allies by matrimony."* (210)

I do not aspire for victory in this. Of what use would it be to me to acquire the whole kingdom? That I should enjoy happiness after killing all is a thing I do not desire to have. Let all these (kingdom

etc.) go to dogs, said Pārtha: I am prepared to suffer any calamity in place of such happiness; I care not even if the life is lost for it. I cannot have it, even in a dream, that I should enjoy the kingdom by destroying them. Just tell me whether it is worth while being born and continue to be living, if I am to contemplate hostility towards elders. All wish to have sons in their families. Is it with the object that they should kill all the Gotrajas? How can we even think to be hard as a stone towards them? On the contrary, good should be done to them if it could be done. Whatever we acquire should be enjoyed by them. Nay this very life should be spent in their cause. Kesava! we should conquer the kings of different countries and keep pleased our entire race. But (look at) the irony of fate! Those very co-Gotrajas have all come here prepared for war, leaving away wives, sons and wealth. How should I kill such as those? Against whom should I wield arms? How should I destroy men as dear to me as my own life? Do you not know who they are? You see yonder, Bhīshma and Drona, who have placed us under a debt of obligation. Here are brothers-in law, fathers-in-law, maternal uncles, brethren, relatives and also sons and grand-sons, all appear relations. All these are closely connected and related to us. Even uttering harm to them would be nothing less than sin.

एतान् न हन्तुमिच्छामि घ्नतोऽपि मधुसूदन ।
अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ॥ ३५ ॥

35 *"Even when (they are) slaying me, these do I not desire to slay, O Slayer of Madhu, even for the sake of the sovereignty of the Three Worlds, what to say, for the (merest) Earth?"* (225)

Let them behave improperly or put us to death, but I should not wish even mentally their destruction. I would never do such an improper deed, even were I to secure the uncontested sovereignty of the three worlds. Who will feel any regard for us if we kill them on battle-field and when and how will we be able to show our face to you,—stand up right before you,—O Ananta?

निहत्य धार्तराष्ट्रान् नः का प्रीतिः स्याज्जनार्दन ।
पापमेवाश्रयेदस्मान् हत्वैतानाततायिनः ॥ ३६ ॥

36 *"Having slain Dhṛitarāṣṭra's sons, what joy can be ours, O*

World-destroyer (Kṛṣṇa)? Arch-felons though they be, for slaying them, sin alone can accrue unto us." (228)

If I kill the *gotrajas* it would constitute a hot bed of sins and what is won out of your love to me—will have kept away (from me), the bliss that I enjoy in your love. Should (I) commit family slaughter and thereby commit sins? And then where, how and by what path could we find you again? Just as the bird nightingale would not remain for a single moment on the spot, seeing intense fire spreading out in the garden, or just as the bird Chakor seeing a lake, coveting it with a longing, would leave it without enjoying it and fly away in the same way, as soon as my good works are depleted, I think you will have me at the mercy of a delusion and desert me, utterly and for ever!

तस्मान्नार्हा वयं हन्तुं धार्तराष्ट्रान् स्वबान्धवान् ।
स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ।। ३७ ।।

37 *"Hence, we would do well not to slay Dhṛitarāṣṭra's sons, our own kinsmen; for, how can we, O Mādhava, feel happy after slaying our own kith and kin?"* (233)

Therefore I would not do this thing viz. wield a weapon (in my hand) in the battle since it appears to me to be the most deadly sin. We would lose you, leaving nothing as our own and then our hearts would be rent without you, O Krishna." Arjuna added that it would never happen that he would kill the Kauravas and survive and enjoy.

यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।
कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ।। ३८ ।।

कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुम् ।
कुलक्षयकृतं दोषं प्रपश्यद्भिर्जनार्दन ।। ३९ ।।

38 *"Albeit, with their minds overpowered by avarice, they do not perceive the guilt resulting from extinction of families and treachery against friends.*

39 *"Why must WE not learn to desist from this sin, once we do realise, O World-destroyer, the guilt resulting from extinction of families?* (236)

"Although these have become intoxicated and come over for a war, still we must know our own interest. How should we commit the despicable deed of slaughtering our own people? Should we, knowing its after-effects, indulge in the use of subtle poison? If one notices a lion coming in front along the road he is walking on, it becomes desirable to avoid that road as much as it could be avoided. Lord! just tell me what advantage we would have, were we to leave the light that is ours and go and sit in the dark? Seeing conflagrations in front of us were we not to avoid them they would surround us in a moment and burn us. In the same way all these sins, confronting us face to face, are trying to corrupt us and knowing this should we be prepared for a war?" Arjuna again spoke on that occasion and said "Hear me, O Shrīhari! I shall just mention to you the magnitude of these sins."

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ।
धर्मे नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ।। ४० ।।

40 *"On the extinction of the family there perish the family's immemorial rites-and-customs (Dharma); and when the rites-and-customs perish, the entire family is overcome by impiety.* (243)

Fire is produced by rubbing together pieces of wood and when it gets ablaze the entire wood is gutted: in the same way, when there arises jealousy, resulting in the mutual slaughter of family members (गोत्री) great sin is created and the whole family gets burned. Where such sins, leading to family destruction, take place, the family's traditional religion disappears and there grow up in the family anti-religious tendencies.

अधर्माभिभवात् कृष्ण प्रदुष्यन्ति कुलस्त्रियः ।
स्त्रीषु दुष्टासु वार्ष्णेय जायते वर्णसंकरः ।। ४१ ।।

41 *"Through being overcome by impiety, O Kṛṣṇa (even) women of respected families become corrupt: (and) when women become corrupt, there ensues, O Scion of Vṛṣṇi's race, the intermingling of castes (varṇās).* (246)

"In such a state, common sense, reasonable conduct and duty, all naturally leave us far away. Snuffing out a lamp and moving out

in the dark would naturally make one grope and fall down even on a plane level. In that way, on the extinction of the family, there perish also the families' immemorial rites-and-customs. What else could be left behind except sin (when) the restraint over the mind and senses ceases and the women of respectable families become corrupt? The best and the worst get mingled; so also all the castes get intermingled; then (naturally) all castes and (prescribed) duties get entirely dislocated. Just as the crows from all directions flock together seeing a (rice) oblation placed in an open space, in the same way great sins enter into irreligious families.

संकरो नरकायैव कुलघ्नानां कुलस्य च।
पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ॥ ४२ ॥

42 *"The intermingling leads straight to Hell the family as well as the destroyers of the family; for, their Manes, with the (pious) offerings of rice-balls and water-libations failing, sink down (into Hell).* (252)

Then the whole family as also the destroyers of the family, both have assuredly to go to Hell. See, if the whole lineage (वंशविस्तार) gets sunk down in this way, then their Manes that have already gone to Heaven, do also sink down. Where, the day-to-day and occasional (religious) duties cease to be performed in various ways, then who would offer to the Manes the Tilodaka (water and sesame mixed together) and what would the forefathers do without it, and how could they continue in Heaven? And so they too return to the family. Even as a serpent bites at the toe-nail only, but the poison spreads out to and makes the entire body including the hair on the head to suffer the pangs, in the same way these sins make the entire family sink into Hell.

दोषैरेतैः कुलघ्नानां वर्णसंकरकारकैः।
उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥ ४३ ॥

उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन।
नरके नियतं वासो भवतीत्यनुशुश्रुम ॥ ४४ ॥

अहो बत महत् पापं कर्तुं व्यवसिता वयम्।
यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥ ४५ ॥

यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः ।
धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ।। ४६ ।।

43 *"By such transgressions on the part of the destroyers of the family, leading to caste-intermingling, the caste's and the family's immemorial rites-and-customs are annihilated.*

44 *"And for such men–with the family's rites-and-customs annihilated-there ensues, O World-destroyer, an assured habitation in Hell, as we have heard.*

45 *"Woe and alas! We are engaged in committing heinous sin in that, out of lust for kingdom and pleasures, we are striving to slay our own kindred!*

46 *"If Dhṛitarāṣṭra's sons, weapons in hand, should, in battle, slay me, weaponless and unresisting, that were happier for me."* (257)

"See Lord, there gets committed one more sin here in that the immemorial rites-and-customs get annihilated by sinful contagion. Just as an unfortunate fire in one's house, consumes also the surrounding houses, in the same way those, that establish contact with sinful families, also get similarly affected by the contact of the sinful." Arjuna said, "The whole family getting affected by various sorts of sins is damned to suffer dreadful Hell; and once one gets there, there is never any escape from there and in this way, the fallen family suffers throughout all eternity." Arjuna added, "O Chakrapāni, why have you become as hard-hearted as a stone and why do you not pay attention to all I have said? Why should I not abandon this faulty thing, knowing that the motive with which the enjoyment of the kingdom is to be expected is all transitory? O Keshav, is it a small sin already committed that I viewed all these elders with the idea that they were to be killed? I cannot commit the dreadful sin of killing my own kinsmen. I would prefer death to bearing such sorrow." In this manner, seeing on the battle-field all his own kinsmen, Pārtha expressed his feelings that the kingdom was nothing more than a suffering Hell.

संजय उवाच

एवमुक्त्वार्जुनः संख्ये रथोपस्थ उपाविशत् ।
विसृज्य सशरं चापं शोकसंविग्नमानसः ।। ४७ ।।

47 *"Thus spake Arjuna on the battle-field, and, dropping his bow and arrows, sank down on the chariot-seat, his mind convulsed with grief."* (268)

Samjaya then said to King Dhritarāṣṭra, "Hear, Pārtha spoke thus to the Lord on the battle-field. Dhanurdhara got greatly perturbed and nervous and immediately jumped out of the chariot. Just as a dethroned prince gets altogether lustreless or just as the Sun in eclipse gets lustreless or just as one who has attained perfection should get infatuated and sink into amour and become helpless, similarly Pārtha appeared extremely distressed when he left his chariot on the battle-field. (He) then threw away his bow and arrow and floods of tears flowed from his eyes. O King, listen, in this way things took place there. After this, seeing Pārtha so much down-hearted, the Vaikunthanāth will preach to him (the subject of) true spirituality. This eloquent story, Jnāndev, the servant of Nivrittināth, will narrate and should be heard with intense and curious interest. (275)

अर्जुनविषादो नाम प्रथमोऽध्यायः ॥ १ ॥

CHAPTER II

SĀṀKHYA—YOGA

संजय उवाच ।

तं तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणम् ।
विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ।। १ ।।

SAṀJAYA SPAKE

1 *To him thus stricken with compassion, with eyes tearful and distressed, and giving way to dolour, (Kṛṣṇa) the Slayer of Madhu, spake this word:* (1)

Saṁjaya then said to Dhritarāṣṭra "O King, hear. Pārtha getting distressed began to shed tears there. Hear now how seeing all his own kinsmen, there arose within him wonderful affection which made his heart melt. Just as salt gets dissolved in water, or the clouds get scattered by wind, in the same way, though courageous, his heart melted and getting overwhelmed with compassion he appeared afflicted like a swan getting stuck up in mud. Seeing the son of Pāndu being shattered by the great delusion Shārangadhar addressed him.

श्रीभगवानुवाच ।

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।
अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ।। २ ।।

2 *The exalted one spake "Whence, at this odd moment, has come over thee this turbid mood to which the Āryans (noble) are never prone, which leads not Heavenwards, and which, O Arjuna, brings on infamy?* (6)

"O Arjuna, is it becoming on your part in this situation to have such a piteous action here? First consider who and what you are. Just say, what is the matter with you: is there anything lacking here? Has there been any failure of action—why are you feeling so distressed? You never bethink yourself to do an improper action, never lose

courage, and defeat is scattered to the four winds of heaven by the bare utterance of your name. You are the very home of bravery, the prince among the Kshatriyas and the whole universe is resounding with (the praise of) your valour; you conquered 'Hara' on the battle-field, killed the demon Niwātakavach, and made the Gandharvas sing the praise of your prowess. The universe pales into insignificance when compared to your prowess that is so pure and unalloyed. Decidely best is your valour. But to-day you have taken leave of your heroism to shed tears with a melancholy drooping face. O Pārtha, just consider how helpless you have become through compassion: Has darkness ever eclipsed the Sun? Have the winds been terrorised by the clouds or is ambrosia ever liable to death? Or has fire-wood ever burnt the fire, or has the water ever been dissolved by salt, or has the world-destroying poison ever been destroyed by contact with any other substance? Or has the frog ever devoured the serpent? Has the jackal ever fought with the lion? Has any such paradoxical thing occurred anywhere? But you have to-day proved such things to be true: and so O Arjuna, shake off this unworthy scum in your soul, take courage, and get awakened: Leave off this foolishness, get up and take in your hands the bow. Of what avail is your softness on the battle-field? Being yourself greatly learned, O Pārtha why do you not consider whether such tenderness is proper on a battle-field? This would destroy the fame you have so far won and would also be an hindrance in the way of your soul's deliverance." Thus spoke the all-pervading Lord to Arjuna at that time.

क्लैब्यं मा स्म गमः पार्थ नैतत् त्वय्युपपद्यते ।
क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परंतप ॥ ३ ॥

3 *"Yield not, O son of Pṛthā, to unmanliness: it is not meet in thee. Rid thine heart of this paltry craveness and stand forth, O Scourge of the enemy".* (21)

"Therefore enough of these lamentations; take complete courage in your heart and leave off this sorrowing, O Arjuna! It is not becoming on your part and it will undo altogether your former achievements (you won). Therefore do consider, still, your own interests. O Pārtha; softness of heart is unavailing in war-time. Have they become your relatives only in the present battle-field? Were you not aware of that before and did you not recognise the *Gotrajas* as before? Why then are you exaggerating this tender pity unto a poser only

now? O Arjuna, is this battle a new thing to you to-day? These hostilities have always existed amongst you. Then how is it only now that this pity has suddenly sprung I can't understand. However, O Arjuna, you have lapsed into an evil and base thing here. The result of persisting in this delusion will be that the great name you have already won will altogether disappear and in the long run (you) stand in danger of losing, O Pārtha, the prospect in both this and the other world. Feebleness of heart can never be the means of attaining the highest good. On the contrary it becomes a cause of ruin for valiant Kshatriyas in the battle." In this way the kind Bhagawanta preached in various ways. Hear now what the son of Pāndu said on hearing it.

अर्जुन उवाच ।
कथं भीष्ममहं संख्ये द्रोणं च मधुसूदन ।
इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन ॥ ४ ॥

4 *Arjuna spake—"How shall I, in battle, O Slayer of Madhu, assail with the arrows Bhīṣma and Droṇa, worthy of worship as they are, O Smiter of foes?* (30)

"Lord, now hear. This long talk is indeed not necessary; first of all do consider if this could be called a war. This is no war but a crime, despicable if committed, for thereby, we would be openly slaughtering our preceptors. Are parents to be adored, served, kept entirely pleased and then to be killed with our own hands? The saints are to be bowed to, and if possible to be adored. Should they also be spoken to in slanderous terms instead? Similarly these our family preceptors are always to be adored; especially my debt to Bhīshmāchārya, and Droṇa is immense. How should I directly destroy them in the battle,—those about whom I cannot think ill even in a dream? Fie upon me that I should glory in utilising that art of handling weapons in killing the very preceptors who taught that art to me. I, Arjuna, am the disciple of Drona who taught me completely the art of using arms: Should I repay the debt of my gratitude to him by killing him? Arjuna added, "Should I act like Bhasmāsur (भस्मासुर) by playing false to the revered Master through whose favour I secured all the boons?"

गुरूनहत्वा हि महानुभावाञ्छ्रेयो भोक्तुं भैक्षमपीह लोके ।
हत्वार्थकामांस्तु गुरूनिहैव भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥ ५ ॥

5 *"For, it were better in this world to eat even the beggar's crust, so I escape slaying the elders-and-preceptors-of great prowess (as they are); but having slain the elders-and-preceptors—(on ground, as may be urged, that they are) swayed by self-interest-I would be, right here, enjoying (merely) blood-stained enjoyments.* (39)

I hear that the sea is deep, still and calm; it is only seemingly so, since it is often stormy, while Drona's heart knows not even a particle of anger. The sky may be immeasurably high. But (its height) could be measured: But the heart of Drona is unfathomably deep. Ambrosia may get spoilt: perchance, thunderbolt could even be broken: but his (Drona's) mental equanimity cannot be disturbed even by provoking him to wrath. A mother's attachment is said to be the staunchest, and this might be entirely true. But in Drona exists motherly tenderness and love incarnate. He is the fountain source of affection and is a mine of all virtues, as also a limitless ocean of learning." Arjuna continued, "Dronāchārya is such a great person and is all kindness towards us. Pray, tell me how should we plan his destruction? That we should kill on the battle-field such (persons) and then enjoy the kingdom is a prospect which I cannot cherish from the bottom of my heart. This is such a dreadful deed, that begging would be preferable even to any enjoyments higher than those of a kingdom. O Shrīhari, I should forsake the country or live in mountain caves rather than wield a weapon against him. How should I seek for enjoyments dipped in the blood coming out of such noble hearts pierced by sharp arrows? Of what avail would such bloodsteeped enjoyment be? My mind does not, therefore, countenance such things." When Arjuna had pleaded thus with Lord Krishna, Lord Krishna, although he heard it all, did not relish it. Pārtha got frightened at this and again said "O God, why do you not pay attention to what I say?"

न चैतद्विद्मः कतरन्नो गरीयो
यद्वा जयेम यदि वा नो जयेयुः ।
यानेव हत्वा न जिजीविषाम-
स्तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ ६ ॥

6 *"Nor do we know which should outweigh with us; whether that WE should conquer (them), or that THEY should conquer us. Those very persons whom, having slain, we should*

not wish to continue alive: they, the Dhritarāṣṭrians, are standing here pitted against us. (52)

"I plainly talked to you what was in my mind. You alone can know whatever is truest and best for us." There have arrived here for war those dear to us, at whose reported hostility towards us, we ought to abandon, at once, our very lives. It is a crucial and difficult question—which of the two courses, viz, whether we should kill such or we ourselves should leave the war and go away, which we should follow.

कार्पण्यदोषोपहतस्वभावः
पृच्छामि त्वां धर्मसंमूढचेताः ।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे
शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ ७ ॥

7 *"With my normal-self obsessed by the foible of a pitiable lack of discernment (kārpaṇya), and my mind perplexed in regard to my (proper) duty (Dharma), I inquire of thee. Do tell me for certain what were the better for me. I am thy disciple: teach me who am seeking refuge in thee.* (55)

My mind has become so much distressed that I cannot discern what is proper for us now. Just as a thing although quite at hand is not discernible when the power of vision gets dimmed, being surrounded by darkness,—the same thing has happened to me,—so I cannot know what is the best course for me, my normal vision having become blurred. There, O Lord Krishna, you are our sole kith and kin, and you are all in all to us, tell me what is to our good. You are our preceptor, brother, father, you are our propitious deity, you are our protector in difficulties at all times. Just as a preceptor never forsakes his disciple or just as an ocean does not abandon (tributary) rivers, Lord Krishna! how can a child survive were the mother to forsake it. In that way, O God, you alone are our entire (support): If you consider my former talk unreasonable, just tell me immediately, O Purushottam what is better for me, and that which also is not repugnant to the path of duty.

न हि प्रपश्यामि ममापनुद्याद्यच्छोकमुच्छोषणमिन्द्रियाणाम् ।
अवाप्य भूमावसपत्नमृद्धं राज्यं सुराणामपि चाधिपत्यम् ॥ ८ ॥

8 *"For, I fail to perceive what could dispel the grief that would dry up all my senses, even though I were to secure on Earth an affluent and rival-less sovereignty, or even the Overlordship of the Gods."* (64)

The distress caused in my mind by the tragic sight of this whole family facing destruction cannot be removed by any remedy other than your advice. The delusion which is created in my mind can no longer be dispelled by the prospect of the highest worldly kingdom or the very seat of the great Indra. Just as a seed entirely roasted and sown even in a fertile soil watered plentifully cannot germinate; or medicines prove unavailing when the very vitals of life have dried up, there being only one thing viz. the great ambrosia that proves efficacious there. In the same way I am not enamoured of the (prospective) enjoyment of the absolute sovereignty, the wealth of your sympathetic favour being my sole support here." Thus said Dhanurdhara being momentarily free from delusion; but the wave of illusion having returned he again became overpowered. Jnaneshwar said, it was not a wave of stupor but quite a different thing. The old Dragon in the form of great delusion had completely overpowered Pārtha. It (Dragon) bit Pārtha in the very vitals of his heart causing spasms of grief repeatedly. Seeing this serious occasion, that snake-charmer Shrīrang, a mere glance of whose eye could prove an antidote to the venom, arrived to ward off the danger. Although Pārtha had become so helpless, Lord Krishna, who was near him could still protect him merely with a kind look. (And) therefore (I) knowingly used that simile here and said that the son of Pandu was devoured by the Dragon in the form of delusion. Thus Pārtha was overpowered by delusion, just as the Sun is screened by a curtain of clouds; Dhanurdhara got extremely distressed just as a high mountain is screened by the wild (forest) fire in hot season. And therefore Meghashyāma—Lord Krishna—turned towards Arjuna like a big cloud, being naturally blue-coloured, and full of Amrita (nectar) water in the form of mercy. Lord! the lustre of Lord Krishna's white teeth began to glitter like lightning, his formidable voice thundering like clouds. Now that generous cloud in the form of Lord Krishna, will pour over the Pārtha mountain thereby cooling it and making it bear foliage of knowledge. Jnāneshwar, the servant of Nivritti, requested his audience to hear with concentration that story.

संजय उवाच ।

एवमुक्त्वा हृषीकेशं गुडाकेशः परंतपः ।
न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह ॥ ९ ॥

9 *Samjaya Spake—"Guḍākeśa (Arjuna), the Tormentor of the foes, having thus addressed Hṛṣīkeśa (Kṛṣṇa) and declared unto him, Govinda: 'I will not fight, became silent."* (81)

Giving this account, Samjaya said "O King, hear what Arjuna said again, getting distressed with lamentations. He regretfully requested Lord Krishna not to press him and told him that he would not at all enter into the fight. Speaking out this ultimatum, Arjuna assumed silence. Lord Krishna was dismayed to see him in that mood.

तमुवाच हृषीकेशः प्रहसन्निव भारत ।
सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥ १० ॥

10 *"Unto him, O descendant of Bharata, who was grieving betwixt the two armies, (Kṛṣṇa, the) Hṛṣīkeśa, with something of a derisive laugh, spake this word."* (84)

He then said to himself, "What on earth does he mean by his unusual refusal? Arjuna does not see his way to his duty; what should be done to him? Just as an exorciser makes a diagnosis in the case of a ghost-attack, or a doctor, confronted by an irremediable disease, immediately uses as the last resource the best medicine like nectar, even so did Ananta standing between the two armies began to think out how to make him (Arjuna) realise the truth and how to make him take courage in his heart. Realising the cause of the delusion, Lord Krishna began to speak apparently wrathfully—although in his heart he secretly entertained feelings of kindness, just as a mother does although she is (outwardly) all wrath (towards a child). Or just as the bitterness of a drug, although it contains full nectar, is not discernible to the vision but is perceptible in the cure, in the same way Hrishīkesha addressed words outwardly harsh but internally very sweet in import.

श्रीभगवानुवाच ।

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ ११ ॥

11 *Exalted- one spake: "—Thou hast grieved for those that ought not to be grieved for, and art (yet) uttering sapient words. The wise (however) grieve not for the dead, any more than for the living."* (91)

The Chakrapāni then said "I am utterly surprised to see the complete change to front you have assumed all of a sudden. You lay claim to a vision of truth and still you are the slave of your ignorance. How am I to think of teaching Truth to you, you are yourself talking profusely of your own philosophy. Just as one born blind, getting mad, runs about uncontrolled, in the same way, your so called wisdom leads you to wrong action. You do not know your own self and you are pouring lament on the killing of Kauravas to my utter dismay often and often. Oh Arjuna,–pray tell me if this vast universe owes its existence to you; is the belief in an eternal order of the universe a mere figment? Is it all a meaningless talk in the world that God is the Omnipotent Being, who moves and lives, from whom come all living beings, so that from now we must hold that you are the author of all that is subject to birth and death and that birth and death will disappear at the fiat of your will. Should you forbear from killing the Kauravas through self-conceit and self-delusion, just say, if they will live eternally thereby? Pray, do not let yourself be the victim of any such illusion in your heart that you are the sole real destroyer and all these men are liable to die. Look at birth and death as parts of an eternal order; individuals come into existence and die according to the laws of this eternal order of nature and then tell me why do you sorrow over the inevitable. It is a surprise to me that you in your utter ignorance are blind to truth and try to comprehend the incomprehensible and presume to impart wisdom to us. See those that are thoughtful and wise, and realize that birth and death are an error and mere illusion and do not mourn over either.

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।
न चैव न भविष्यामः सर्वे वयमतः परम् ॥ १२ ॥

12 *"It is indeed not the case that I, ever before, was not; nor thou, nor these lords of men: neither is it the case that, hereafter, all of us are not going to be.* (103)

Arjuna, verily I say to you further: It is the merest delusion to feel certain that you yourself, myself, as well as all the kings whom you see assembled here will live eternally, or would as surely be dissolved

into nothingness, both these are utter unrealities. The generative creation and decay are appearances caused by Māyā, Brahman (the Supreme), being assuredly in itself indestructible and immortal. Just tell me whether anything really is born when the wind causes ripples on water. Consider further if any real thing is destroyed when the gust of wind gets calm and the ripples disappear into the original stillness of water.

देहिनोऽस्मिन् यथा देहे कौमारं यौवनं जरा ।
तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥ १३ ॥

13 *"Just as the body's owner has, in this body, boyhood and youth and old age, so also there is the taking on of another body. The wise man is not therein perplexed.* (108)

Here is a proof direct that the body is the same, yet it undergoes changes with aging. See, it is childhood in the beginning: when it disappears, youth takes its place. But there is no destruction of the body along with the different changes. Similar is the case with the soul which becomes embodied and dwells in different bodies. Those who know this truth are free from the evils of delusion.

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ १४ ॥

14 *"It is (only) the sense-contacts, O Son of Kuntī, that give cold and heat, and pleasure and pain. They come and go and do not endure. Bear with them (all), O Scion of Bharata.* (111)

But the reason for ignorance on this subject is that we are at the mercy of our sense-centres. They drag the mind to the objects of senses causing delusion. The senses enjoy their objects, which create joy and sorrow. These make the mind feel strongly attached to objects and confused by their association. These sense-objects have variable and different conditions and hence cause sometimes happiness, sometimes grief and at times both. For example, see the scope of "words". They create hatred in mind on hearing slander or create pleasure on hearing praise, although in both these there is nothing else but mere words. Similarly "touch" has two sensations, soft and hard and they cause pleasure and pain in the body although the "touch"

is the same. Ugly and handsome are the correlatives in vision and they cause displeasure and pleasure although the vision is the same. Fragrance and stink are the correlatives in smell. They respectively give joy and displeasure to us when inhaled through the same nose. Similarly sweet and bitter give rise respectively to pleasure and pain and therefore know ye that contact with these objects of senses is the cause of delusion and untruth. Those that give themselves up to the senses feel cold and heat and automatically get entangled in the bonds of pleasure and pain. It is the very nature of senses that they exert a pull on the mind and make it feel no pleasure anywhere except in the sense-objects. See how the sense-objects are just like the mirage of the noon-time or like the glory (seen) in a dream which are felt only momentarily. These sense-objects are just fleeting and ephemeral and therefore you, Oh Dhanurdhara, should entirely rid yourself of them and not associate with them in the least.

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।
समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ।। १५ ।।

नासतो विद्यते भावो नाभावो विद्यते सतः ।
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ।। १६ ।।

15 *"He, the manly one, whom these, O Best of men perturb not: he the steadfast one, even-poised betwixt pain and pleasure, he can properly claim deathlessness.*

16 *For the non-existent there is no coming into existence, nor passing out of existence for the existent. The true nature of these twain has alike been seen by the Seers of Truth.*

(123)

One that does not get entangled in the sense-objects is affected neither by happiness nor by sorrow and he is ever free from the evil of being born a mother's son. He does not get involved in the sense objects for the pleasure of the senses and is alone, know ye, eternal. Now Arjuna, hear another thing I tell you. Those who are thoughtful only know it. There is in this world one all-pervading and hidden spiritual essence which only the learned always accept as real. Just as milk mixed with water appears one but can be separated by the swan alone, or just as the intelligent can separate pure gold from the alloy by burning the latter in a furnace, or just as butter can be

extracted by skilfully churning the curds, or just as from mixed up seed and chaff, when winowed, the chaff is blown away leaving behind only the seed—even so the wise and the learned truth-seers easily get free from the shackles of empirical existence seeing it to be unreal after deep thinking and then their gaze is fixed on the real alone. Therefore the wise seers have no attachment for things which are not eternal since they have realized that only the eternal Atman is real while the non-eternal and changing world of sense is unreal.

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम्।
विनाशमव्ययस्यास्य न कश्चित् कर्तुमर्हति ॥ १७ ॥

17 *"Understand THAT to be indestructible by which all this has been permeated. Of this indestructible one, none can achieve destruction.* (133)

Considering the nature of the essential and the unessential, you will realize that delusion and error is related to the unessential while what is called real substance is by its very nature, eternal. That Brahman from which the entire Universe has shaped and bodied itself forth has neither any name nor form, nor colour, nor any characteristic. It is the timeless, all pervasive Being, without birth or death and cannot be destroyed even if an attempt is made.

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः।
अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥ १८ ॥

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम्।
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ १९ ॥.

न जायते म्रियते वा कदाचि-
न्नायं भूत्वा भविता वा न भूयः।
अजो नित्यः शाश्वतोऽयं पुराणो
न हन्यते हन्यमाने शरीरे ॥ २० ॥

वेदाविनाशिनं नित्यं य एनमजमव्ययम्।
कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥ २१ ॥

18 *"These perishable bodies are said to belong to that eternal body-owner, the indestructible one that passes comprehension. Therefore, do fight, O Scion of Bharata.*

19 *"He who understands him as the slayer, and he who deems him as the slain: both these do not truly know. This one slays not, nor is slain.*

20 *"He is not born, nor does he at any time die: nor, having once 'been', is he once again not going to 'be.' Unborn, eternal, everlasting and primeval is he: he is not destroyed when the body comes to be destroyed.'*

21 *"Who-so realises him as the indestructible, eternal, unborn, and immutable: how and whom can such a person, O son of Pṛthā, cause to be slain, or slay?* (136)

Everything that has taken a body-form and shape is naturally perishable and therefore you should face fighting. With your self-conceit fastened on the body and fixing your erroneous gaze on the body, you are the slave of the belief that you are the slayer while the Kauravas are the slain. You do not realise the essential truth. Were you to consider carefully (you will realise) that neither you are the slayer, nor they the slain. Just as in a dream you feel the dream all real, but when you awake and look out, you find nothing; in the same way being the victim of delusion and Māyā you are enmeshed in this error for nothing. Just see that striking at the shadow with a weapon does not cause hurt to the body; or that the disappearance of the Sun's reflection from an overturned pitcher full of water does not make the Sun himself to disappear along with the reflection, or that the interior of any finite thing gives form to infinite space, but merges into general space (Äkāsh–Sky) as soon as the finite thing tumbles down; even so although the body gets destroyed is the soul indestructible and therefore, O Arjuna, be not under any illusion like that.

वासांसि जीर्णानि यथा विहाय
नवानि गृह्णाति नरोऽपराणि।
तथा शरीराणि विहाय जीर्णा-
न्यन्यानि संयाति नवानि देही।। २२।।

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः।
न चैनं क्लेदयन्त्यापो न शोषयति मारुतः।। २३।।

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च।
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः॥ २४॥

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते।
तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि॥ २५॥

22 *"Just as, laying aside out-worn vestments, a person puts on others, new ones; so laying aside out-worn bodies, the body's owner passes on into others, new ones.*

23 *"Him cleave not weapons; him burns not fire; neither do the waters drench him, nor does the wind desiccate him.*

24 *"He is uncleavable; he is unburnable; he is undrenchable, as also undesiccatable. Eternal all-pervading, stable, immobile is he, enduring from yore.*

25 *"Non-manifest-unthinkable-immutable is he called, hence as thus knowing him, thou dost not do well to grieve after him.*
(144)

Just as we cast off worn out vestments and put on new ones, in the same way does the soul cast off worn out bodies and take on new ones. He being without origin, eternal, extremely pure without any limitations is ever beyond the reach of destruction with any mortal weapons. This soul can never be drenched in torrential waters, nor can fire burn him, nor can the wind desiccate him. O Arjuna, the soul is eternal, stable, immobile and all-pervading. O Kirīti, he is non-manifest and unthinkable. Meditation is ever eager to be able to see him. He is difficult to be comprehended by mere mental act nor can he be realized through any practical means. O Arjuna, he is limitless and the best of all the best. He is unaffected by the three Gunas (सत्व, रजस्, तमस्), has neither a beginning, nor an end, nor any manifested form, nor attribute, but is all-pervading. O Arjuna, once you come to know him as such, you will cease to grieve after him.

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम्।
तथापि त्वं महाबाहो नैनं शोचितुमर्हसि॥ २६॥

26 *"And even wert thou to conceive him as constantly being born and as constantly dying, even so, O Longarmed, thou dost not do well to grieve.* (152)

Or, even were you not to hold the soul to be indestructible but hold him to be destructible, still there is no reason for you, O Pärtha, to feel distressed. The waters of the Ganges always flow uninterruptedly. They flow at its source and even though they ultimately join the sea they continue flowing all through its course. So (the three conditions) the beginning, the continuance, and the decay, go on eternally and are, know Ye Pārtha, entirely inevitable to all the beings. This state of things (exists) from time immemorial and therefore you should not in vain lament for it. Or if this reasoning does not appeal to you, know Ye then that all beings are subject to birth and death. The birth and death being inevitable, there is no reason for you to feel distressed.

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च।
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥ २७ ॥

27 *"For, certain unto the born is death, and certain unto the dead is birth; so, for a matter that is inevitable, thou dost not do well to grieve.* (159)

That which is born is to disappear or what disappears is to be *visible* again. In this way, rotates the wheel of time over and over again. Just as the sun-rise and sun-set, automatically take place eternally, so do the birth and death exist of certainty in the world. At the time of the world dissolution all the three worlds come to an end, and therefore beginning and end are unavoidable everywhere. If this appeals itself to you why do you become distressed and why do you show ignorance, knowing all, you Dhanurdhara? Viewed from the various points, there exists no reason for you to lament. Hear also further.

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत।
अव्यक्तनिधनान्येव तत्र का परिदेवना ॥ २८ ॥

28 *"For, non-manifest is the initial stage of the created things; manifest is their middle stage, O Scion of Bharata: and non-manifest also their final stage: what is there for lamenting in such a case?* (164)

All these living beings had no form before their birth. They received their individual forms with their births. Similarly when they die, then also they will have no other state, but have to return to their former (formless) condition. That which becomes manifest between birth and death is the body-form, which, through delusion is felt as being possessed by the Soul, just as the dream, although an illusion, appears to be real to the one asleep. Or, just as the water appears wavy, when a breeze causes it to move or gold takes the form of an ornament at the will of others, in the same way this world appears in (various) forms through illusion, as the sky gets screened by clouds. Why do you lament for that which has even no beginning (आदिची नाहीं). Keep your gaze fixed only on (the Supreme Spirit) Brahman that is imperishable; that Brahman on which the devotees concentrate their minds, and get emancipated from illusion; that (Supreme Power) Brahman, for reaching whom truth-seekers, becoming desireless, seek refuge in forests. Great sages leading a dedicated life of celibacy and practising various other penances concentrate their vision on it (Supreme Power).

आश्चर्यवत् पश्यति कश्चिदेनमाश्चर्यवद्वदति तथैव चान्यः ।
आश्चर्यवच्चैनमन्यः शृणोति श्रुत्वाप्येनं वेद न चैव कश्चित् ॥ २६ ॥

29 *"Rarely does some-one perceive him; rarely like-wise does another discourse on him; and rarely does anyone hear of him: and, even after hearing, not one (we can almost say) has knowledge of him.* (172)

Viewing that (Supreme Power) Brahman, several attained peace of mind having renounced all worldly possessions; some, while singing (His) praise, got converted in mind and became completely absorbed permanently: others hearing his praise became peaceful (in mind), forgot their own bodily existence and getting experience of the soul, were absorbed in the All. Just as all rivers flow into the sea, none flowing back because they could not be contained, in the same way the great Yogins become of one spirit when their minds reach the Supreme Power, Brahman, and then on the strength of their spiritual power they rid themselves of re-birth.

देही नित्यमवध्योऽयं देहे सर्वस्य भारत ।
तस्मात् सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥ ३० ॥

30 *"The body's owner within every one's body O Scion of Bharata, is ever unslayable; therefore thou dost not do well to grieve for all (these) created things.* (177)

Look! there is only one spirit pervading the universe, which exists everywhere, and in all bodies and is beyond the reach of destruction, even if one were to attempt it. Every thing takes place naturally by his will-power, what for do you then lament here, pray tell me. I do not see why this appeal, the higher truth fails to convince you. Viewed from diverse points, such lamentation is unworthy of you.

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।
धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत् क्षत्त्रियस्य न विद्यते ।। ३१ ।।

31 *"Having regard even for thine own Dharma (Duty), thou dost not do well to waver; for except righteous fight, there exists not, for a Kṣhatriya (warrior), another greater Good.* (180)

Why do you not even now weigh the matter properly? Why do you get obsessed with such ideas? Why are you remiss about your own duty in this situation, which is the only proper course of action. Even if the Kauravas fare worst, or some calamity befalls you, or the whole universe is deluged suddenly, still you ought not to abandon your own religious duty. Will you find your salvation by surrendering to pity on this great occasion? O Arjuna, allowing your mind to be served with pity is not proper on the very verge of war. Just see that the milk of the cow which is food proves a poison if forcibly administered in a pneumonic case, wherein it is prohibited. You should therefore be cautious, since the moral good is in danger, if men appointed to a duty do the wrong thing; why then bewail in vain?

Just consider, you would never be liable to be blamed if you followed your Kshatriya religion (duty as a member of warrior-race). Just as no harm is likely to befall by walking over a straight levelled road or no obstruction by carrying a lamp, in the same way O Pārtha, all wishes get automatically fulfilled by doing one's duty properly. So I say to you that the duty proper for you Kshatriyas (Warring race) is nothing else but warfare. You should perceive it directly, and hence there is no need to tell you that in the battle-field you should be exchanging blows without harbouring any malicious feelings.

यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम् ।
सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ।। ३२ ।।

32 *"Come upon them of its own coming—a gate to heaven unbarred: blessed the Kṣhatriyas, O Son of Pṛthā, who chance upon such a fight.* (191)

O Arjuna, know ye, that this warfare has come because of your own good luck or, here is opened the very store-house of religious fulfilment of duties. Why call it a fight? The very Heavens have opened their gates and stood before you incarnate in the form of a fight through the force of your own bravery: or it looks as though on hearing of your renowned quality and valour, Fame herself has become enamoured of you and has come to choose you as her husband. It is solely on account of the fruit of his good deeds (महत्पुण्ये) that a Kshatriya gets a chance of a battle, just as a way-farer happens luckily to find a costly jewel on the high street. Or the opportunity has come up just as nectar should fall into the mouth opened out for yawning.

अथ चेत् त्वमिमं धर्म्यं संग्रामं न करिष्यसि ।
ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ।। ३३ ।।

33 *"But in case thou dost not wage this righteous war, thou wilt then have given up thy Dharma and the glory; (and) sin shall be thy portion.* (196)

Now to abandon this war and get dipped into lamentation over what is merely fancied is like you yourself courting your own disaster. O Arjuna, it would amount to your voluntarily losing the fame acquired by ancestors, were you to lay down the arms in this battle. (Your) existing fame will wane and the whole world will censure you and serious mortal sins will seek you out and stick to you. Just as a widow is insulted everywhere, so is the fate of a man who leaves the path of religious duty, or just as the vultures mangle, from all sides, a corpse left in a forest, in the same way, great sins devour one devoid of any religion of his own.

अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् ।
संभावितस्य चाकीर्तिर्मरणादतिरिच्यते ।। ३४ ।।

34 *"The creatures, moreover, will recount thy undying infamy: and, for those that have been honoured, infamy outweighs death.* (201)

Therefore were you to forsake your own duty it would be sinful conduct and you will not escape for all time the stigma of ill-fame. The wise should live only so long as there is not a whit of clinging to one's name. If so, just say how you will back out of this war now. You will no doubt return from here without the least malice, and with a heart full of pity but the Kauravas would never, O Pārtha, believe in it. They will surround you from all directions and will shower arrows after arrows on you. Your pitiful heart, O Pārtha, will not come to your rescue. Further, even if you manage to escape from this deadly peril to your life, still such life would be worse than death.

भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः ।
येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ।। ३५ ।।

35 *"Through fear holding back from battle: so will deem thee the mighty car-warriors, of whom, having once been highly esteemed, thou wilt incur light estimation.* (206)

You forget one thing more; you came here full of zeal for fight. Were you out of kindness to start back tell me, O Arjuna, would your feelings of kindness be believed by your wicked enemies?

अवाच्यवादांश्च बहून् वदिष्यन्ति तवाहिताः ।
निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम् ।। ३६ ।।

36 *"Many a word unutterable will they utter: thy enemies, slandering thy valour. What indeed more painful than that?* (208)

They will shout "Arjuna got frightened and went away." Is it an honourable thing to leave behind such a slur on your name? O *Dhanurdhara*, people carry on with a hard struggle and at times even sacrifice their lives, and leave a good name behind. You have easily and without effort won this fame, which is as unique and without a parallel, O Pārtha, as the sky. All the three worlds resound with your uncomparable fame and heroic qualities. The kings of all the

countries ever sing your praise on hearing which, even the God of death and others are overawed; so compact and pure is your fame like the waters of the Ganges, seeing which all the brave in the universe get inspiration. Hearing of your extra-ordinary bravery all the Kauravas have lost all hope of their own life. Just as the wild elephants feel the terror of death on hearing the roaring of the lion, even so do all the Kauravas feel in mortal terror of you. Just as the mountain trembles before the thunderbolt (a weapon of Indra) or as a serpent is to an eagle, in the same way they all consider themselves in regard to yourself. If you now return without giving a fight, you will be jeopardising all your great name and will, on the contrary, degrade yourself to the most abject position. (They) will not allow you to run, but will capture you and humiliate you. Then they will, without limit, utter the worst calumnies to your face, which will pierce your heart. Why not then fight bravely and enjoy the kingdom of the world?

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।
तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥ ३७ ॥

37 *"Or slain, thou shalt attain Heaven; or conquering thou shalt enjoy the Earth. Therefore, arise, O Son of Kuntī, taking the resolve to fight.* (220)

Or were you to lose your life while fighting, you will without any effort secure everlasting life. Therefore, O Kirīti, do not think about this but get up and take up the bow and begin to fight immediately. See, by doing one's own duty (moral religion) all sins are washed off. How (then) has the suspicion of any sin arisen in your mind? Say, would there be any drowning by taking resort to a boat or any obstruction by walking over a plain road? This could only happen in the case of an ignorant one who does not know how to walk. There will be death by taking nectar if it is mixed with poison; in the same way there will be failure if one's own duty performed with the aim of securing reward therefor. And therefore, O Pārtha, there will be no sin if you do the fighting bravely, harbouring absolutely no motive (in such fighting).

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥ ३८ ॥

38 *"Make pleasure and pain, gain and loss, victory and defeat, a matter of indifference, and thereafter engage in combat: that way thou shalt incur no sin.* (226)

Do not exult to find happy things nor be downcast at calamities. Never count in your mind consequences as gain or loss. Never think beforehand whether there will be victory or death. Bear patiently the consequences whatever they might be after acting according to what you consider proper as your own duty. In this way, be of firm mind and then naturally there will be no touch of sin in your action. Therefore be now prepared for fighting entertaining no doubt whatever.

एषा तेऽभिहिता सांख्ये बुद्धिर्योगे त्विमां शृणु।
बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि।। ३९ ।।

39 *"This is the view-point a la Sāṁkhya" (Discriminating-pose) set forth for thee; now however, hear the view-point a la 'Yoga' (Eventempered-activism) equipped with which view-point, O Son of Pṛthā, thou shalt rid thyself of the bondage of karman (action).* (230)

So far, (I) preached to you in brief the path of Sāṁkhya Philosophy (Path of knowledge): Now hear what I shall tell you with certainty of the Path of Yoga—(eventempered activism). When one is imbued with the principle of duty for duty's sake (free from expectation of any reward), one is entirely immune against any contagion (bondage) of action. One wearing an armour of steel, can bear a shower of arms and can come out with unquestioned victory at the same time protecting himself.

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते।
स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात्।। ४० ।।

40 *"Herein there is no destruction of initial effort; nor does there ensue any impediment (due to deficiency or non-continuation). Even a very little (practice) of this Dharma (Discipline) saves (one) from greater danger.* (233)

In the same way (one) walking on this path of Yoga without damage to his worldly happiness can of certainty attain salvation in the end, thus making the best of both the worlds. This path of eventempered

activism has thus the Sāṁkhya Path included in itself. The principle underlying the eventempered activism is to continue doing action but not to harbour any attachment to the fruit of action. Just as an exorcist is not liable to be possessed by ghosts, (in that way) one perfect in the enlightenment of eventempered activism is not entangled in any limitations (उपाधि) of worldly life's action. That Yoga of discernment (eventempered activism) is above deserts, good or ill and sin, and being extremely subtle and yet very firm is above the sway of the three Gunas. Should you, O Arjuna, be able to secure with the help of the merit of former good life, even in a small measure, the light of this discernment in your heart, you will have destroyed completely for yourself the danger of the cycle of life and death.

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन।
बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ।। ४१ ।।

41 *"Herein, O Joy of the Kurus, the Intellect which forms the discriminative-determination is one and final; whereas many-branched and void of finality are the intellects of those not forming (such) determination.* (238)

The jet of a lamp although small (in size) gives light to a greater area: so is an enlightened mind, not to be treated lightly: O Pārtha, those that are thoughtful greatly wish for this discernment and vision and it is rarely met with in the world. A '*Parīs*' (philosophers stone) is not to be had in a huge quantity like other things, or a droplet of nectar is obtainable by sheer good luck. In that way a truth discerning vision which ultimately aims at absorption in the Supreme Being like the Ganges meeting the ocean, is difficult to be had. O Arjuna, only one thing in the world is real intellect viz. intellectual passion for God which has no other goal but that of reaching God Almighty. Besides these there are other thoughts (evil wishes) which being liable to be perverted, only the thoughtless always remain pleased with them (evil wishes). And therefore, O Pārtha, they always desire for and get the Heavenly pleasures, worldly pleasures, and also Hell. They never get even a glimpse of the bliss of the self.

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः।
वेदवादरताः पार्थ नान्यदस्तीति वादिनः ।। ४२ ।।

42 *"This florid speech that they proclaim–the undiscerning ones, addicted to Vedic creed and maintaining, O Son of Pṛthā, that there exists nothing else.* (245)

They always propound meritorious acts of ritual on the authority of the Vedas and go to establish the superiority of actions; but in their heart of hearts they crave for the fruit of their actions. They preach that (one) born in this mundane world should perform sacrificial rites and other actions, and should then enjoy the heavenly bliss which is so pleasant. O Arjuna, these evil-minded persons (further) say that there is absolutely no other happiness worth having except the heavenly bliss.

कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।
क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ।। ४३ ।।

43 *"With their souls ridden with desires and yearning for (the goal of) Heaven–(the speech) concerning (prati) the attainment (gatim) of (diverse) enjoyments and lordships through multifarious specific performances, yielding births (upon births) and fruition of karman (action).* (248)

They give themselves up to desires, and perform acts, their hearts being always full with the passion for enjoyment of the objects of the senses. While performing the diverse actions they never neglect the prescribed forms and procedure, and are very particular in performing religious acts in an expert way.

भोगैश्वर्यप्रसक्तानां तयापहृतचेतसाम् ।
व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ।। ४४ ।।

44 *"By that (speech) their minds being carried astray, clinging (as they do) to enjoyments and lordships, their intellect, which is to form discriminative-determination, does not prove well adapted to culminate in enrapt-concentration (samādhi).* (250)

But they do one bad thing. Entertaining in their minds a passionate desire for Heavens, they forget the Almighty, in whom centre all the sacrificial rites. Just as camphor is piled up and then set fire to or sumptuous dishes may be mixed up with poison or a pitcher filled

with nectar should be overturned by a kick, in the same way they debase their religious merit by harbouring the passion for enjoyment of the motive lying behind their performances. They secure merit (पुण्य) by making efforts. Why should they then covet worldly happiness? But alas, O Arjuna, it cannot be helped. These unlucky persons do not realise it. As a good cook should prepare best dishes, but then sell them out in return for money, in the same way they destroy the religion by thoughtless desire for enjoyment of the sense-objects. And therefore, O Arjuna, I say that these people while engaged in the debate over the interpretation of the Vedas harbour evil thoughts in their hearts.

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।
निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥ ४५ ॥

45 *"The triad of Guṇas (constituent-aspects) make up the (entire) subject-matter of the Vedas: rid of that Guṇa-triad do thou become: O Arjuna, rid of dualities, ever abiding in pure essence (Satva), of gaining and guarding, and master of the (true) Self.* (256)

Know ye for certainty that these Vedas are all pervaded by the three Guṇas in combination (constituent-aspects) (सत्त्व-रजस्-तमस्) and therefore only the Upanishads are to be considered as possessing the quality of Satva. The rest, involved in the Rājas and Tāmas qualities-enjoin, O Dhanurdhara, the performance of actions like sacrificial rites etc. leading to enjoyment in the other world. Therefore know this ye Pārtha, that this path of ritualistic action constitutes the very root of suffering, joy and sorrow and so do not allow the mind to be moved in their direction. You do rid yourself of the three qualities and their tendencies, never allow any sort of egoistic *meum et tuum* to pollute your mind, and never lose sight of, even for a single moment, the thought of the ecstatic bliss of self-realisation.

यावानर्थ उदपाने सर्वतः संप्लुतोदके ।
तावान् सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ ४६ ॥

46 *"As much purpose there is in a water-well when every place is over-flooded with water, so much purpose there is in all the Vedas for a Brahmin in possessing (Brahman–) knowledge.* (260)

Although the Vedas preach volumes and suggest various ways still we should select and adopt only such as lead to our own enduring and everlasting good. Although with the rising of the Sun all the ways without exception become discernible, tell me if all these are ever (simultaneously) trodden over by people; or is it not proper that even if the whole surface of the Earth is flooded with water, we should only take as much of it as we need for our purposes. In that way those that are learned ponder over all that is contained in the Vedas and adopt only as much as is necessary and acceptable, viz. the Eternal (knowledge of the Supreme Spirit ब्रह्मज्ञान).

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ ४७ ॥

47 *"Thou hast a (rightful) title to action, but only to action: never at all to its fruitions. Let not the fruits of actions be thy (inspiring–) motive. Nor let thy attachment be to in-action.* (264)

Therefore O Pārtha, viewed from all these considerations the only course proper for you to follow is your own duty (in this Warfare). We have considered this problem in all ways and have come to the conclusion that you should not abandon your own duties as enjoined. You should not harbour any desire for the fruit of the action, nor have any tendency towards evil actions, but you should go on doing good actions with no motive whatever for enjoyment except doing your duty.

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनंजय।
सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥ ४८ ॥

48 *"Steadfast in Yoga, do thy actions, O Dhanaṁjaya, relinquishing attachment and becoming even-tempered (alike) in attainment or in non-attainment: (such) Evenness is called 'Yoga,'.* (267)

Be steadfast in Yoga (of duty) with a single-minded devotion without expectation of any fruit. And so let not your performance of duty resulting in success lead you to excessive rejoicing. On the other hand, if for some reason or the other, the action remains incomplete, and infructuous, do not be perturbed in mind and down-

cast. An action that succeeds is certainly serviceable, but even when it remains incomplete it should also be taken in mind as successful. Whatever is attained by following one's duty should be dedicated to the primeval author—the Supreme Being (आदिपुरुष) and then take it that it will be completed. Mental equipoise (equanimity) in the face of both success and defeat in an action is described by the learned as the greatest Yoga.

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनंजय।
बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥ ४९ ॥

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते।
तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥ ५० ॥

49 *"For, by far, O Dhanañjaya, is the action (with its fruit) inferior to the Yoga of Discernment. Seek refuge in Discernment: erring wretches are they that lust after fruits.*

50 *"United to this Discernment, one discards both the well-done and the ill-done of this world. Therefore, apply thyself to the Yoga. Yoga in action bespeaks craftsmanship.*

(273)

O Arjuna, evenness of mind is the sole essence of Yoga, wherein are naturally unity of vision (illumination) and action. Considered from the point of view of the Yoga of Discernment, performance of fruit-motived action looks inferior to that of Yoga. And yet the performance of these actions prepares the way to the Yoga of Discernment since this Yoga is the consummation reached through the performance of non-motived actions. Therefore, this Yoga of Discernment is a strong shelter, and O Arjuna, you should seek refuge in it, and rid yourself of the desire for fruit from the bottom of your heart. Those that apply themselves to this Yoga of Discernment, cross over to the other bank of mundane existence and the shackles of both merit and sin drop off from them.

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः।
जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥ ५१ ॥

51 *"For, united to this Discernment, the Sages, relinquishing the fruits issuing from action, and liberated from the bondage of births, attain to that Abode where there is no ailing.* (278)

Even while they live on the plane of performing actions, they never touch the fruit of their actions and therefore they escape from the tortuous wheel of birth and death. These illumined by this Discernment, O Dhanurdhara, reach that eternal everlasting Abode of Bliss.

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति।
तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥ ५२ ॥

52 *"When thy Discerning-power crossed beyond the morass of infatuation, then wilt thou experience a recoil from (Scriptures) both the heard (and followed), and (those) to be heard.* (280)

You yourself will also be so ready and prepared when you rid yourself of this illusion and when all your desires are relinquished. Then you will secure the pure and deep knowledge of the Self and your mind will automatically be desireless and in such state will be experienced the vision after which there would be nothing to be known or learnt.

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला।
समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥ ५३ ॥

53 *"When thy Discerning-power, confounded by (dissentious) Scriptures, endures, steadfast and unmoving, in an enrapt-concentration (samādhi) then wilt thou attain 'Yoga.'"* (283)

The confounded state of the mind's power brought about by its association with the senses will afterwards be set right and your mind will look at the Supreme Self steadily and as a whole. When the discerning power gets perfectly peaceful and settled in an enrapt—concentration (समाधि) then only you will have attained the Yoga.

अर्जुन उवाच

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव।
स्थितधीः किं प्रभाषेत किमासीत व्रजेत किम् ॥ ५४ ॥

54 *Arjuna Spake:—"What language, O Keśav, describes the man of perfectly—poised Discernment who has established himself in enrapt-concentration? What should this man of perfectly-poised Discernment speak, what should he sit-down to, what should he move-unto?"* (285)

Here Arjuna said, "O you all merciful Being, I would ask some questions about this, which you should kindly answer." Hearing these words Lord Krishna said with pleasure "O Kirīti, you may ask, with gladness of heart, whatever questions you wish." Then Pārtha said to Sri Krishna "Tell me, O God, who can be called Sthitaprajna (One of perfectly-poised discernment) and how he should be known? By what marks can he be identified? Who is said to be (स्थितबुद्धि) one of perfectly-poised discernment? Similarly in what state a man who constantly enjoys the happiness of enrapt meditation (समाधि) exists, what is his form, O Lord of Laxmi, tell me all this. The very incarnation of the Supreme Absolute Power Lord Krishna invested with all the divine glory of the sixteen qualities then said.

श्रीभगवानुवाच ।
प्रजहाति यदा कामान् सर्वान् पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ ५५ ॥

55 *The Exalted one Spake "When he, O Son of Pṛthā, renounces all desires lodged in the heart, and is by himself, content within himself, then is he called a man of perfectly-poised Discernment.* (291)

O Arjuna! hear, the one thing that comes in the way of the happiness of the Self is the strong desires that exist in mind for the objects of senses. One who is ever contented and whose heart is full of satisfaction and who has completely destroyed the strong desires for pleasure which make him fall headlong into the mire of sense-objects, and whose mind is absorbed in the bliss of the Self-such a one is Sthitaprajna.

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ ५६ ॥

56 *"With a mind undejected in the midst of sorrows, and immune from cravings in the midst of joys—he from whom passion, fear, and anger have fled away—he is said to be the man of perfectly-poised Discernment: a Sage.* (294)

One whose mind remains undejected in the midst of diverse sorrows and who never gets entangled in the craving for pleasures, in such

a man there hardly remains any passion and wrath and he never knows any fear, his mind being ever full with the bliss of the Self. One ever remaining in such a state is Sthitaprajna. Such a right-thinking man abides with no diversity, having overcome all mundane difficulties.

यः सर्वत्रानभिस्नेहस्तत्तत् प्राप्य शुभाशुभम् ।
नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ।। ५७ ।।

57 *"He, who encountering diverse good as well as evil things, feels no attachment towards anything, and neither rejoices (in the one), nor loathes (the other,) his Discernment is (really) perfectly-poised.* (297)

He behaves evenly with all, like the full (moon-day) moon that gives light equally both to the virtuous or to the evil-doers: his unfailing equality towards all knows no distinction whatever. He is ever kind to all beings, never making any distinction. He never rejoices at the acquisition of good nor loathes untoward things. Such a one, O Arjuna, who is free from joy and sorrow and ever full with the Bliss of the Self is Sthitabuddhi.

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ।। ५८ ।।

58 *"And when he (facile) like the tortoise withdrawing its limbs from every side, withdraws his senses from sense-objects, then may his Discernment be said to be perfectly-poised.* (301)

Just as a tortoise in joyous mood spreads out or withdraws his limbs at his will and pleasure, even so the Yogi has full control over his senses and makes them act as he likes; such a one has, take it for certain, attained the state of Sthitaprajna.

विषया विनिवर्तन्ते निराहारस्य देहिनः ।
रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ।। ५९ ।।

59 *"Sense-objects recede from the body's owner when he ceases to feed upon them, but leave behind his relish for them; even this relish ceases after the vision of the Supreme.* (303)

O Arjuna, I shall tell you one wonderful thing. Persons practising Yoga abandon sense-objects resolutely. Yet, even though they control senses such as hearing, vision, etc. they are not able to control the tongue (sense of taste); they get entangled in sense-objects in a thousand ways. How can a tree be destroyed only by cutting the top-most foliage, while its roots are being watered? Just as it (tree) flourishes and extends on all sides on the support of the water, in the same way through the tongue (sense of taste) the sense-objects get strengthened in the mind. The objects of the other senses can be checked, but those of the tongue cannot be checked so resolutely, since, without feeding life would not survive. But when, O Arjuna, by constant application and practice the experience of the Supreme Spirit is reached, the tongue is also automatically conquered. When there is the realisation that the Supreme Spirit is not distinct from one's own Self, the body ceases to function and the senses also forget their objects.

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।
इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥ ६० ॥

60 *"For, O son of Kuntī, (even) of a person of understanding, (and) even when he is making effort, his impetuous senses forcibly carry away his mind.* (310)

Even to those that always try to control the senses, O Arjuna, they become uncontrollable. Those that devote themselves to Yoga with vigilant study and put around themselves a fencing of Yama and Niyama, and control over their minds, are also oppressed with the irresistible power of the senses; even an exorcist is deluded by spirits, in that the manner the desires taking the garb of Riddhi-Siddhi (occult powers) overwhelm the senses and delude the persons. On such occasions faced with the power of the senses the mind gets uncontrolled and remains prostrate at the mercy of the Senses, making study futile. O Arjuna, such is the strength of senses.

तानि सर्वाणि संयम्य युक्त आसीत मत्परः ।
वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥ ६१ ॥

61 *"Restraining them all, one should abide in Yoga, making ME his goal; for, he who keeps his senses under control, his Discernment can be said to be perfectly-poised.* (315)

Therefore, O Pārtha, one who rids himself of the temptations of sense-objects and defeats the senses, is alone of certainty, fit and able to follow the path of Yoga and to be of perfectly-poised discernment. One whose heart is never tempted by any sense-objects always secures the realisation of the Self and so, never loses sight of ME in his heart. Otherwise even though such a person to all appearances never associates with the sense-objects, still should there linger in his mind the least desire for sense-objects, he must be said to be all worldly from beginning to end. Just as a single drop of poison taken, gets circulated all through the system and unmistakably results in the loss of life in that way even the slightest desire for sense-objects lingering in the mind completely destroys all sorts of right thinking.

ध्यायतो विषयान् पुंसः सङ्गस्तेषूपजायते ।
सङ्गात् संजायते कामः कामात क्रोधोऽभिजायते ॥ ६२ ॥

क्रोधाद्भवति संमोहः संमोहात् स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात् प्रणश्यति ॥ ६३ ॥

62 *"In a person constantly thinking about objects of sense there is born an attachment for them: from attachment springs passion; from (thwarted) passion arises wrath;*

63 *"From wrath ensues bewilderment; from bewilderment, confusion in accumulated knowledge (smṛti); from failure of accumulated knowledge, crash of discernment: with discernment crashed, he perishes outright.* (321)

Even though there may be (mere) remembrance of sense-objects in the heart, it brings about association with them, even in the case of those that harbour no attachment for them. Such association directly creates passions and from passions arises wrath. From wrath ensues bewilderment. Bewilderment destroys memory just as a strong breeze extinguishes the flame of a lamp, or just as after sunset the night swallows the splendour of the sun, to that same state (the blankness) the being is reduced with the loss of memory. Thus blinded by the darkness of ignorance the intellect gets overcome with confusion. O Arjuna, the intellect then gets deluded and giddy just as one born blind takes to running and gets helpless and keeps on running about aimlessly, with the intellect getting hard-hit owing to loss of memory.

In this way right thinking gets its bottom knocked off. Just as the body gets still with the loss of life so becomes the state of one with the loss of intellect. Therefore, know ye, O Arjuna, just as a spark when applied to a piece of fire-wood gets spread out and capable of reducing to ashes the entire Universe in the same way should the mind ever come to think even casually of sense-objects, it brings upon itself (such a big) downfall.

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥ ६४ ॥

64 *"Per contra, one, moving amongst objects of sense, with his senses bereft of (all) attachment and aversion, and obedient to his will: such a disciplined self attains to perfect serenity.* (331)

Therefore, all the sense-objects should be completely expelled from the mind and then wrath and hatred will automatically get destroyed. O Pārtha, hear one important thing; when wrath and hatred get destroyed, the senses, even when they enjoy the sense-objects do not cause harm. The Sun in the sky touches the entire universe with his rays, yet he never gets in any way affected by any sin of contact (with impure objects). In the same way one in no way attached to the sense-objects, but has, on the contrary, got himself rid of passions and wrath, even abides in complete bliss of the Self. Such a one does not feel anything but the Self even in the (sense)-objects of enjoyment. Say then, who could be affected, and by what sense-objects? Were water to drown water, fire to burn fire, then only one who has reached perfection could get confused by the sense-objects. Thus one, who abides in the essence of the Self, with no feeling of any distinction, know ye, Pārtha, is of certainty a Sthirabuddhi.

प्रसादे सर्वदुःखानां हानिरस्योपजायते ।
प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥ ६५ ॥

65 *"On attaining perfect serenity there results for him extinction of all sorrows; for, the discerning faculty of the man with a peaceful and serene mind quickly stabilises itself.* (338)

The worldly troubles never enter into a mind wherein always dwells uninterrupted bliss. How could hunger and thirst have any fear

for one, in whose stomach has sprung up a spring of nectar? In the same way, when the heart is ever full with bliss, how can it have any fear? His intellect naturally dwells in the vision of the Supreme. Just as a lamp continues to blaze unflicking in a breezeless place in the same way the discerning vision in a Yogi fastens itself on the Absolute Being.

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।
न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ।। ६६ ।।

66 *"Such (stable) discernment does not belong to one not practised in Yoga (sense-control); and to one not practised in Yoga there ensues also no at-one-ment (with the Supreme). There is no peace to one not reaching at-one-ment, and whence can there be bliss to one not having peace?* (342)

One who does not possess in his heart this strength of stable discerning faculty, gets entangled into the snares of the sense-objects. O Pārtha, he is neither steady in intellect nor is there ever created in his mind any keen desire for such. Since such keen desire for steadfastness never touches his mind, how could he, O Arjuna, expect to have any peace of mind? Where there is no attachment for peace of mind, there could hardly exist any remote touch of happiness even by mistake, just as there can never be salvation for a sinner. A man with no peace of mind can expect happiness only if it be possible for the burnt seed to germinate. It follows, therefore, that the unsteady mind is the root of all miseries and it is desirable to keep the senses in complete control.

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।
तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ।। ६७ ।।

67 *"For, that mind which, while the senses are moving (amongst the objects), is prone to follow in their wake: such (mind) sweeps away one's understanding, as wind a ship on the waters.* (348)

Therefore one, who acts up to the dictates of the senses, although he seems to tide over (the ocean of) mundane existence, does not really do so. Just as a boat getting overturned by the stormy wind, just near the bank, gets again exposed to the fatal risks, which it once

escaped from while in mid-river, in that way one, who has already become one with the state of the Self, is afflicted by miseries of mundane existence, once he begins to be indulgent towards the senses even for play or sport.

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ६८ ॥

68 *"Therefore, O Long-armed, he whose senses are on all sides held back from the sense-objects, his discernment is perfectly poised.* (351)

If the senses are to surrender themselves up, of their own accord, there remains little to be further striven for, and it should, O Dhananjaya, be taken as a thing of special gratification. Just as the tortoise calmly spreads out its limbs and withdraws them at will, in that way one, whose senses remain under his control and act up to what he dictates—such a man should be considered as one of perfectly poised discernment. There is one more secret mark of (knowing) one who has reached perfection, of which, O Arjuna, I shall tell you listen.

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ ६९ ॥

69 *"What to all creatures is night, therein the self-controlling Sage bides awake; wherein the creatures keep wakeful, that is night to the Seer who has seen (the Supreme).* (354)

One who is ever awake to the state of the Supreme, towards which all other beings remain asleep, and who remains asleep (shuts his eyes) towards the sense-objects, for which all beings remain alert and struggle violently, is the only person who has escaped from the trouble and has become one of perfectly poised discernment and proves himself to be entirely a great Sage.

आपूर्यमाणमचलप्रतिष्ठं
समुद्रमापः प्रविशन्ति यद्वत् ।
तद्वत् कामा यं प्रविशन्ति सर्वे
स शान्तिमाप्नोति न कामकामी ॥ ७० ॥

70 *"Just as the waters enter into the ocean that keeps on being filled, and (withal) maintains its bounds undisturbed, in that wise, he into whom all the desires enter—he attains peace: NOT the one who desires the desirables.* (356)

O Pārtha, there is one more mark of knowing such a person. The gravity and solemnity of the sea is always unaffected. Even though, all rivers get flooded and fall into the ocean, yet the ocean neither swells in volume, nor transgresses its limits; or, in the summer even the rivers get dry and yet the ocean never gets reduced in volume, O Pārtha. In the same way the mind of the Sthitaprajna does not get agitated by the advent of success and glory (ऋद्धिसिद्धि), nor does he get downcast in mind by their not coming at all. Does a small wick shed light at the house of the Sun? Or does the Sun get shut up in the dark, in the absence of a lamp-wick? Similarly he takes no cognisance either of the coming of or the going away of Riddhi-Siddhi, but remains in great happiness in the bliss of the self. He treats as insignificant the very mansion of God Indra, as compared to his own house; how can such a one feel enamoured of a Bhil's hut? He who finds fault even with the nectar, would never take (even) the rice-paste: in that way the Yogi, having himself experienced bliss of the self, hardly sets any value on the enjoyment of worldly glory. It is therefore no wonder, O Pārtha, that he attaches no importance to the worldly Riddhi-Siddhi, when he never cares even for heavenly bliss.

विहाय कामान् यः सर्वान् पुमांश्चरति निःस्पृहः।
निर्ममो निरहंकारः स शान्तिमधिगच्छति ॥ ७१ ॥

71 *"That person who, renouncing all desires, walks along freed of longings and unswayed by the "my"-ness and the "I"-ness: he attains peace.* (365)

He alone, know ye, is a true Sthitaprajna who has secured the knowledge of the self and is ever well-fed with the bliss of the form (of the essence) of the Supreme Self. He has dropped all egoism, renounced all desires, abides in the great bliss of the oneness in the Universal life, and is totally united with the Universe.

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति।
स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥ ७२ ॥

72 *"This is the Brahmic state, O Son of Pṛthā, having attained it, one does not lapse into delusion. Abiding in this (same state) even at the final hour, one reaches extinguishment in Brahman."* (367)

Such is the Brahmic state unique and boundless. Those that are desireless, experience it, and attain the Supreme state without efforts in the long run. This Brahmic state through which the Sthitaprajna is enabled to become absorbed in the Brahman without being obstructed by the agitation of the heart arising at the time of death, that state is personally preached by Lord Krishna to Arjuna"—so said Samjaya.

Hearing Lord Krishna, Arjuna said to himself, that the Lord's line of thinking was just what he wanted to his advantage. Since Lord Krishna has condemned all actions, the advice that I should wage the war automatically becomes void. With this idea Arjuna felt thrilled in his mind on hearing Lord Krishna, and he will now raise doubts and ask grave questions. It will be a very beautiful occasion since the talk is as the very abode of all religion or the deep and fathomless ocean of the nectar of true knowledge. The all-knowing God Almighty will himself narrate that account and the same will be narrated by Jnāneshwar, the disciple of Nivrittināth. (374)

सांख्ययोगो नाम द्वितीयोऽध्यायः ।। २ ।।

CHAPTER III

KARMAYOGA

अर्जुन उवाच।

ज्यायसी चेत् कर्मणस्ते मता बुद्धिर्जनार्दन।
तत् किं कर्मणि घोरे मां नियोजयसि केशव॥ १॥

ARJUNA SPAKE.

1 *"If weightier than action thou wouldst have the (self-poised) Discernment to be, O World-destroyer, then why upon such dread action dost thou set me, O Keśava?* (1)

Hear ye, now what Arjuna thereon said—"O Lord of Lakshmi, I have listened attentively to what you said. If you are yourself definitely of opinion, that nothing remains like action or the doer of it, how then do you, O God, tell me to do the fighting and drive me without any compunction into this dreadful affair? O God, you yourself condemn all action; how then do you cause me to do this murderous act? Just think for yourself, O God, if you do not recognise any action in the least, why do you then bring about this carnage at my hands?

व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे।
तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम्॥ २॥

2 *"Thou seemest to be confusing my understanding with a riddle-like utterance. Declare therefore definitely the one thing (only) whereby I can obtain the Higher (end)."* (6)

Should you, Oh Lord, talk thus puzzlingly, how shall then we, steeped in ignorance, fare? All wisdom then, shall I say, is gone to pieces. And if this be the very voice of Precept, how should sin differ from it? Now indeed have we enjoyed the vision of the highest self to satiety! How should, pray tell me, a patient hope to survive when the physician himself poisons him after prescribing a cure? Brilliant indeed is this vision that has descended on us and makes us feel like the blind led astray, or the young monkey made the worse by liquor!

Originally ignorant, Oh Lord Krishna, I was overpowered by this blinding passion and I betook myself to you for light. Strange indeed are your ways and intriguing enough are your words of precept! Is this your dispensation for your devout servants? All is lost indeed if this be your assurance to those who stake all on your word. Should you yourself preach such a confused course of action" said Arjuna, "little indeed is the hope and consolation in knowledge that brings more harm than good!" He added, "the hope of securing knowledge has indeed gone to pieces. On the contrary my mind which was so far steady and quiet is now getting completely stirred up and perplexed; speak to me in simple and plain language. I am dull-witted; so speak, Oh Krishna, in a plain and definite way, so that, even a dullard like myself will understand. A medical treatment is necessary if a cure is intended; only the medicine should be palatable and sweet. So, preach to me the complete truth of the deepest meaning, but in a plain way so that my mind can grasp it. Having secured a preceptor like you, why should I deny myself the fulfilment of all my wishes and why should I waver when you are to me the very divine mother? If by good luck and without making any efforts one were to get the Kāmadhenu (heavenly cow yielding all desires), why should one scruple to desire to one's heart's content? Were a Chintāmani (a fabulous gem supposed to yield to the possessor all desires) to come to hand, why should there arise in the mind, the unhappy idea of begging, and why not ask for whatever is wished for? When one approaches an ocean of nectar, why should one suffer from thirst, after having taken the trouble of going as far as that ocean? Thus I have, by my good luck got access to your Divine Power as a reward of my devoted worship to you during many lives past. Why should I not, therefore, ask of you whatever I wish for? Now that the day of plenty has dawned for my wishes, my wishes have now got a new life as it were. All my past merit has now begun to ripen and thus all my desires have become triumphantly fructuous and successful. For thou, Oh Lord, hast to-day completely been at my disposal. O, You God of all Gods, I hail your glory. Just as the suckling knows not (restriction of) any fixed hours for sucking (milk from) the breast of its mother, in the same way, O God, I am asking you, O Lord of unlimited mercy, whatever I desire and long for. So tell me definitely that which would lead to my good here, as also to the life everlasting in the other world.

श्रीभगवानुवाच ।

लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मयानघ ।
ज्ञानयोगेन सांख्यानां कर्मयोगेण योगिनाम् ॥ ३ ॥

3 *The Exalted-one spake: "(As current) in this world, O Sinless one, a two-fold system of Discipline was by me, ere this, announced: of the Sāṃkhyas by the method of Discriminating-Pose, of the Yogins by the method of Even-tempered Activism.* (32)

At this question of Pārtha, Lord Krishna felt surprised and said, "O Arjuna, whatever I said was said in brief. While making clear the Yoga of Discernment, I made a casual mention of the Sāmkhyas' Path of knowledge and you became confused in mind for nothing, not having understood its implications. Know then this truth about both the paths. O Pārtha, both these have been pathways originally (emanating) from myself since the beginning of time. One is called the Yoga of Knowledge; it is practised by the followers of the Sāmkhya philosophy, and at the mere vision of truth their souls get united with the Supreme Self. The other is, know ye, the path of action (the system of even-tempered activism) and those God-seekers who betake themselves to it, excel in the virtue of action and those who wish for emancipation reach Divine truth. Both these appear different but are in fact one and the same such as a ready-made meal and one that is yet to be prepared, both have for their object the satisfying of hunger. Rivers appearing to flow in different directions for instance in the Western and Eastern directions, ultimately meet when they flow into the ocean. In the same way both the ways of life lead to emancipating vision, only they differ in the ways in which they are put into action according to the respective capacities of the followers. Just see, a bird can with a single flight reach a fruit. Can a man take a flight like that and reach the fruit? He would go steadily from one branch to another, follow a suitable course and does ultimately reach the fruit in due time. In that way, adopting the bird's method, the Sāmkhyas follow the path of knowledge, and attain Liberation with a sweep. The others, following the path of action or duty perform actions according to the prescribed religion and in due course reaching the stage of the attainment of perfect knowledge attain Liberation.

न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽश्नुते ।
न च संन्यसनादेव सिद्धिं समधिगच्छति ॥ ४ ॥

4 *"Not by the non-performance of actions does a person attain the action-free status; nor by (their) mere renunciation does he achieve the goal.* (45)

Were one to renounce actions like a Yogin without first performing his ordained duties, such a renouncer of actions cannot attain "action-free status," since it is foolish to think that the "action-free status" would be secured merely by abandoning one's obligatory duties. Could it be a wise thing to abandon a boat when one, in a risky position, has to cross a river? Why should, one wishing to satisfy his hunger, not prepare any food himself or not take such food as is already prepared? So long as the desires have not been allayed the bondage of action continues. All actions, however, cease as soon as one attains the state of eternal contentment. Therefore, O Arjuna, bear this in mind that one wishing for "action-free status" must not abandon the duties prescribed by his religion. Besides it is a vain and silly talk to say that actions performed according to one's choice or need do succeed, and those abandoned disappear. Just consider and get this point cleared, but bear this thing in mind definitely, that one cannot escape from actions merely by abandoning them.

न हि कश्चित् क्षणमपि जातु तिष्ठत्यकर्मकृत् ।
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥ ५ ॥

5 *"For, nobody, even for a single moment, can ever remain un-engaged in activity, since everyone is compelled, helpless, to act, through Nature's constituent aspects.* (53)

As long as we are under the sway of illusion (माया) the mother of three Gunas, it is ignorance to speak of adhering to and renunciation of action; for actions are naturally dependent upon the three Gunas (सत्व-रजस्-तमस्). Assuming, we renounce all actions enjoined by the Scriptures as duties, would that serve to put an end to the natural tendencies of the senses? Would the ears leave off hearing, or eyes seeing, or would the nostrils be choked up and stop smelling—tell me: or would the life-winds "Prāna" and "Apāna" cease to move, or the mind become blank, or would hunger and thirst and other desires stop functioning or would slumber or the wakeful functioning of mind cease, and would the legs forget walking, or apart from all this, would birth and death be got rid of? If all these things cannot be stopped, then renunciation of action is meaningless. So long,

therefore, as there is the sway of Māyā it is not possible to renounce action. All actions take place automatically through the force of Māyā: so long, therefore, as that Māyā is in existence, the individual holding to or renunciation of the grip of action proves unavailing. Just see, even if one were to sit motionless in a chariot, still he has got to be moving along with the chariot, being dependent (on the chariot). Or as a dried up leaf gets blown away by wind, and continues to float in the sky-cavity even though it is lifeless, in the same way under the influence of Māyā and of the organs of action, actions continue to be done automatically even at the hands of persons of "action-free status." Therefore, relinquishment of Karman cannot be effected so long as there is the influence of Māyā. In spite of this, those that say they can relinquish (Karman) are simply perversely obstinate.

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।
इन्द्रियार्थान् विमूढात्मा मिथ्याचारः स उच्यते ।। ६ ।।

6 *"(And) he who, repressing the organs of action, (yet) continues recalling in mind their objects, deludes himself and is styled "a man of false conduct.* (64)

There are those who aspire to be "action-free" simply by abandoning their ordained duties; and to that end only repress impulsive tendencies of the organs. But they do not succeed in securing true renunciation. Their mind goes on thinking of actions. They only make an outward show of being action-free, which is nothing less than the merest travesty of freedom. O Pārtha, take it that such men are always entangled in the allurements of sense objects, there is absolutely no doubt about it. Now I take this occasion of telling you the marks of true renunciation, Oh best of bowmen, and hear it attentively.

यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।
कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ।। ७ ।।

7 *"On the other hand, one who, through the mind, exercises control over the sense-centres and, by his organs of action, O Arjuna, performs the Yoga of Action—free from attachment —he is the one to be preferred.* (68)

Such a one is firm in his mind and is completely absorbed in the

Supreme, and yet his outward behaviour looks like that of an ordinary human being. He lets alone the senses in their (respective) objects and is never afraid of them: also never neglects to perform the prescribed duties that come to his lot. He does not repress the tendencies or impulses of his organs of action, yet he never allows his mind to be affected by their passionate reactions. He never falls a victim to desires nor does he get himself soiled by the filth of infatuation. Just as a floating lotus-leaf never gets wet with the water, he remains untainted in the tangle of worldly affairs and appears like others. Just as the reflection of the Sun abides along with the water, like all other things on the earth, even though the Sun himself does not really exist there, in that way, to a casual observer he appears just like an ordinary person. But no one succeeds in finding out his real attitude. The person who is endowed with such aspects should alone be considered to be emancipated from the fetters of hopes and expectations. O Arjuna, such an emancipated person alone should be called a Yogin and, therefore, I ask you to be such a Yogin. Do control your mind, and keep your heart peaceful and then let the organs of action indulge in their objects with complete pleasure.

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।
शरीरयात्रापि च ते न प्रसिध्येदकर्मणः ।। ८ ।।

8 *"Do thou engage in action that is appointed; for action is greater than no-action. Even the carrying on of thy body's (vital) functions cannot be achieved by actionlessness.* (77)

It is not possible in this world to be action-free. Pray consider well, why you should then follow the prohibited course? You should therefore perform, with no modifications, whatever duty befalls you from time to time. One more interesting thing I tell you, O Partha. Doing your duty in such a way brings about emancipation automatically. One who performs his duty prescribed by the Scriptures, following the procedure laid down, without any object in view, decidedly attains salvation through these actions.

यज्ञार्थात् कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।
तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ।। ९ ।।

9 *"This (whole) world is under the bondage of action, save the action done as and for a Sacrifice (Yajña); but action*

done for that purpose, O Kunti's Son, do thou practise free of attachment. (81)

Doing one's duty as laid down by one's religion is in itself the daily propitiatory sacrifice and adherence to it does not involve any sin. When one abandons one's religion and gives oneself over to evil habits for the pleasure of doing evil things, one gets fettered into the bonds of birth and death. Therefore, whoever continues doing the sacrificial rites in the form of his duties according to his own religion would never become entangled into the meshes of the mundane existence. The soul in this mortal world is fettered in bonds of actions, simply because he deviates from the path of Sacrificial rites in the form of one's religious duties, being infatuated by Māyā. About this, O Pārtha, I shall tell you an anecdote of the primeval time when *God* the creator created this world with all its ordered life and all these institutions.

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।
अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ॥ १० ॥

10 *"The Creation's Lord (Prajāpati), aforetime, created the creatures along with the Sacrifice, and said: "With this do ye bring forth. May this prove the yielder of your desired ends!* (86)

The creator created all beings along with the day-to-day propitiatory sacrificial rites in the form of religious duties prescribed for them. But those beings, not being able to understand these Sacrificial laws because of the subtle, inscrutable difficult nature, prayed to the Lord of creation for enlightenment and life-giving support. Brahmadev replied to them all—"Were you to perform your respective duties assigned to you according to your respective castes and status all your wishes will be fulfilled. You have no need to take any religious vows or penance nor to undergo any physical hardships, nor to undertake pilgrimages to long distances. Beware lest you should be tempted to practise Yogic feats, or any religious austerities, or any other spells, or magic feats, with the hope of reward. You need not worship various other Gods, but should pray and worship through your own religious sacrificial rites, and that is the easiest way. You should therefore follow your own religion with no desire for whatsoever. A devoted wife propitiates her husband selflessly and devotedly: in the same

way to follow your own religion as the only sacrificial rite is the only duty you have to do." The God Brahmadev added, "see, if you follow your own religion with devotion, that will prove a kāmadhenu, and will never forsake you leaving you helpless.

देवान् भावयतानेन ते देवा भावयन्तु वः ।
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ ११ ॥

11 *"With this do ye foster the Gods, and may the Gods in turn foster you! Fostering each other (thus), ye shall gain the Highest Good.* (95)

When you follow your own religion, all the deities will feel propitiated and will easily give you all desired things. If you worship the deities in the form of following your own religion, they will certainly provide you with the wherewithal with which to make your own living and will not leave you in need. You thus worship the Gods and they will be propitious to you, and then will be created reciprocal affection between the Gods and you. When this is achieved, whatever you propose you will succeed in doing and all the desires of your mind will be fulfilled. Your word will never be dishonoured and you will be powerful enough to command, and the Goddess of Prosperity will be seeking for your commands, as the woods remain waiting bedecked with flowers, and loads of fruit etc. at the door of the spring season.

इष्टान् भोगान् हि वो देवा दास्यन्ते यज्ञभाविताः ।
तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥ १२ ॥

12 *"For, the Gods, fostered by Sacrifice, shall yield unto you the enjoyments desired by you. When (thus) yielded by them, whoso, enjoys them and has not himself made a return to them, he is a downright thief.* (101)

Similarly your very luck personified will itself follow searching for you with all happiness. If you conduct yourself with firm faith in your religion, be assured that you will be happy in all respects and have no trouble whatever. (If however) after securing all glory you were to get tempted towards the sense-objects and fall victim to the sensual enjoyment and omit to worship the Lord of the universe in the proper way, using the wealth and the glory given to you in gift

by the Gods, feeling pleased at your performing the sacrificial rites; similarly were one not to offer oblations to the Fire nor worship to the Gods, nor serve the Brahmins with meals in due time, or were one to fail in one's devotion to one's preceptor or not extend hospitality to sacred guests and persons, keep contented men of his own caste and religion—in this way becomes oblivious of his own religious duties and through pride of riches and glory, gives himself up entirely to enjoyments and pleasure; such a person, O Arjuna, would bring down on his head the penalty. He must lose all the glory secured by him. Also he does not remain in a position to enjoy the pleasures he secured. Just as the spirit leaves the body of a person, the span of whose life is over; or just as the goddess of wealth does not dwell in the house of an unlucky person, in the same way, the very fount of happiness gets dried up where one's own religion in the prescribed, sacrificial form ceases to exist, in the way light disappears with the extinguishing of a lamp. So also ye hear my words, Oh, you, all creatures—where the duties according to one's own religion have ceased to be performed, freedom from Māyā also ceases to exist there," so added Virinchī (God Brahmadev). "Therefore, O beings! he who abandons his own religion, will be punished by the all consuming destroyer (काळ) and will be deprived of all his possessions, being taken as a thief. Like ghosts mustering on a cemetery, he will then be enveloped by all his sins and all the miseries in the universe and whatever other calamities there exist. To such a state is reduced the one who is blinded by a vain-glorious conceit, and then no lamentations would be of any avail when the hardship and miseries have enveloped him. Therefore, do not abandon your own religion and never allow the senses to get unruly," thus preached the Brahmadev to the people. He added: the fish living in water meet instantaneous death as soon as they get out of water; in the same way one leaving one's own religion is utterly annihilated. Therefore all of you should always be busy in practising your ordained duties and I repeat this to you again and again.

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।
भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ।। १३ ।।

13 *"The pious who eat (their food) only as the remainder after the Sacrifice, are freed of all defilements; those, on the other hand, who cook (exclusively) for themselves, eat of sin, and are sinful.* (119)

One who performs his prescribed duty without expectation of any fruit out of it, utilising whatever riches he has got,—similarly one who worships his preceptor, cows, and the sacred fire, and who on suitable occasions worships, and propitiates Brahmins, and also presents libations of water to his deceased ancestors, and in this way performs prescribed sacrificial rites, also makes meals along with his family members, out of whatever is left behind after making oblations to the sacred Fire, purifies himself out of these sins by that holy food. O Pārtha, he gets freed from all sins by the eating of the remnants of the sacrificial offerings as nectar cures leprosy. Just as one, who is firmly settled in Brahman knowledge, never gets even the touch of any illusion, in the same way sins never touch one, who eats only the remnants of the sacrificial offerings. Therefore one should spend according to religious commands whatever is earned by following that religion, enjoying contentedly only that much as would be left over. Therefore, O Pārtha do not, in your conduct of life, follow other ways: such was the ancient path according to the narrative given by Murāri (Lord Krishna). Those that mistake their own bodily self for their inmost spirit and give themselves over to the enjoyment of sensuous pleasures out of selfish motive, not minding anything—such way-ward fools in their error do not realize the secret of the observance of their sacrificial rites and blinded by egotism, only wish to enjoy the pleasures. Those that prepare and enjoy sumptuous dishes as are palatable to their tastes are only erring persons who verily swallow nothing else than the sins. All the riches that one may come to possess are meant to be given over as offerings in sacrificial rites of one's own religion, and are thus to be dedicated to the service of the Highest Person in the form of Sacrificial rites. Leaving these truths aside, the fools prepare various delicacies of food only to satisfy themselves. Know this that the food is surely not an ordinary thing which helps to make sacrifices fruitful and to propitiate the Supreme Lord. It should be considered as the very symbol of the Supreme Deity since it is the very means of subsistence of the universe.

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसंभवः ।
यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥ १४ ॥

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।
तस्मात् सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥ १५ ॥

14 *"From food arise creatures; the origin of food is from rain:, from sacrifice rain is produced: Sacrifice has its origin from Karman (action).*

15 *Know that the source of Karman is in Brahman (=i. the Veda; ii. Primal Matter) and that Brahman (in both senses) has its source in the Akṣara (Immutable Absolute Highest Brahman). Hence, the Brahman, which pervades all (this series), is ever dominant in the Sacrifice.* (134)

All the living beings in this world grow on this food that itself springs from rains. The sacrifices are the means of bringing on of the rains —while sacrifices themselves are fruit of Karman (activism) which thus in its turn takes its origin from Brahman, which is revealed in Vedas. The Vedas are thus the manifestations of the Immutable Absolute (Higher Brahman) and therefore the entire universe immoveable as well as moveable is all primarily pervaded by the Supreme Spirit. Know ye, O husband of Subhadrā, (Sister of Lord Krishna) that Sacrifices form the Karman (duty) incarnate and therein dwells the Supreme in the form of the Sacred Vedas.

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः।
अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥ १६ ॥

16 *"Whoso here, that does not co-operate in rotating (anuvartayati) the Wheel (of the Sacrifice) thus set in rotation, he lives a life of sin, finding delight in (mere) things of sense; he, O Son of Pṛthā, lives his life in vain.* (138)

Such is the old traditional lore of the sacrifices that I have told you, in brief, Oh Dhanurdhara; and, therefore, one who being blinded by self-conceit omits to live in the path of prescribed sacrifices which are the core of proper religion, is indeed to be treated as a compact mass of sins incarnate and only a dead burden to the earth fully given up, as he is, to indulgence of sensuous pleasures. His existence is as barren as the unseasonal clouds overspreading the sky. One, who turns away from the path of his own religious sacrifices, leads a life of utter futility which is worthless as the fleshy nipples hanging down from the neck of goats (अजागलस्तन). Therefore, hear, Oh, ye Pāndav, none should forsake his own religion: it is the only path that should always be followed whole-heartedly. The soul has to come to sojourn in this body and bodily life, and carries with it the actions and duties

of course. Why then should one grudge to perform the duties prescribed for us? Hear, Oh ye Savyasāchi (an epithet of Arjuna). Those who having reached a state of existence, are averse to perform their duties are certainly rustics.

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।
आत्मन्येव च संतुष्टस्तस्य कार्यं न विद्यते ॥ १७ ॥

17 *"He, contrariwise, whose delight is (only) in the Self—who is content with his Self, and who remains satisfied only within his own Self—to him there exists no urge for action.* (146)

Note that he alone is free from the pollution of action, who ever abides in the blissful knowledge of the highest Self while living in the bodily life. For he is free from all attachment for action, dwelling as he does now in the eternal blissful intuition of the Self, and having nothing else to do in his life.

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥ १८ ॥

18 *"Of him here, by action done, there is no purpose of any kind served, nor is any purpose whatsoever served by action not done; nor does there exist for him any purpose whatsoever depending (for its fulfilment) upon any of the creatures.* (148)

All actions come automatically to an end, once the bliss of the Self is secured, in the way all the means come to an end, once the object is realised. All these means (in the form of observance of one's own religion) have got to be used so long, O Arjuna, as the realisation of the Self has not been secured.

तस्मादसक्तः सततं कार्यं कर्म समाचर ।
असक्तो ह्याचरन् कर्म परमाप्नोति पूरुषः ॥ १९ ॥

19 *"Therefore, without attachment, ever do the act that has to be done. For, a person, doing the act without attachment, gains the highest (goal).* (150)

Therefore, O Arjuna, do control always all the solicitations of the

senses, and dropping all selfishness, follow the path of your own prescribed religion. Those who dwell in this path of disinterested devotion to one's duty with no selfish motive whatever reach the emancipating Vision of Supreme Brahman.

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।
लोकसंग्रहमेवापि संपश्यन् कर्तुमर्हसि ॥ २० ॥

20 *"For, it is by action all along that Janaka and others achieved Perfection. Moreover, even out of consideration for the conservation of society (lokasaṁgraha), thou wilt do well to act.*

Just see, Janaka and others attained salvation without in any way (152)
relinquishing the prescribed actions. Therefore, O Pārtha, devotion to duty enjoined by religion should commend itself to you as it is bound to serve one more cause. By doing your own duty disinterestedly, you will be giving a proper lead to others and setting an example to them. Thus incidentally this world will be saved from misery. Just consider, even those that have reached the Supreme Brahman and realised the action-free status, having reached perfection, have yet to continue in the path of devotion to actions even after securing emancipation, (with a view) to lead others to the religious path: just as a man with eyes wide open slowly walks ahead along the road being followed by the blind, in the same way the wise men should take the ignorant along with them and teach them their religion. If the wise one is not to act like this, what and how will the ignorant come to know about their own duties?

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।
स यत् प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ २१ ॥

21 *"Whatever the best (man) does, the very same thing does the ordinary man. Whatever he sets up as the standard, that the world conforms to.*

Whatever the elders do, is called the religion and it is followed by (158)
others (ordinary persons). This is just in accordance with the order of nature and therefore especially the saints of higher insight should continue doing their duties according to their own religion without hesitation.

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किंचन ।
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥ २२ ॥

22 *"There exists not for me, O Pṛthā's Son, anything at all in the three worlds that has to be done, nor anything to be obtained that has not been obtained: yet I continue to be in action.* (160)

Why should I, O Pārtha, give you examples of other people? I myself follow in the same path. Should it be possible to say that I observe the prescribed religion in order to protect myself (from coming calamity), or for achieving some object in the world? No one, as you know, is as perfect as I am, and none possessed of such extraordinary power as I do have. (Yet) you have seen with your own eyes—the miraculous achievement—how with my unique power I recalled to life (from the region of Yama the God of Death) the soul of the son of the preceptor. In this way, I too perform dispassionately the prescribed duties.

यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ २३ ॥

23 *"For, were I—if ever—not to be sleeplessly at work, O Pṛthā's Son, men in every wise (would) follow in my track.* (164)

And I myself, walk in the path of my own religion as mortals, moved by desires, would do,—for the same high purpose—that all these creatures, who live by my will, shall not stray from the right way.

उत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहम् ।
संकरस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥ २४ ॥

24 *"These worlds would (then) sink into ruin, if I were not to be at work. I would (thus) be author of (caste) intermingling and bring destruction to these creations.* (166)

Were we in the fulness of our satisfied being, to remain absorbed in the state of the Self-realisation, how would the people fare in life's journey? The people look up to us, observe how we act and learn from us how to conduct themselves well. This social order obtaining so far shall not be disturbed. Therefore, O Pārtha, those especially that are powerful and are all-knowing should not abandon actions.

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत।
कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसंग्रहम् ॥ २५ ॥

25 *"Just as, O Descendant of Bharata, the unwise act, with attachment to the action, even so the wise should act, (but) without attachment, with a view to achieve conservation of Society.* (169)

Just as one seeking the fruit of his actions performs his duties (Karman) with a view to obtaining the fruit, in the same way, the disinterested man of vision, with no fruit-motive, should also lay stress on the performance of actions. This, I repeat, is necessary to preserve and protect the institution of society. One should act up to the ideals prescribed in the codes, and lead people to act similarly, and you should not give room to ordinary mortals to suspect that you are in any way different from the ordinary pattern.

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम्।
जोषयेत् सर्वकर्माणि विद्वान् युक्तः समाचरन् ॥ २६ ॥

26 *"One ought not to create any discord in the attitude of such ignorant ones as may be attached to action. The wise man should make them willingly take to all works (by) himself doing works in the (proper) mood (of equipoise).* (172)

How can a child which can with great difficulty suck (the mother's) breast, take heavy food? Therefore, O Dhanurdhara, no heavy food should be given to such a child. In the same way, those that have strength just enough to perform actions, should not even in a sporting manner be asked to be actionless. They should be led to do good things, the value of good actions should be praised before them, and they should be given models of disinterested actions, by the learned ones in their own conduct. Even though the wise man performs actions for the preservation of the social order लोकसंग्रह such actions do not entangle him in any way, just as an actor बहुरूपी, although he assumes the dress and make-up of, and plays the parts both of the king and the queen, yet does not, for the time being, carry in his own mind any notion of being either a male or a female, but only entertains the spectators.

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः।
अहंकारविमूढात्मा कर्ताहमिति मन्यते ॥ २७ ॥

27 *"Of actions which, in every wise, are the doings of the Primal Nature's constituent-aspects: one, whose intellect is deluded by egotism, regards himself as their author.* (177)

Were you to take on your head, the load of another, tell me O Dhannurdhara, whether you would not be bent under it? In that way actions good or bad arising out of the primal nature's constituent properties are shifted on to himself through a delusion by the ignorant, who fancies himself to be their author. To the bigoted, selfish, short-sighted and foolish persons, the mystery of this spiritual knowledge should not be revealed: Suffice this for the present. O Arjuna, hear attentively what I shall now tell you for your good.

तत्त्ववित् तु महाबाहो गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ २८ ॥

28 *"But he, O Long-armed, who is aware of the truth of the differentiations according to constituent-aspects (leading to differentiations of) activities—realising that (actions proceed when) constituent aspects (senses) operate upon constituent-aspects (sense-objects)—he is not attached (to actions).* (181)

The primal nature's body-sense from which all actions emanate, drops away from those souls that have realised the Being of the Supreme Self. They drop all sense of false pride and go beyond the shackles of Nature and its Process and live even in their body-form as spectators fully transcending the mutual ties between the Gunas and actions. Even though, they exist in human forms, still they do not get themselves fettered by actions, just as the Sun, in no way gets himself affected by any affairs of the world, which are carried on in the light he sheds.

प्रकृतेर्गुणसंमूढाः सज्जन्ते गुणकर्मसु ।
तानकृत्स्नविदो मन्दान् कृत्स्नविन्न विचालयेत् ॥ २९ ॥

29 *"Those that are deluded by the Primal Nature's constituent-aspects, are involved in an attachment for the constituent-aspects and their resulting actions. These feeble ones, the knowers of the part (truth), one who knows the whole (truth) should not unsettle.* (184)

Those that are deluded by the powers of the Primal Nature's constituent aspects (Gunas), are dragged into the whirlpool of actions. The senses being in contact with the movements of the Gunas, function according to their nature; yet, those persons shift, through a delusion, to themselves the authorship of the actions which are performed by these Gunas.

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ।। ३० ।।

30 *"(So then) with thy thought Self-ward directed, do thou dedicate all actions unto Me; rid thyself of all desire and all sense of 'my'-ness, and engage in the combat, free of thy (soul's) fever.* (186)

So do you perform in their entirety, all the prescribed duties and dedicate them all to me, always keeping your mind fixed on the Supreme Self. Only, do not allow your mind to entertain any egotistic idea such as "This is the action: I am the doer: I will do it." Be not under the sway of your person, (body, but) rid yourself of all selfish motives, and then you may freely enjoy the sense objects as they come and go. Now take up this bow in hand, and mount the chariot, and assume your Kshattric (martial) role, with a peaceful and firm mind. Thus you shall spread your fame in the world, heighten the sense of respect for Self-religion (duty), and rid this earth of the dead weight of evil. O Pārtha, now knock out all doubts, direct your mind to the war, and talk not of any other thing but of war.

ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः ।
श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ।। ३१ ।।

31 *"Those mortals who always act up to this mine teaching, confiding in it and not envious of it, they too are freed from (the bondage of) actions.* (192)

Those that receive with devotion this definite and lasting teaching of mine and live by it, with full faith, O Arjuna, will be free from the bonds of all actions that they may perform. This advice, therefore, is an absolute rule of actions to be fully followed without any scruple.

ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् ।
सर्वज्ञानविमूढांस्तान् विद्धि नष्टानचेतसः ।। ३२ ।।

32 *"Those on the other hand who, envious of it, do not act up to this mine teaching: consider them, the thoughtless ones, as doomed to destruction, being utterly confounded in all their wisdom.* (191)

Those, on the other hand, who under the grip of delusive Māyā give themselves up to indulgence to the senses, and turn away from my teaching or treat it lightly looking at it with a contemptuous eye as idle talk, out of sheer impudence, are evil souls that are intoxicated with the drink of wine in the form of infatuation, poisoned with sense-objects, and stuck up in the mire of ignorance. The fools cannot appreciate the teaching of the Yoga of actions, just as jewels placed in the hands of a corpse are wasted, or just as the blind cannot enjoy morning light, or just as moon-light is of no use to a crow. The fools, therefore, do not heed it (teaching) but, on the contrary, ridicule it and this is but natural, as a moth cannot bear the lamp-light. It goes to embrace the flame that consumes it: in the same way the enjoyment of the sense-objects is self-destruction to such fools. Similarly O Pārtha, such ones should not even be talked to as they get wearied with thoughts on spiritual matters.

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।
प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥ ३३ ॥

33 *Man, even when possessed of knowledge, (ever) acts conformably to his inner nature. Creatures follow out their inborn nature. What can coercion avail (there)?* (202)

Therefore, the learned should not allow the senses any sort of indulgence on any plea, such as fondness, fun, or sport. Just say can one play with a serpent? Or can one succeed in befriending a tiger? Or can one digest a deadly poison? Uncontrollable indeed are the flames of fire getting wild even if ignited out of fun: in the same way the senses used to indulgence bring in their train a great danger. Also look at the matter this way. The body is indeed at the mercy of alien Nature. Why should we then struggle to give diverse enjoyments to it? Why should we, day in and day out, devote all our plentiful resources to the body that is not independent? Why should we fatten the body by making endless exertions and by acquiring wealth of different kinds at the cost of our religion? This body is made up of the five gross elements, and it will get dissolved in the end also into

these five elements. Where shall we then go and seek for the reward of all our efforts once the body is so dissolved? Therefore merely fattening the body is,–know it–purely self-destruction, and therefore one should not put one's sole heart into it.

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत् तौ ह्यस्य परिपन्थिनौ ।। ३४ ।।

34 *"Of (every) sense-centre, towards its (respective) object its passion or aversion is inherently determined. One, ought not to fall under their dominance; for, they are the two way-layers in one's path.* (210)

Well may it be said that happiness shall be our reward in the heart were we to provide things according to the tastes of the different senses. This is a grievous error, for, the company of thieves may keep one's mind at peace only for a short time viz. so long as the limits of the town are not crossed, or at times one might get deluded by the sweet taste of poison, only at the end to destroy one's life: in the same way the desires on the part of senses for their (sense) objects, make them run after their pleasures in an inordinate degree; in the way a bait deludes a fish that does not know the existence of the fatal hook hidden under the bait. A similar state is created on account of the desires for sense-objects. Where there arises a desire for the enjoyment of the sense-objects, wrath is bound to be simultaneously there. Just as a hunter drives in his prey from all sides, and makes it go to the particular spot which proves fatal to it, so is the way of the desires for the enjoyment of the sense-objects, of cornering and destroying the discerning power. Therefore, O Pārtha, the passion and the wrath are the two dangerous and treacherous enemies, that thou shalt avoid. They should not, therefore, be associated with, nor should they even be thought of. Let not the experience of the bliss of the self-vision be spoiled (by any of these things).

श्रेयान् स्वधर्मो विगुणः परधर्मात् स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ।। ३५ ।।

35 *"Better is one's own code of conduct (Dharma), even though deficient in quality, than an alien code of conduct, be it ever so easy to be followed. To be preferred is death (while engaged) in one's own code of conduct. An alien conduct of code invites peril"* (219)

The strenuous pursuit of one's own religious duty, albeit that it is full of shortcomings or hardships, is superior to another's duty that may be done easily. However good the other religions might appear, still one should abide by one's religion. Just say, should a Brahmin, however poor, swallow dainties prepared in a Sudra family? How should one do a hateful thing? How should one wish for such an unworthy thing and how one accept it even when such a wish is fulfilled? Pray tell me if it would look proper for one to dismantle one's own hay-thatched hut, seeing other peoples' houses built in mortar? Let it pass. Mating with one's lawful wife, even if she be ugly to look at, is the only thing right and proper: So one's own religion, however risky and difficult to follow, is one's true help-mate in life beyond. Do you not see that the sugar-milk drink well-known for its sweet taste, is yet harmful, when one suffers from worms? How could it (the mixture) be given to such a patient? Notwithstanding this, a patient who takes it, will find his obstinacy met with evil in the end. Therefore, he who desires his own good, must not follow the path which is prescribed for others and yet is not proper for himself. Even death in the act of doing one's duty is a noble and good thing, both for success in this life and life beyond. To these words of Lord Krishna, the God of all Gods, Arjuna said, "Oh Lord, I have heard carefully all you have said: Still I would now ask you about some thing that requires explanation to clear my mind:--

अर्जुन उवाच ।

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।

अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः ॥ ३६ ॥

36 *Arjuna spake: "By whom impelled, then, does this person commit sin, even though not wishing it, O Scion of Vṛṣṇi's race, as though by force constrained?"* (232)

O God, how does it happen that even wise men, as we often see, fall from the right path and are found wandering astray? For, they are indeed in possession of all knowledge and means to right conduct. What indeed may be the cause that makes them transgress their own religious duty and embrace the alien religion? A blind person cannot separate the seed from the chaff, but how should the wise get confused and fall into this grievous error. Those very persons that relinquish the path of normal actions, are again entangled into them and ever

remain insatiate. Even dwellers in forests come and mix with human society. Those that had kept aloof and completely avoided sinful things are dragged to sinful career knowingly. The things, they were disgusted with, and tried to shun, are the very things they feel an urge for, and while attempting to evade them, they fall into the trap and embrace sin. In this way the wise themselves fall victims to sin and vice, what power may it be that is so strong that the wise are made prostrate; tell me kindly all this.

श्रीभगवानुवाच ।

काम एष क्रोध एष रजोगुणसमुद्भवः ।
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ ३७ ॥

37 *The Exalted one spake "It is this lust—this anger—springing from the Rajas—constituent—a mighty devourer and a mighty sinner: understand that to be the enemy in this case.* (239)

At this, the Lord the Beloved of the yogins that are devoid of mortal love, and the haven of rest to their heart—Purushottama said, "Oh hear what I say. These—lust and anger are the terrible scourges that have not got even a touch of mercy, they work like the very God of destruction. They are like the dark cobras, keeping vigil on the buried treasure of knowledge: (They are) the tigers, as it were, in the valley of carnal pleasures, or (they are) the assasins that way-lay the path of devotion to God. They are the stones of the fort in the form of this mortal body and the ramparts of the town in the form of sensuous pleasures that imprison the soul. They are a burden to the universe. They are the demons born of mind's evil stuff and possessed by the Rajas quality, and they are fed on the food in the form of nescience. Although born of Rajas quality, they are nursed and fondled by the Tamas quality, and the Tamas quality has made them a gift of pride and blind passion, which form the very nature of Tamas. Being the mortal enemies of Life, they are held in great honour in the city of the God of Death. When these monsters get hungry even the entire universe does not suffice to serve as a single morsel of theirs. As they get an upper hand, their cravings multiply fast. The younger sister of craving—the illusion—who is so very dear to them is such, that she can hold all the fourteen worlds in the compass of her fist. This illusion is so extraordinary that she can, in the light repast in her

playful act called "Bhatukali," clean eat up the three worlds, while the thirst (तृष्णा) maintains herself on the strength of her position as her (illusion's) maid-servant. This apart: the lust and anger hold a position of honour with infatuation, while self-conceit has also business dealings with them, on the strength of which the self-conceit makes the universe dance to its tunes. Hypocrisy which clean cuts out the intestines of truth, and stuffs truth's body with fluffy hay, is also made to rule the universe by them (lust and anger). These despoil the chaste devoted Lady of mental peace, and adorn the Mang strumpet woman in the form of ignorance, and through her acts pollute whole bands of saintly souls. It was they, lust and anger, that knocked the very bottom off the discerning intellect and flayed other-worldness, and have also broken the neck of self-control. They devastated the forests of contentment and levelled down the forts of fortitude, uprooting the young plant of Bliss. They rooted out sproutlings of spiritual advice, wiped out the very name of happiness and set fire in the form of three afflictions to the life of the universe. They come into being with the body and enter into the very vitals of life and soul, and are difficult to be traced even by God-Brahmadeva. They sit quite close–side by side—with the knowledge and seem to enjoy the same rank and so, once they get wild, become uncontrollable in their work of destruction. They drown without water, burn without fire, and hold in their all-destroying grip beings without a limit. They kill without weapon, and bind without ropes and force capitulation on the learned ones with a bet; (they) make the beings stuck up without mud, catch them without nets, and never get defeated on account of their toughness.

धूमेनाव्रियते वह्निर्यथादर्शो मलेन च ।
यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ।। ३८ ।।

38 *"As by smoke the fire is enveloped, and by dust the mirror; as by chorion the foetus is enveloped, so is by it this enveloped:* (260)

Just as a serpent coils round the root of a sandal tree or the foetus is enveloped by chorion in the womb, or as there cannot exist the Sun without its rays, or the fire without smoke, or a mirror without dust, in the same way we have never seen the knowledge singly and absolutely free from lust and anger, just as good seed is ever covered in the husk.

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा।
कामरूपेण कौन्तेय दुष्पूरेणानलेन च ।। ३९ ।।

39 *"Is enveloped by it, O Son of Kuntī, the knowledge of the man of knowledge by this his eternal enemy in the form of lust—by this insatiable flame.* (263)

In the same way, knowledge, although by itself quite clear, remains a mystery, being enveloped by lust and anger. If one says that they should first be conquered and then knowledge acquired, it is not possible to defeat them. Were strength to be acquired in the body for killing them, whatever remedies are contemplated against them, the remedies themselves, instead of getting useful to the users, prove useful to them (lust and wrath), just as dry wood proves to the fire.

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते।
एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ।। ४० ।।

तस्मात् त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ।
पाप्मानं प्रजहिह्येनं ज्ञानविज्ञाननाशनम् ।। ४१ ।।

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः।
मनसस्तु परा बुद्धिः योबुद्धेः परतस्तु सः ।। ४२ ।।

40 *"The sense-centres, the mind, and the intellect are said to be its location. Through these it bewilders the embodied-soul by obscuring his knowledge.*

41 *Therefore do thou, O Best of the Bharatas, restrain at the outset, the sense-centres, and kill this sin which is the destroyer both of (theoretical) knowledge as well as of its (practical) realisation.*

42 *The sense-centres are said to transcend (their objects); the mind transcends the sense-centres; and the discerning-intellect in its turn transcends the mind; the one who is beyond the discerning-intellect; that is HE.* (266)

They even torment the Haṭha-Yogin. Yet there is one good remedy even against this evil, and I shall tell it to you; see if it proves agreeable to you. Those sense-centres are the places of origin of these—lust

and anger—and the senses give rise to actions. Therefore, first of all the senses should be conquered and controlled, and when this is done the mind will automatically stop running about, and the discerning-intellect will be set free, making the sinners—lust and anger—lose all their support.

एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।
जहि शत्रुं महाबाहो कामरूपं दुरासदम् ।। ४३ ।।

43 *"Accordingly, winning the knowledge of Him who is beyond the discerning-intellect, and sustaining the Self by self-effort, do thou annihilate, O Long-armed one, this enemy in the form of lust, so difficult to get at."*
(270)

When these get removed from the heart, know ye, that they become quite extinct. Just as a mirage is not separate from the Sun's rays, in the same way when lust and anger exist no more, it means the attain-ment of the knowledge of the Self, and then the soul abides safe in the bliss of the Self. That secret of truth between the preceptor and the disciple which is called the meeting of the true being and the soul (mysticism), in that state the being will remain peaceful without getting disturbed." Samjaya said to Dhritarāshtra. "In this way spoke the master of all those that have reached perfection and the Lord of the Goddess Shri Lakshmi. That Eternal Lord Krishna will again narrate an important thing, on which Arjuna, the Son of Pandu, will ask questions. The value, as also the eloquence of that talk and subject will give immeasurable happiness to the hearers." Jnānadev, the disciple of Nivritti, said, "Induce an inspiration to your desire for knowledge and then taste the sweetness of the dialogue between Lord Krishna and Pārtha."
(276)

कर्मयोगो नाम तृतीयोऽध्यायः ।। ३ ।।

CHAPTER IV

BRAHMAYAJÑA

Introduction

To-day it looks as though the sense of hearing is blessed with the vision of the glory of a new dawn. Verily, before it is laid open the treasure of the Gītā, and thus what was held to be a mere dream, has come to be a fact and a reality. First and foremost, spiritual vision is the theme of this dialogue; moreover the supreme person Lord Krishna reveals it, and Arjuna, the prince among his great devotees, listens to it. So the telling of this wonderful story becomes an eternal joy—a consummation as perfect as the fifth note suffused with sweet fragrance, or fragrance itself becoming sweet! Oh, what an extremely magnificent and happy dispensation of good fortune—the Divine Ganges is made to overflow with nectar! And the past meritorious deeds and penances of hearers have come to bear fruit! Now, may all sense-faculties meet in the house of hearing, merging themselves in the sense of hearing, and be regaled with the extraordinary feast of this Gītā dialogue. Enough of this loose talk and digression, says the master, begin the narrative straight-away.

As Lord Krishna and Arjuna were having a talk, Samjaya said to the King Dhritarashtra, "Arjuna has indeed been blessed with the pure gift of spiritual qualities, since Lord Krishna, with great affection, is talking to him. That Secret truth was not revealed to his father Vasudeva, nor to his mother Devakī, nor to his brother Balarāma. He reserves it for Arjuna. Pārtha monopolised the entire love of Lord Krishna, which could not be won even by Goddess lakshmī, (so close to Him). Even Sanaka and others, who were devoutly wishing for it for ages, could not bear fruit in the measure of Pārtha. The affection of the Lord of the Universe towards Arjuna is really incomparable. So vast is Arjuna's merit! The formless Lord, assumed a form and appeared as an incarnation for him. To me both of them appear to be one and the same thing in essence. Normally, He is inaccessible to the vision of even Yogins, or incomprehensible even to the Vedas, and out of the reach of the vision of concentrated meditation. That Lord Krishna who is Absolute Self, being without a beginning, and unmoved mover has become so kind and merciful

towards Arjuna. In truth the entire fabric of the universe is enfolded in the person of Lord Krishna. For he is, in essence, beyond the utter extremities of the formed world—yet assuming a finite bodily form for the love of Arjuna.

श्रीभगवानुवाच ।

इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।
विवस्वान् मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत् ॥ १ ॥

THE EXALTED-ONE SPAKE:

1 *"Unto Vivasvat (the shining Sun-god) this ageless Yoga (—teaching) have I expounded. The Vivasvat declared (it) to Manu, and Manu communicated (it) to Ikṣvāku.* (16)

Then God said to the Son of Pandu, "We once preached this Yoga (कर्मयोग) to Vivasvat, but it was many ages ago. Then the Sun gave that Yoga in detail to Manu. Manu attained it himself, and then preached it to Ikṣhvāku (Son of Manu-Vaivasvat). Such are the traditions of this Yoga.

एवं परंपराप्राप्तमिमं राजर्षयो विदुः ।
स कालेनेह महता योगो नष्टः परंतप ॥ २ ॥

2 *"Thus did the Royal sages come to know this (teaching), received in traditional succession. That Yoga (teaching), by the lapse of long time, disappeared here (on the earth). O Tormentor of foes!* (19)

Even after that, many sages in the princely order learnt and mastered it; but of late there do not appear any, who know any thing about it. For, mortal souls are beings inclined to desire and feel extreme attachment to bodily pleasures, and thus they turn away from the way of the self-knowledge. With a shaky faith in the self, men are led away, and betake themselves to sensuous pleasures as the highest goal, and worldly life is held precious as the very breath of life. But then, what need should there be felt for fine clothing in a place inhabited by naked Jain Saints? Tell me, can those born blind ever know the value of the sun? What value would be set on music by an assembly of the deaf? Does the jackal ever feel attraction for moon-light, and

can the crow appreciate beauty of the moon, when he is blinded even before the moon-rise? Thus how could those that have never touched even the fringe of asceticism and the other-worldly-mindedness, and who are utter strangers even to the language of spiritual vision—how could such benighted souls ever attain to the vision of my Divine essence? It cannot be known how infatuation went on increasing, causing lapse of a long time. Thus disappeared this yoga in this world.

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः।
भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम्॥ ३॥

3 *"That very same ancient Yoga have I to-day declared unto thee, since thou art my devotee and comrade, and since this is the supreme secret."* (27)

Now that very Yoga, we have preached to you here, so you make no mistake about it. This Yoga of actions is the innermost secret of my life, and yet I have not kept it secret from you since you are very dear to Me. You are indeed, O Dhanurdhara, simply the very embodiment of Love, and the very vital life-breath of God's devotion, and the vital spring of friendship. You are the very substratum of faith; how then would it be proper to conceal anything from you. Therefore, even though we are now facing a great battle on the battle-field, still it is necessary to leave that aside for a while, and notwithstanding this disturbance I must root out the ignorance in your soul.

अर्जुन उवाच।
अपरं भवतो जन्म परं जन्म विवस्वतः।
कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति॥ ४॥

4 *Arjuna spoke—"To a later age belongs thy birth, to an earlier the birth of Vivasvat: How may I understand this, that thou didst expound (it) in the beginning?"* (32)

Arjuna said, "O Shrīhari, you are the unlimited fountain of mercy and what wonder then, that a mother covers her child with tender caresses. You are the cool shelter to those souls who are tired and fatigued in the journey of worldly life; the very mother to those who are forsaken in life. We owe our very life to the divine grace; oh, you know well how a mother giving birth to a crippled child, has to

suffer life-long hardships; such indeed, is your lot in relation to us. You know all this and it is needless to say all this before You. Now, my Lord hear attentively whatever I ask, and do not resent it. See, the old story about your preaching the secret of Yoga of actions to Vivasvat you narrated to us now, does not make any sense to my mind even for a moment, since who this Vivasvat was, was not known even to our forefathers. How could you then teach that truth to him? It is said that he (Vivasvat) lived in very ancient times; while your own life is only recent; so the two events are at variance with the fact that you told it to him. But on the other hand, O God, your own life is all a profound mystery to us; how can I, therefore, call it, at once as untrue, what you have said; so do tell me in a way that I can understand, all about this event,–that you gave to *Vivasvat this noble truth.*

श्रीभगवानुवाच ।
बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।
तान्यहं वेद सर्वाणि न त्वं वेत्थ परंतप ॥ ५ ॥

5 *The exalted-one spake: "Many are the births, mine as also thine, O Arjuna, that have gone by. All of them I know; but thou knowest them not, O Foe-tormentor!* (41)

Then Lord Srīkrishna said, "O Pārtha, you seem to doubt, that I did exist when Vivasvat lived. You are thus ignorant—and fail to realise the fact that, you and I, have passed through many births. I do fully recollect whatever incarnations I assumed as occasions required.

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।
प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया ॥ ६ ॥

6 *"Although I am the Unborn, and am immutable in essence, and though I am the Lord of all existences, I do become born, through my own Creative-potence (Māyā), having assumed sway over mine own Nature.* (44)

Therefore, I do recollect even today all these earlier incarnations (अवतार). Even though I am unborn in essence, I do suffer birth through my own creative Prakriti. And even when I am incarnate my original uncreated state remains intact, and uncorrupted. My

coming into incarnate embodied life, and returning to my Supreme abode, are mere reflections and appearances of my form felt through the sway of the Gunas of that Māyā. My self-identical essence is in no way affected; and yet during an incarnation-life I appear subject to activity. That too is the effect of illusion; and with its exit I abide formless and qualityless in my form of the Self. One thing is made to appear as two through a mirror; and yet thinking the matter essentially and rightly the reflected double is not a real existing second thing. In that way, O Arjuna, I am essentially the supreme formless Being. But when I resort to Māyā, I get invested with material-bodily forms for some special purpose.

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ।। ७ ।।

7 *"For, whensoever there ensues a languishing of Dharma (righteousness), O Descendant of Bharata, and upheaval of Adharma (unrighteousness), then do I create myself.* (49)

It is in accordance with the primeval order of things that the spiritual structure of the world should be protected by me from age to age. Thus my uncreate essence I lay aside and bid farewell to my unmanifest Being, when evil seems to vanquish and imperil the good.

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय संभवामि युगे युगे ।। ८ ।।

8 *"For shielding the good and destroying the evil-doers, as well as for setting the Dharma firmly afoot, I incarnate myself age after age.* (51)

Espousing the cause of the pious souls who are my devotees I appear as incarnate in bodily form and then destroy all darkness in the form of ignorance. Then I demolish irreligion even to the last citadel, and also tear to pieces the scriptures of evil doers, and unfurl the flag of the reign of bliss at the hands of the good pious souls. So, whole races of evil-doers are uprooted, and saints are reinstated in their honour and dignity; piety and virtue meet in a happy marriage. I shake off unreason and unfaith, which soot the flame of Spirit: I brighten the flame of spiritual vision: and at this, the Yogins hail the advent of the age of the eternal Diwali Festival. The whole world

swells with the bliss of the self-vision, for nothing but piety and religion fills its life. The life of devotees overflows with the exuberance of piety. Oh, son of Pandu, mountain-high heaps of sins get melted and the dawn of a good life breaks in on the world, when I appear incarnate (in a bodily form). It is for this purpose alone, that I incarnate myself from age to age. But he alone is said to be a saint of true vision who can realize this.

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः।
त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ ९ ॥

9 *"Whoso in this way understands the true nature of my Divine birth and (Divine) function, he, relinquishing his (present) body, does not come to birth again: he comes to Me, O Arjuna!* (58)

And he alone is truly liberated who is settled in the vision of the eternal truth that I am born incarnate though remaining essentially unborn, and that I am essentially actionless though I appear active. For such a one, even though living in this mortal world, is not really moved by bodily attachment and even though he wears a bodily form, is not enslaved by his body functions, and when in due course his body gets dissolved in the five elements, he merges in the essence of my eternal self.

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः।
बहवो ज्ञानतपसा पूता मद्भावमागताः ॥ १० ॥

10 *"Many are they who, getting rid of passion, fear and anger, seek refuge in Me; become attuned with Me; and purified by the penance (in the form) of (the above) knowledge, they attain oneness (of essence) with Me.* (60)

Those that are never worried over the past and future events, and those that become free from desires, and never succumb to rage; also those that are free from attachment to sense-objects and have their minds enriched with the blissful vision of my essence, and who live only by service to God and thus enjoy the bliss of the knowledge of the Supreme Self; those that are the treasure house of the splendour born of religious austerities and have become the home of true knowledge of the Supreme Self—making holy waters more holy—such

ones easily merge with the essence of My divine being and remain in me, there being nothing like any difference between us. Just tell me what is the propriety of going in search of gold when brass is rid of its dross and rust (कलक). In that way those that have passed through the fiery test of Yoga penance, and have their life purified through their religious austerities, and true knowledge, have doubtless merged in My form of the Self.

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ।। ११ ।।

11 *"The way they resort unto Me, that same way I favour them. Men, from all quarters, follow My path, O Son of Pṛthā* (66)

And it is only natural that those who dedicate their life to me shall receive from me my love and devotion in the measure of their faith. All human beings are naturally inclined to worship my divine being; such of them as are corrupted by ignorance and lack of spirutual insight, are victims of divided faith and they imagine me to be of manifold form. They invest the distinctionless being with indistinct shapes, give names to the nameless spirit of the Self, and worship the unnameable Supreme spirit in the shape of many Idols: the essence of the Supreme Self is, in all places and at all times, one and the same; yet through the confusion and error of the mind, they see in it different divisions like high and low.

काङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ।
क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ।। १२ ।।

12 *"Desiring that (their) actions bear fruit, they worship on earth the (minor) Divinities; for, in this world of men, there ensues quick fruition of actions.* (71)

Out of diverse motives and objects in mind they worship, following prescribed procedure, their favourite deities, and they succeed in securing all they expect from them. But be sure of this, that it is all definitely the fruit of their actions. As a matter of fact the giver as also the taker in this action, are the actions themselves. Only actions bear fruit in this world. Whatever is sown in the land, is to be reaped as fruit, or whatever is held before the mirror is alone reflected in it; or whatever is uttered, sitting at the bottom—base—of a mountain

is only reverberated. In that way although I am the basis of the faith of this worship of the diverse deities, yet the fruit secured is just according to the measure of desires of the seekers.

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः।
तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम्॥ १३ ॥

13 *"By Me has been dispensed the duty of the fourfold (order of) castes according to the varying appointment of their constituents and functions. Of that, know Me to be the author, and the no-author, (as being) the Immutable.* (77)

The four castes namely Brahmins, etc. that exist, have all been created by me according to their classified qualities and actions. Due consideration has been given to the actions that have taken place through the support of the Primal nature (Prakrti) and the admixture of the Gunas (constituent-aspects). They are in their primary essence all of one and the same stuff; but they came to be classified into four castes by reason of their own qualities and actions, O Dhanurdhara, and consequently I am not the doer (author) of the four castes-institution.

न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा।
इति मां योऽभिजानाति कर्मभिर्न स बध्यते॥ १४ ॥

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः।
कुरु कर्मैव तस्मात् त्वं पूर्वैः पूर्वतरं कृतम्॥ १५ ॥

14 *"Actions cling not unto Me (as) there is no yearning in Me for the fruit of actions. He who thus recognises Me, is not fettered in actions.*

15 *Thus knowing, even the Ancients, seeking liberation, took to action. Do thou therefore just take to action, which has been performed by the Ancients (and by their predecessors), in (ancient and) still remote ancient days.* (81)

Although all this ordered life emanated from Me, yet I was not the author of it; and take it that those that have fully realised this truth are free from the touch of worldly action and they have reached the

stage of emancipation. Former seekers of divine life (striving after final emancipation) devoted themselves to action knowing this my original divine essence, O Dhanurdhara. Just see, as burnt seed can never germinate, in the same way, motiveless actions free from attachment (on their part) become the cause of their emancipation. There is one thing more to be specially remembered and it is that a right-minded seeker after truth ought never to consider this question of action or inaction according to his sweet choice and pleasure.

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।
तत् ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ।। १६ ।।

16 *"Wherein lies action, wherein no-action: even the sages are, as to this, confused. That action will I expound unto thee, by knowing which thou wilt be delivered from unweal.* (85)

Even the wise get confounded and embarrassed over this question of what is action and what are the features of inaction. Just as a counterfeit coin looks like a genuine one, and makes a person the victim of erroneous perception of the eyes, in the same way, the actions even of such powerful persons as can rival creator in shaping a new world, have also been proved "motived" actions, falsely imagined to be otherwise, thus involving the doers in the meshes of actions. What of fools then? Even far-sighted ones have been deceived in regard to this question. Therefore, I shall tell you about the subject more clearly.

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।
अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ।। १७ ।।

17 *"It has to be known from (the side of) action; to be known from (the side of) mis-action; to be also known from (the side of) no-action; the way of action is hard to penetrate.* (89)

That, by which the entire Universe naturally comes into being and is sustained, is action. One must grasp—this nature of action first; next should be learnt along with its fruit, that kind of action which is prescribed in the codes as specially suited to one's own particular caste, in the four castes-institution. Then we should distinguish the actions that have been forbidden, so that one should not get entangled

in them. In truth the whole Universe is pervaded by action, so vast is its power and compass. But let me first tell you the marks of the sage relevant to the present occasion:

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।
स बुद्धिमान् मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ १८ ॥

18 *"He who can see in (apparent) action (real) no-action, and who in (apparent) no-action (real) action: he amongst men is the man of discernment; he, the man set in Yoga; he, the doer of the entire action (as such).* (93)

Such a sage is one who even while being immersed in a life of actions, has the full realisation of his true nature as action-less, and does not expect any fruit even while engaged in actions; and he is one, who performs actions for no other motive than doing his own duty—such a one, know it, is the true embodiment of action-free-soul. One who performs all his actions strictly and fully according to the prescribed procedure shows these marks and should be known as one perfect in knowledge. Just as one standing near water, sees his own reflection in it, yet fully knows that he is not that (reflection) one, but that he is separate from it; or just as one enjoying boating in a river, sees (as if) the trees on the bank (and not the boat itself) are running, yet after reflection realises that the trees are stationary; in the same way one who views his actions as unreal considered from the point of view of the form of the Self, and realises the original form of his own Self is a real action-free person. The Sun appears, while rising and setting, wending his way without (actually) moving in any way; similar is the action-freeness of the one (perfect in knowledge) even though he is seen performing actions. He seems to live his life like other men, and yet he remains untouched by human attributes, just as the sun's rays do not get drenched even though their reflections get into water. In that way the action-free one even though he has realised the Universe, without going into it, does all things, enjoys all the enjoyments; yet he remains neutral in and detached from all these actions. Although he sits only in one place, still he moves in the Universe—nay even he is completely one with the very spirit of the Universe itself.

यस्य सर्वे समारम्भाः कामसंकल्पवर्जिताः ।
ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥ १९ ॥

19 *"He whose undertakings are all dissociated from desires and intentions, and whose actions are consumed in the fire of knowledge; him the wise proclaim the man of true insight.* (103)

The one who never feels worried over any actions to be performed, yet feels no attachment for the action-fruit, and whose mind is never touched by an egoistic idea like "I will perform action or I will perform to its end the action undertaken," and who has the dross of the life of actions in the fire of all—inclusive knowledge, such a one, know ye, is the Supreme Brahman itself.

त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।
कर्मण्यभिप्रवृत्तोऽपि नैव किंचित् करोति सः ।। २० ।।

20 *"Renouncing attachment for the fruits of actions, ever content, freed of all dependence: such a person, although engaged in activity, does not at all do anything whatsoever.* (106)

He who is indifferent to his own body, quite detached in regard to action-fruits and yet is always cheerful—such a person abides in the central home of full contentment, and enjoys the feast of the vision of the true Self, and never says "enough" even when served unstintingly.

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।
शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ।। २१ ।।

यदृच्छालाभसंतुष्टो द्वन्द्वातीतो विमत्सरः ।
समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ।। २२ ।।

21 *Rid of all cravings, with disciplined mind and body, bereft of all (sense of) possession, he, performing actions by the body alone, incurs no defilement.*

22 *"Satisfied by anything that chance might bring him, having overcome the 'dualisms' (pairs of opposites), and void of envy: he, even-poised in success and no-success, is not fettered even when he acts.* (108)

He enjoys in ever increasing scale the bliss of the Self-vision, leaving off all cravings, and waving them aside along with egoistic desires.

This makes him remain contented with whatever circumstances bring him as his lot; for he is rid of all sense of *meum et tuum* ("mine" and "thine"). Whatever he sees or whatever he hears, wherever he walks, or whatever he talks, he takes all these actions to be an expression of his inner self—nay he views the entire universe as himself (his own spirit). How can such a one get fettered by any action? When one gets rid of the sense of opposites and otherness which creates jealousy, he remains jealousy-free; this does not need to be expressed in words. There is, therefore, no doubt that such a one, if entirely emancipated, is action-free, even when he performs actions; he lives beyond good and evil although he moves in the midst of such Gunas and their mortal evil.

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।
यज्ञायाचरतः कर्म समग्रं प्रविलीयते ।। २३ ।।

23 *"When one, freed from attachment, and with the mind firmly centred in knowledge, has won deliverance, (then) all the action, undertaken as and for a 'sacrifice,' entirely melts away.* (115)

Although embodied in a human figure, he lives only as pure spirit. The tests of pure Brahman show him to be pure and spotless. Even so any sacrifices, and similar actions, religious ceremonials which he does in a playful way meet their final end by merging in his own pure soul. Just as clouds arising in the sky out of season, evaporate of themselves without any downpour; in the same way the prescribed religious sacrifices and other duties performed by him lose themselves in his absolute unitary spirit.

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ।। २४ ।।

24 *"For, (his) act of offering is Brahman, the oblation is Brahman, offered by Brahman itself, into the Fire which (too) is Brahman; (hence) the goal to be attained by him through concentration upon actions (i.e. act-relations) which are themselves Brahman, is Brahman itself.* (119)

For, his mind is never touched by any distinction such as a particular thing, i.e. the sacrifice, another, the sacrificer, and the third one,

the thing sacrificed. He realises all the sacrifices, with their detailed forms such as the oblations (हवी), and the hymns etc. as the life of the Supreme Self. Hence to one who has realised that these actions are rooted in Brahman, O Dhananjaya, performance of actions is the same as action-free life. Now these have outgrown the uninitiated age of childhood and so are now wedded to Renunciation, and then have started, as married men do, maintaining sacrificial Fire in the form of Yoga; and then they take to sacrificial ritual in the form of Yoga and give oblations of mind as also of ignorance, in the sacred fire in the form of the spiritual preceptor's words.

दैवमेवापरे यज्ञं योगिनः पर्युपासते ।
ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुह्वति ॥ २५ ॥

25 *"Some devoted experts there are who elevate into the highest worship just the (ordinary) sacrifice intended for Gods; others offer, into the Fire in the form of Brahman, "Sacrifice" itself (conceived as an oblation) by means of "Sacrifice" (conceived as an implement of offering).* (123)

Such ones alone, should do the sacrifice in the form of Yoga. O Son of Pandu, that sacrifice, the performance of which secures for one the bliss of the Self-vision is called Devayajna (देवयज्ञ). Now hear about some more kinds of sacrifices. Those that maintain sacrificial fire in the form of Brahman, and offer into this fire, the sacrifice itself (conceived as an oblation), by means of sacrifice (conceived as implement of offerings):

श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुह्वति ।
शब्दादीन् विषयानन्य इन्द्रियाग्निषु जुह्वति ॥ २६ ॥

26 *"Others offer the ear and all other sense—centres (conceived as oblations), into the Fires in the form of (sense—) control. Others offer sound and all other objects into the Fires in the form of sense-centres.* (126)

Some maintain the sacrificial Fire in the form of self-control or the control of the mind. They offer (conceived as oblations) sense pleasures (objects) accompanied by incantation of hymns, in the shape of the restraint of the body, speech and the mind: others, after the rise of

the Sun of Renunciation, make the control of the mind as their abode of spirit and prepare there the Fire of sense-objects. Then with the kindling of the flames of the sensuous pleasures, the sticks of dry wood in the form of the fancies get ablaze while smoke in the form of craving, goes out of the five receptacles in the form of the five senses of the knowledge, leaving them clean and shining. Then they (sacrificers) recite the great hymn "I am the Brahman" and offer plentifully into the fire of sense-enjoyment, in the receptacle (in the form) of the heart, the oblations in the form of sense-objects."

सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे ।
आत्मसंयमयोगाग्नौ जुह्वति ज्ञानदीपिते ॥ २७ ॥

27 *"Still others offer all the functions of the sense-centres as well as the functions of the Vital Airs into the Fire consisting of the Discipline (Yoga) of concentred meditation on the Self, when (the Fire) gets kindled by knowledge.* (130)

In this way, O Pārtha, some become purified and washed off their sins by maintaining sacrificial Fire in the form of Self-control. Some others use the spiritual meditation as an instrument of creating fire, by rubbing on a piece of dry wood in the form of heart, for the purpose of kindling fire (wood). They tied meditation tightly with the rope in the form of their mental firmness and with great sternness pressed it and churned it with the force of the preceptor's mystic words. With such continued and sustained friction they soon got its fruit in the form of the kindling of the fire of knowledge. But before this Fire of Knowledge got kindled there first issued a little smoke and this was the infatuating lure of magic powers. With the clearing away of smoke, the first spark of the fire of knowledge blazed itself forth. This spark got an inflammable substance in the form of soul dried up and become subtle and fine on account of the control over it, which got kindled and spread out in flames and in this are burnt the sticks of dried wood (समिधा) in the form of multiform desires, along with purified butter in the form of secret longings and passions. The sacrificial priest gave oblations of the acts of the senses in the fire of knowledge accompanied by the recital of the hymn 'I am the Brahman.' The last oblation in the form of activities of the Vital Airs is then given into the Fire together with the hay-spoon (स्रुवा) and then took place the final sacred spiritual bath (अवभृथ) following the conclusion of the sacrifice, in the emergence of the state of merging off in the

Brahman. After this, they took out the residues left of oblations at the completion of the sacrifice of Self-control in the form of their realisation of the highest self-vision. Not a few secured emancipation through such sacrifices. Although the various kinds of sacrifices so far mentioned appear different from each other, still the result of all, is one and the same viz. getting (one with) the Supreme Brahman.

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे ।
स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ।। २८ ।।

28 *"There are also other ascetics of austere vows whose sacrifice consists in money gifts, whose sacrifice consists in penance, whose sacrifice consists in Godward devotion (Yoga); likewise those whose sacrifice consists in Vedic recitation as also in (the pursuit of) learning.* (140)

Some do sacrifices consisting of material (money gifts), some consisting of penances (तपोयज्ञ), and some consisting of Godward devotion (योगयज्ञ). Some make sacrifices of spoken words into spoken words and it may be called Sacrifice of Words (वाग्यज्ञ). The sacrifice that terminates in the realisation of the end of knowledge (the Brahman) through meditation, is called the Sacrifice (consisting) of knowledge. But, O Arjuna, it is very difficult to solve the riddles of all the sacrifices. But such as have established full control over their senses, do succeed in this on the strength of their spiritual energy. Having the excellence of mental energy at their command, and being endowed with the powers of Yoga, they are able to sacrifice their individual souls at the altar of the Supreme Soul.

अपाने जुह्वति प्राणं प्राणेऽपानं तथापरे ।
प्राणापानगती रुद्ध्वा प्राणायामपरायणाः ।। २९ ।।

29 *"Others, again, into the Inhalation sacrifice the Exhalation, or into the Exhalation the Inhalation, having first restrained the motions (respectively) of the Exhalation and the Inhalation, with the ultimate object of (acquiring) control over (all) the Vital Airs.* (144)

Some others devoted to the art of Yoga, sacrifice ingoing breath into the fire of outgoing breath; others adopt the reverse process, while there are some who bring under complete control both the

ways (upward and downward) of vital breath. These are called Life-breath controllers. (प्राणायामी).

अपरे नियताहाराः प्राणान् प्राणेषु जुह्वति ।
सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥ ३० ॥

30 *"Others, regulating the diet, offer the (rest of the) vital-functions into (some one of) the vital-functions. All these alike, being possessors of the (secret of the) Sacrifice, reduce (all) defilements by means of the Sacrifice:* (146)

Some following the system of Hatha (Bodily) Yoga, called Vajrayoga (वज्रयोग) regulate their nutritive nature and sacrifice the various processes of the original vital breath into vital--breath with great courage. Thus all those desirous of release through the means of sacrifices cleanse all defilements of mind and prepare for emancipation. These are souls in whom all illusions and limitations of mind and ignorance have been burnt out and there emerges only the form of the pure essence of self; how could there remain in such, limiting restrictions like the fire and the sacrificer? For, in them the supreme end of the Sacrificers is achieved, all acts of sacrificing have come to an end, and the manifold of actions-life is finally dissolved. There abides for ever the state in which there is no scope for individual mind and mind's purposes, and the soul is not even touched by any strife of opposites.

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् ।
नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥ ३१ ॥

31 *"And, partaking of the ambrosial remainder of the Sacrifice, attain the ever enduring Brahman, (Even) this world (below) belongs not to one who does not sacrifice: whence then the next (world), O Best of the Kurus?* (151)

Such knowledge then as emerges at the end of the sacrifice, is pure and unsullied as it is eternal and without beginning, and is the enjoyment of souls devoted to the Supreme Brahman, accompanied by the recital of the hymn 'I am the Brahman'. Those that arrive at this Supreme satisfaction and are contented with the nectar in the form of the residues of the spiritual sacrifices, and become the masters of true immortality, are easily absorbed in the Supreme Brahman;

while to those that never try the Yoga pathway and have failed to devote themselves to the Fire in the form of Self-control are denied the blissful embrace of the true renunciation. No wonder then that those that cannot well-secure any good of this world are hardly expected to secure anything in the other by way of Eternal life. So let it alone, O Son of Pandu.

एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे ।
कर्मजान् विद्धि तान् सर्वानेवं ज्ञात्वा विमोक्ष्यसे ।। ३२ ।।

32 *"Thus of many varieties are the Sacrifices offered into the mouth of Brahman. Know them all to be born of action. Thus knowing thou wilt become free.* (155)

I spoke to you so far about so many varieties of sacrifices; all these are described in detail in the Vedas, but we are not concerned with their detailed account here. The essence is that this entire world of sacrifice is rooted in action of Brahman. If this is realised, the taint of action will not bind the soul.

श्रेयान् द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परंतप ।
सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ।। ३३ ।।

33 *"To be preferred to a Sacrifice of material objects is the Sacrifice (consisting) in knowledge, O Tormentor of foes! All actions, becoming freed of its binding-power, O Son of Pṛthā, finds its culmination in knowledge.* (157)

Oh Arjuna, all these ways of sacrifices need the use of gross and material stuff and action, that have their origin described in the Vedas, and have for their wonderful fruit, the emergence of a new power of commanding Heavenly enjoyments. These sacrifices of material objects are noble as sacrifices; yet, as compared with the sacrifices rooted in knowledge, they pale into insignificance as much as the brilliance of stars looks faint before that of the Sun. O Arjuna, that knowledge proves as a Divine collyrium to the spiritual eye of the inspired soul and the Yogins cannot bear to be without it any time; for, with that, they are able to find out the hidden treasure in the form of supreme bliss. That Bliss is the grand end of the cosmic action, the rich mine of emancipation that is knowledge which satisfies the spiritual hunger. By it, appetite becomes feeble, reason loses its power, the

sense—centres forget their objects, the minds get their mind-notion snapped, the talk loses its power of talking, and the object of knowledge is traced—that knowledge, which rewards the agony of renunciation with a rich content, satisfies the eager craving of the higher intuitive mind, and brings about the union with the Spirit of the Supreme Self.

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ३४ ॥

34 *"Understand, that after humble prostration, by reverent questioning, by (devoted) service, those who have known and realised the Truth will impart it to thee:* (164)

Should you be desirous of attaining the status of this best knowledge you should devote yourself to the service of the saints in a wholehearted manner, since service at the feet of saints becomes the very threshold of the temple of knowledge. You should, therefore, turn and reach that position. You must, for that purpose, humble yourself at the feet of saints, and do them wholehearted service, dropping all sense of pride and egotism. When you do this, the saints will impart to you that knowledge which you wish for and which you implore of them and that knowledge is such that once it illumines the heart, the heart's cravings and fantasy's acts come to a stop.

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ।
येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥ ३५ ॥

35 *"By knowing which thou wilt never again thus fall into infatuation, O Son of Pāṇḍu, and through which thou wilt be enabled to see all existences without exception within thine own Self, as also within Me.* (168)

And through light of the knowledge, the mind shedding all fear becomes as free from restraint as the Supreme Brahman. At this, you will realize the eternal vision of all separate individual beings and yourself, as rooted in my own essential being. Such light of knowledge will burst on your soul and dispel the darkness of ignorance only when the Saint, the Preceptor blesses you with grace.

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।
सर्वं ज्ञानप्लवेनैव वृजिनं संतरिष्यसि ॥ ३६ ॥

36 *"Wert thou even the sinfullest of all sinners, thou wouldst cross over all evil, just by the raft of wisdom.* (171)

Were you even to be the sinfullest of all the sinners, or the very ocean of ignorance, or the very mountain of illusion, yet all these will be a trifle—so great is the power of that knowledge; such strength abides in that knowledge. For even so vast an error as the belief in the reality of the universe which is but a ray emanating from the Infinite Brahman, melts in the light of this knowledge; the washing of the impurities of the mind is then a bit of a trifle for Brahman to need special mention. This is a silly doubt. There is nothing else so big, so comprehensive in the world, as this knowledge.

यथैधांसि समिद्धोऽग्निर्भस्मसात् कुरुतेऽर्जुन ।
ज्ञानाग्निः सर्वकर्माणि भस्मसात् कुरुते तथा ।। ३७ ।।

37 *"Just as the kindled fire reduces to ashes all fuel, O Arjuna, so does the fire of knowledge reduce to ashes all actions.* (175)

Just see, could the clouds hold their own before the stormy all-enveloping winds blowing, when the universal conflagration sends smoke in rushing torrents into the sky at the dissolution of the universe? Or could the hay and dry wood ever extinguish the fire of universal conflagration fanned by the stormy winds and capable even of burning immense waters?

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।
तत् स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ।। ३८ ।।

38 *"For, there exists not here anything purifying that equals knowledge. That (knowledge), one who has attained perfection in Yoga, finds, in course of time, spontaneously within his (own) Self.* (177)

These are utter impossibilities, and do not even bear the light of reflective thought. Nothing is so holy and sacred as knowledge. Knowledge is the supreme good. What else can be on a par with it? No equal can exist by the side of spirit (sentience). If it be possible for the reflection to be as brilliant as the Sun himself, or if it be possible to hold in embrace the sky, or if it be possible to find a measure to balance the weight of the Earth, then only there could be found any-

thing in the universe that could match with knowledge. When viewed from all sides and regarded again and again, the sublimity and holiness of knowledge are matched only by knowledge itself and nothing else. Just as the flavour of ambrosia can be compared only with ambrosia, in the same way knowledge can be compared only with knowledge. Now to say more is wasting time." On this, Pārtha said to the Lord, "What you say is true." But the Lord forestalled Arjuna in making clear what he wanted and said, "Now I tell you the only way by which knowledge can be unmistakably possessed, and you hear it attentively, O Kirīti."

श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः।
ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥ ३९ ॥

39 *"One imbued with faith wins that knowledge if, having controlled his sense-centres, he is intently after it. Having obtained the knowledge, he, in no long time, attains the Peace Supreme.* (186)

One who has tasted self-bliss and consequently feels aversion for objects of senses; one in whose soul's reckonings, the sense objects have no value; one who does not bespeak his desires to his own mind: one who does not fall into error about illusive things and who abides in the happy enjoyment of his complete faith—such a one is sought after by that Eternal Knowledge, which confers infinite endless Bliss. Once that knowledge is settled in the heart, and sprouts into Blissful joy it spreads out the vision of the Self. When this happens he sees joy and Bliss in whatever direction he looks to, and then drops all notions of separate things such as Self or not Self. In this way the ever-extending sprouts of the seed of knowledge are beyond description, and suffice this for the present.

अज्ञश्चाश्रद्दधानश्च संशयात्मा विनश्यति।
नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥ ४० ॥

40 *"One neither possessing knowledge nor having faith, goes to perdition—his soul being all doubts. Neither this world, nor the next, nor any happiness (anywhere) falls to the lot of the doubting soul.* (192)

That being, who has no love of such knowledge—leads a worthless

life. Death is better than a life of this kind. The life of a man without knowledge is rooted in illusion and ignorance—as futile as a desolate house or a lifeless body. One might not be in actual possession of knowledge, yet one in whom there is some longing for it—there is held out in the case of such a one, some chance of reaching knowledge. One without desire for knowledge—not to talk of actual knowledge, such a creature, take it, is as one enveloped in the fire of all-consuming doubt. Death is sure to take the toll of such a person who has such a distaste that he has no relish even for Nectar; in the same way take it as certain that a person is completely swallowed by doubt when he remains pleased in the enjoyment of the sense-pleasures and feels a strong distaste for knowledge; and falling in doubt is doomed for ever, and is deprived of happiness both in this and in the other world. One, with high fever on, does not feel any distinction between cold and heat, and treats both moonlight and intense heat equally; in the same way, one torn with doubt knows neither truth nor untruth, neither good nor evil, and neither his own interests nor others'. Just as one born blind, does not have the least idea of day and night, in the same way one full of doubt is incapable of understanding anything.

योगसंन्यस्तकर्माणं ज्ञानसंछिन्नसंशयम् ।
आत्मवन्तं न कर्माणि निबध्नन्ति धनंजय ॥ ४१ ॥

41 *"One who has renounced actions through Yoga and has cleft his doubts by knowledge and is master of his own Self: him, O Dhanamjaya, the actions fetter not.* (202)

Therefore, there exists no greater sin in the universe than doubt which is only a snare, meant for catching and destroying the poor victim. Therefore, you should drop all doubt rooted in ignorance and conquer that one (doubt) alone to begin with. It is on the increase when there prevails pitchy darkness in the form of ignorance, thereby barring the way of faith. It assumes proportions beyond the capacity of the heart to hold, and then it completely eclipses the intellect, with the result that the entire universe becomes infected with the poison of doubt.

तस्मादज्ञानसंभूतं हृत्स्थं ज्ञानासिनात्मनः ।
छित्त्वैनं संशयं योगमातिष्ठोत्तिष्ठ भारत ॥ ४२ ॥

42 *"Therefore, by the sword of knowledge, do thou cleave asunder*

this doubt that is born of ignorance, and betake thyself to this Yoga and stand forth, O Descendant of Bharata." (206)

However big the doubt might grow, it can be overpowered by one remedy. Should one have in his hand the sword of knowledge, the doubt could be cut asunder by that sharp sword, not a grain of it being left behind. Therefore, O Pārtha, get up at once and destroy altogether this doubt that is dwelling in your heart." Thus said kindly to Arjuna, that Lord Krishna, Great amongst the all-knowing, and the very Light of Knowledge,—O King Dhritarāshtra.

What questions the son of Pandu asked after pondering over all the earlier and later talks that took place, and the theme of these enquiries, with the inner links, will be narrated in due course; for they are the very store-house of ideas and the very glory of sentiment. In this will come out in unique perfection, the sentiment of blissful grandeur, the eloquence of which will excel that of the other eight sentiments, which in fact should be brushed aside by the side of the one referred to—the sentiment of blissful grandeur. This gives relief to the soul of the pious.

That narrative you should hear only in the Marathi phraseology (which would be) full of meaning, deeper than the ocean. Even though the disc of the Sun appears not greater in size than a palm, still the three worlds prove too small for the compass of its light; in that way you will experience the wide scope of the Marathi phraseology. The Kalpataru tree furnishes fruit according to the desires of the desirer; in the same way the comprehensive aspect of the Marathi phraseology, being elastic so as to extend or to curtail according to the wishes of the hearers, the hearers should be careful while hearing it. Suffice it for the present. You are all-knowing and need no greater detail. My only request is that you should be attentive. For, just as a high-born woman of exceeding beauty and purity, is blessed into (becoming) the devoted wife of unflinching faith and spotless virtue, so here (in my Marathi rendering of Lord's discourse) the beauty of words and excellence of meaning naturally blossom into the quiet of the mystic vision of Unitary Being. Sugar is by nature sweet; can it fail to induce the patient to take it joyfully again and again? The breeze coming from the Malbar Ghats is by nature gentle and fragrant. Were the sweet taste of ambrosia and the sweet sound of music to get mixed with it, the breeze would, by its very touch, create cooling sensation in a heated body, will make the tongue dance with delight on account

of its sweet taste, satisfy also the ears, and gratify them all. In the same way, the hearing of this story will regale the ears with a feast, and remove entirely the worries of life's distress, without causing any harm. If the chanting of the hymns were to secure the destruction of the enemy, where is the need of a dagger? Why should the juice of the bitter "nimb" tree be taken, were the disease to be cured by a dose of sugar and milk? In that way final release from life's misery would automatically be secured by hearing this narrative, without depressing or restraining the mind or without interfering with the senses. Jnāneshwar, the disciple of Nivrittināth, therefore exhorts the hearers to hear the Gīta teachings peacefully and with tranquillity. (224)

ब्रह्मयज्ञप्रशंसा नाम चतुर्थोऽध्यायः ।। ४ ।।

CHAPTER V

SAṀNYĀSAYOGA

अर्जुन उवाच ।

संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ।
यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥ १ ॥

ARJUNA SPAKE:

1 *"Renunciation of actions, O Kṛṣṇa, and yet again, (even-tempered) application (to them), thou dost extol: whichever of the twain is better, that one alone declare unto me clearly and decisively."* (1)

Then Arjuna said to Lord Krishna, "How puzzling is all this your counsel? Had you taught me only one sure course of action I could have grasped it in my mind. First, you advised in detail that all actions should be renounced; then in one breath you are extolling with great zeal, the superior wisdom of the path of action. On account of your misleading words we, being ignorant, are at our wit's end to grasp your preaching as clearly as we desire. What need is there for any one to tell you, Oh Lord, that if you wish to preach the one essential truth, then you should like-wise be definite or unambiguous. For this reason, I implored you, at the very outset, O God, that this supreme truth, should not be merely hinted at in a brief way. Be it as it may; and now at least say clearly and decisively which of the ways, renunciation of action or adherence to it, is superior and sure of realising the light which will last and at the same time be clear and easy to follow. Not only does a ride in a palanquin not disturb the sleep, but also quickly furnishes a long stretch of road-journey: in the same manner the way should be comfortable and easy. To hear Arjuna talk in this way, Lord Krishna was both pleased and amused. For, said he "Hear, it will be as you say". See, Oh hearers, this is as it should be. The child indeed gets even the moon as a toy if it wants it, when it is blessed with the fortune of Kāmadhenu (Heavenly cow yielding all desires) as his mother!! Remember also that when God Shankar became propitious he gave the very ocean of milk (क्षीराब्धि) to Upamanyu to satisfy his desire for rice and milk. How then could Dhanurdhara fail to be placed at the very

centre of all happiness, when the Lord of Lakshmi, the original fount of all mercy and grace, was pleased with him? What wonder is there in it? With a master like Lord Krishna at his service, he (Arjuna) should of course ask for whatever he wished for. Therefore, Arjuna did ask for knowledge and Lord Krishna gave it in great joy. Now I shall narrate what Lord Krishna said.

श्रीभगवानुवाच ।

संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।
तयोस्तु कर्मसंन्यासात् कर्मयोगो विशिष्यते ॥ २ ॥

2 *The Exalted one spake: "Renunciation (of actions) and (even-tempered) application to actions do both make for the Highest Good. But out of these twain, as compared with Renunciation of actions, Application to actions is specially preferred."* (15)

He (the Lord) said, "O Son of Kunti, when considered properly both the renunciation of actions and the even-tempered application to actions make for emancipation. Yet, for both the learned and the ignorant, application to actions is indeed clear and easy. A boat is useful for ferrying women and children across a stream. In the same way, weighing the pros and cons, application to actions is easy for all alike. For application to actions easily secures for them the fruit of the path of renunciation of action too. I shall now speak to you of the marks of one renouncing actions to make you understand this, so that you can easily see that both the renunciation of actions and even-tempered application to actions are indistinguishable in essence.

ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति ।
निर्द्वन्द्वो हि महाबाहो सुखं बन्धात् प्रमुच्यते ॥ ३ ॥

3 *"He is to be deemed a person ever practising renunciation who (even while performing the actions) cherishes neither aversion nor inclination. For, having reduced the 'pairs of opposites' he, O Long-armed, is easily released from bondage.* (19)

One who does not regret the loss of a thing or does not hanker

after things not securable; who remains as firm as the very mountain Meru; one in whose mind there does not exist in the least any notion of 'me' or 'mine' should, O Pārtha, be considered as one ever-practising renunciation. One attaining this position is, forever, free from attachment to action. He is thus blessed with unbroken hāppiness. Such a one ever practising renunciation, is not required to abandon home, wife, and other possessions, since he abides in the realisation that he is attachment-free being, in no way concerned with any of them. Just see, the ashes remaining behind after the fire gets extinguished, could be held in a pinch along with cotton (for the purpose or spinning and converting it into a wick); in the same way, one cherishing neither aversion nor inclination, while encumbered with wordly concerns, never gets fettered by actions. Thus renunciation could be attained, only when one gets rid of aversion and inclination, and, for this reason both the path of renunciation of actions and the path of even-tempered action go together hand in hand.

सांख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।
एकमप्यास्थितः सम्यगुभयोर्विन्दते फलम् ॥ ४ ॥

यत् सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।
एकं सांख्यं च योगं च यः पश्यति स पश्यति ॥ ५

संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः ।
योगयुक्तो मुनिर्ब्रह्म नचिरेणाधिगच्छति ॥ ६ ॥

4 *"The unthinking ones speak of the Sāṁkhya and the Yoga as diverse (theories), but not the men of understanding. Whoso pursues one alone (of them) duly obtains the fruit of them both.*

5 *Whatever goal by the Sāṁkhya (adepts) is attained, that is reached even by the Yoga (adepts). Who so sees the Sāṁkhya and the Yoga as one, he (truly) sees.*

6 *Per contra, Renunciation, O Long-armed, is hard to attain if there be no Yoga; (whereas) a sage, steadied in Yoga, in no long a time, attains Brahman.* (26)

O Pārtha, how could those that have not understood this main principle, be in a position to appraise this order of things conse-

crated in the Sāmkhya and the Yoga? In their ignorance they consider these as different. In truth, does a lamp shed a variety of lights? The two paths are essentially one and the same in the vision of those who have realised the essence of the absolute Self. The goal attained by the Sāmkhya (adepts) is also the goal reached by the Yoga (adepts) and therefore, the two are of one and the same form. Just as space and its void cannot be separated, in the same way, Sāmkhya and Yoga both stand united together. True wisdom and the light of the vision of true self have dawned on the mind of the sage, who has realized the identity of Sāmkhya and Yoga. Oh Pārtha, one who proceeds along the path of actions and reaches the top of the mountain of salvation, reaches earlier the plateau of the bliss of the Self. But he toils in vain who does not succeed in even-tempered application to actions, for he can never attain the true renunciation of actions.

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः।
सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ।। ७ ।।

7 *"One steadied in Yoga, with pure self and subdued spirit, with the sense-centres under control, and realising the oneness of his Self with the Inner Self of all beings—he, even when doing actions, incurs no contamination.* (34)

He is one who has wrenched out his mind free from the snare of worldy delusion and the infatuation of Māyā and has his mind cleansed of all defilement with the secret initiatory word of the preceptor, and has fixed it on the essence of the Supreme Self; just as salt looks separate and a trifle, so long it has not fallen into the ocean, but once it drops into the sea and is one with it, it becomes as vast as the sea itself; in the same way one whose mind has freed itself from all cravings and desires and has merged with pure sentience, such a one becomes an absolute universal Presence, although looking like others an individual circumscribed by place, time and other limitations. To such a one words like "doer", "actions to be done" etc. of course cease to have any meaning; he is ordinarily seen doing actions of all sorts and yet he abides in his pure essence free from the fetters of action. How could, O Pārtha, such a one feel in him the position as a 'doer' when he is not aware even of his individual existence?

नैव किंचित् करोमीति युक्तो मन्येत तत्त्ववित्।
पश्यञ्शृण्वन् स्पृशञ्जिघ्रन्नश्नन् गच्छन् स्वपञ्श्वसन् ।। ८ ।।

प्रलपन् विसृजन् गृह्णन्नुन्मिषन् निमिषन्नपि ।
इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ ९ ॥

8 *'I do not do any action at all:' so should one intent upon Yoga think-knower of Truth that he is—even when, all the while, he is seeing, hearing, touching, tasting, eating, walking, sleeping, breathing:*

9 *Talking, ejecting, grasping, opening (eyes) as also closing (them): holding (always) that it is the sense-centres (that are) busied with the sense-objects.* (38)

In this way are seen, in a Karmayogī Saint following the path of even-tempered activity, the visible signs of the Perfect Life of the Supreme Invisible Brahman, even before he leaves his body. Usually he could be seen in his body-form and doing all sorts of actions like other persons. The Karmayogin, just as others do, sees with his eyes, hears with his ears,—but the wonder of it is that he does not get entangled into them. He has the touch-sense and he is mindful of smelling. He can talk as suits the occasion. He takes food, avoids prohibited things, and enjoys sound sleep in proper time. He moves as he likes. In this way he performs all the actions. What more, he breathes, he winks, and does all other things but abides forever as one free from action on the strength of his personal pure self-experience gained as a Karmayogin. For, now with the Sunrise of Pure Knowledge he has awakened out of the slumbers which he had on the bed of ignorance and error that possessed him with the dreamy sense of happiness.

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ १० ॥

10 *"Reposing all actions in Brahman, he who does (them) abjuring all attachment; he, like a lotus-leaf by the water, is not contaminated by sin.* (48)

(Even) after he attains such a state, the sense-inclinations continue to work in the field of their several objects, being rooted in the body. Just as all routine household actions go on with the light of the lamp, in that way, the body's actions continue to be performed in the case of the Karmayogin. He performs all the actions, and yet, while performing them does not get plastered over by them, like the lotus

leaf, which while dwelling in water, does not yet get wet or drenched with water.

कायेन मनसा बुद्धया केवलैरिन्द्रियैरपि ।
योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये ।। ११ ।।

11 *"Those practising Yoga take to actions, be it by the body (alone), by the mind (alone), by the intellect (alone), as also by the sense-centres alone, after abjuring all attachment, with a view to realise the Self.* (51)

That is body's activity in which the voice of the intellect is unheard, and the thinking mind has not yet sprouted. To put it in simple words, the Yogin's actions very much resemble the child's playful and aimless actions. And when this material body composed of the five gross elements falls in deep slumber, the mind alone functions as in a dream. Oh Dhanurdhara, note this wonderful thing—the beguiling power of desires in luring the body into the enjoyment of pleasure and pain, without letting it have even a scent of it. The activity then, to which the senses are strangers, are mental acts. The Yogins do such mental acts, but being free from contact with egoistic sense, they in no way get enmeshed by them. When the mind of an insane person is struck with hallucination, the actions of his senses appear out of sorts. He can see the things and human figures round him, he can hear if called on, he can talk with his mouth, but with all this, he does not appear to understand anything. No further elaboration seems needed. In short any action done without any motive is pure "sense-action". Any action done deliberately with full knowledge is the real "action of intellect" so said Lord Krishna to Arjuna. Lord Krishna again said, "Such ones perform actions with mind knowingly fixed on them, but they have an emancipated life being "action-less" in the direction of mind. They are unmindful of anything like conceit of intellect, pinned down to their body, with the result that they are pure and spotless even while performing actions. O Arjuna, to perform actions without any egoistic sense is itself actionlessness and this secret truth is only to be realised from the spiritual Masters who have already seen it. And when such a state is reached, the stream of blissful ecstacy overflows its dams. That eternal truth which is beyond the power of words, I have spoken." O hearers, those of you, whose senses have the bottom of their intense cravings completley knocked off, are only really

qualified for such knowledge. Hearing this digression the hearers said, "Enough of this detailed description, and do not cut off the thread of the narrative, lest the significance of the verses be missed. You have been able to narrate to us, through sheer fortune's favour of ours that secret truth which is difficult to be grasped by mind and which even the refined intellect does not reach. O, this truth which is indeed beyond the power of words, has yet been brought within the compass of your words. What more remains to be done? So stop here and proceed with the original narrative." Seeing this ardent desire for hearing on the part of the hearers, Jnāneshwar, the disciple of Nivritti, said, "O Hearers, hear attentively the dialogue between Lord Krishna and Arjuna." Lord Krishna then said to Pārtha. "I shall now tell you in clear words the complete marks of those Yogins that have attained perfection; just listen."

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ।
अयुक्तः कामकारेण फले सक्तो निबध्यते ॥ १२ ॥

12 *"One intent (on Yoga) abjures the action's fruit and wins Peace eternal; while one not intent (on Yoga), because actuated (in his actions) by desires, is attached to the fruit, and falls into fetters.* (71)

One whose soul reposes in this self-vision loathes altogether the craving for the fruit of actions. He is assuredly sought after and espoused by the Blissful Peace, while others, O Kirīti, are tied to the stake in the form of enjoyment of fruit by the rope in the form of actions.

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।
नवद्वारे पुरे देही नैव कुर्वन् न कारयन् ॥ १३ ॥

13 *"Inwardly renouncing all actions, the embodied one, self-controlled, abides serenely within the nine-gated citadel, neither doing (anything himself), nor causing (it) to be done.* (73)

The Karmayogin performs all actions in the same way as are done by others craving for fruit; and then he remains indifferent in regard to the actions, as if he did not do them at all. In whatever direction he then might turn, he finds happiness showering on him and wherever

he dwells, there he finds the vision of Self abiding. While abiding in the body which has nine outlets, he is yet without a bodily life and having dropped all cravings for the fruit of the actions, he lives as if he did not perform any actions.

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।
न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ।। १४ ।।

14 *"Neither the doer's status, nor the acts (to be done), does the Lord create for the people, nor (also) the joining of the fruit to the action: it is Nature, however, that operates (in the matter).* (76)

The Almighty God, viewed in proper light, is without any activity and yet, he moves and is the author of everything in the vast universe. If it be said that he does anything, he is never touched even by the actions, since the hands and feet of this Neutral Being never get sullied by actions. The restful repose of his Divine Yoga is never disturbed; nor does his position as a neutral inactive author ever totter. Yet, it is He who raises this array of the five gross elements. He is the very life of the universe, and yet does not get controlled by anyone. He has indeed not even so much as awareness that the universe is ever created or it ends.

नादत्ते कस्यचित् पापं न चैव सुकृतं विभुः ।
अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ।। १५ ।।

15 *"The Lord does not take (upon himself) anybody's evil deed, nor also his good deed. By ignorance is the knowledge shrouded, and through it are all creatures deluded.* (80)

All merits and demerits keep close to His Eternal Being, and yet he never even looks at them. And thus truly he does not even become the neutral onlooker of them—not to talk of other activity. Wearing personal forms, he lives sportively the personal life of manifested being: Yet, the state of his being formless and quality-less never suffers any change. It is an idle talk that he creates the entire universe, maintains it and in the end dissolves it, for it is, forsooth all ignorance, hear ye, Oh Son of Pandu.

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।
तेषामादित्यवज्ज्ञानं प्रकाशयति तत् परम् ।। १६ ।।

16 *"But in the case of those by whose (Self) knowledge that ignorance is destroyed: their knowledge, like unto the Sun, lights up that Supreme (Self).* (83)

When this ignorance is completely dissolved then only will the lamp-soot (of delusion) and error disappear. Then will dawn the vision by which God is realized as not really the doer of anything. When the soul comes to realise that God is the one being who is non-doer, there follows the eternal truth, "I am that very God". When this idea sheds its light in the mind, how can there be any idea of separate beings in the universe? In such a state the seer settled in his own experience views the entire world as rooted in the essence of the Self. Does it ever happen, that with the rising of the Sun in the East, there abides plenty of light only in that sphere, other spheres remaining in total darkness as they were-(before Sun-rise)?

तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।
गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥ १७ ॥

17 *"With thoughts fixed on That, with the soul in tune with That, solely devoted to That, and making That the (ultimate) goal: they-with their defilements entirely shaken off by knowledge-attain a status from which there is no return.* (87)

He should be said to have settled in a balanced vision whose intellect has been steady in the Self-vision, who has acquired the knowledge of the Self, is impressed with the realisation that he himself is the (essence of) Supreme Brahman, who has attained eternal life and abides firmly in the essence of the Supreme Brahman, and thus whose heart is the final resting place of all abiding knowledge: What more need be said? There is no wonder if such a one feels the unity of the entire universe in the eternal Being of the Self as his own. The men of wisdom, annul the distinction between themselves and other beings or between being and being, just as the goddess of luck does not, even in jest sport with any poverty, or just as the right-thinking person has never the remotest touch of delusion, or just as the Sun does not even in dream see any shadow of darkness, or just as to the ambrosial essence death is a strange language or just as the Moon never remembers anything being hot.

विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ १८ ॥

18 *"Towards a Brahmin endowed with learning and humility, towards a cow or towards an elephant; towards a dog or towards a cooker of dog (-flesh), the men of wisdom preserve an even regard.* (93)

How could then there exist (with them) any distinction such as a fly against an elephant, or an untouchable against the twice-born (द्विज) or a stranger against one's own kith and kin, or a cow against a dog, or a big thing against a small one, or apart from all these could there be anything like a dream to one fully awake? There could be seen distinction, only if there would exist any sense of separate egoistic individuality; but that having already been got rid of, how could there remain any distinction?

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः।
निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणि ते स्थिताः ।। १९ ।।

19 *"Right here is the creation conquered by those whose mind is steadied in equipoise; for, (such) faultless (and) even (temper) is Brahman (itself), so that they become steadied in Brahman.* (96)

Therefore know it that "I am that sole one Brahman without a second, which ever abides everywhere, steadied in equipoise" and that this secret truth is the spring of the "even-eyed" vision. For he alone lives the life of detachment and freedom from desires without losing contact with the objects of the senses, and without in any way dropping the functions of the senses. He acts like other common persons, but has dropped all delusions of worldly things arising out of ignorance; abides in the body-form but remains aloof from worldly affairs, just as the spirit haunts a tree but is not visible to an observer, or like the water rolling over other water on account of a gust of wind to which others however give the name of waves; who although known under different names and forms is none else but the Supreme Brahman, and whose mind abides "steadied in equipoise"—such a one, has attained vision, steady and whole, and has also his special marks, which Oh Arjuna, I shall tell you thus in brief.

न प्रहृष्येत् प्रियं प्राप्य नोद्विजेत् प्राप्य चाप्रियम्।
स्थिरबुद्धिरसंमूढो ब्रह्मविद्ब्रह्मणि स्थितः ।। २० ।।

20 *"He should not be overjoyed, having secured what is pleasant; nor be dismayed, coming upon what is unpleasant; with a steadied intellect and free from confusion, he the knower of Brahman (should become) steadied in Brahman.* (103)

"One, who is in no way perturbed or moved at the happening either of a good or a bad event, just as a mountain cannot be swept out by flood of mirage, should be known as really one, who is even-tempered and he is the very Supreme Brahman incarnate" said Lord Krishna to the Son of Pandu.

बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत् सुखम् ।
स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते ।। २१ ।।

21 *"With his self unattached to external (sense-) contacts, a man wins what bliss inheres within his own self. Such a man, with the self (mind) intently set in the Yoga upon Brahman, enjoys enduring bliss.* (105)

Is it a thing to be wondered at that One that never lives outside the eternal life of the Self, does not give himself up to the senses, and never enjoys the objects of the senses? One who is internally completely happy through the natural and unlimited bliss of the Self, does never get out of this bliss. Would the bird Chakora who has once tasted the sweets of the moon-rays from a plate in the form of lotus leaves, ever taste sand from the sandy bank? In the same way it is needless to say that one who has secured the bliss of the Self, and has become one with the essence of the Self, has escaped from the clutches of the objects of the senses.

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।
आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ।। २२ ।।

22 *For, the enjoyments that there are, born of (sense—) contacts, they are (all) sheer wombs of misery; they have a beginning and an end, O Son of Kunti; a wise man finds no joy in them.* (109)

Just consider well, who do fall a prey to the deceitful pleasure of the sense-objects. Only those that have not yet had the vision of the Essence of Eternal Being get deluded by the sense-objects. Just as

a poverty-stricken, hungry person swallows even chaff, or just as a thirst-stricken deer, through delusion, forgets the real form of water and runs towards a barren tract mistaking it for water; in the same way only those that have never seen the Eternal Self and who have hardly any idea of the happiness of Eternal life of the Self, feel pleased with the pleasures of sense-objects. To speak the truth, there is absolutely no pleasure worth the name in the enjoyment of sense-objects. If there be any real happiness in them why one could not as well have light in the world with the flash-light of lightning? Where is the need of constructing, in mortar, three-storied buildings, if the clouds in the sky are able enough to give shelter with their shadows against wind, rain and heat? The words "sense-objects produce pleasures" are a misnomer, being meaningless just as it is, to call a poisonous bulbous root sweet, or just as it is to call the inauspicious planet Bhauma (Mars) as "Mangala" (auspicious), or to call mirage as water through delusion. In all these ways it is fruitless to use the word "pleasure" in regard to sense-objects. This apart—just tell me what pleasure would the shadow of the hood of a serpent give to a mouse? O Son of Pandu, fleshy coating of the bait, attached to the hook (of the fishing rod) appears attractive to a fish so long as it has not swallowed it. Similar is the state of the sense-contacts, these sense-objects appear fatty, O Kirīti, as appears the swollen body of one affected with the disease anæmia. Therefore, the illusive pleasure felt in the enjoyment of sense-objects is simply pain and nothing else from beginning to end. But yet what should the ignorant do since they cannot help enjoying the sense-objects? Being ignorant of the inner secret, they enjoy the sense-objects with great liking. Do the worms in the mire of pus ever feel any nausea for it? To those miserables, that misery itself is their very life as it were. They are the frogs in the mire of the sense-objects,—the fish in the waters of the enjoyment; how could then they abandon that mire and water? These sense-objects are all sheer hot-beds of misery—viz creators of misery. Were mortal souls to remain neutral or apathetic in regard to the enjoyment of sense-objects, those barren enjoyments would get destroyed. Who would then be prepared to drudge along, without the least rest, the difficult tract in the form of the calamitous ordeal of the stay in the womb and hardship of birth and death? Besides, were such souls, strongly attached to the sense-objects, to abandon them, where would then remain any scope for the helpless great sins? And then the very word 'earthly existence' would lose its meaning and cease to exist. For all these reasons those that are given

to pleasure and that have accepted the misery resulting from the sense-objects, have themselves secured reality for the delusive infatuation. Therefore, O Great Warrior, these sense-objects being very bad things, do not, even by mistake, be anywhere nearabout their track. Persons of ascetic inclinations avoid these sense-objects as they would avoid poison and they do not even feel any misery confronting them on account of their desirelessness.

शक्नोतीहैव यः सोढुं प्राक् शरीरविमोक्षणात् ।
कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः ॥ २३ ॥

23 *"He that is enabled to withstand, right here and ere the dissolution of the body, the furor produced by passion and anger: that man is (truly) set in Yoga: is happy.* (129)

Men of wisdom that have kept under control all the ills of the body, are not even aware of the existence of the misery arising out of sense-objects. They do not even understand the language of the external objects, having abiding eternal bliss in the interior. But their mode of enjoying that bliss is different. They do not taste that bliss, as do the birds taste the fruits, but while enjoying it, forget their own position as the enjoyer. While enjoying the bliss of the Self they become so much absorbed in it, that the last trace of Separateness gets altogether removed and then that absorption holds them in embrace in such a way that with that embrace their individual souls become one with the Supreme Self, just as water mingles with other water. When wind is of one life with the sky, the very difference as two separate things such as the "wind" and the "sky" is vain and void; in that way, with the beings and their absorption (in the bliss of the Self) getting together, the abiding result is only the happiness in the form of eternal life. With the elimination of duality, there remains only absolute Unity of Being: but is there any, that could remain separate as the experiencer of this?

योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः ।
स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥ २४ ॥

लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।
छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥ २५ ॥

24 *"He whose bliss is in himself; whose solace is in himself; and likewise who is an inner light unto himself: such a Yogin —realising his oneness of essence with Brahman—attains extinguishment in Brahman.*

25 *"(Such) extinguishment in Brahman do the sages attain whose (liability to) defilement is at an end; who have cut asunder (all sense of) duality; and who, with disciplined selves, are intent upon securing the weal of all beings.* (136)

Therefore, I say unto you, that this is indeed a vision unspeakable and truth that is unutterable. One that has experienced the being of Self, will be able to understand all through this intimation and suggestion. Those that have got intoxicated with this happiness of the Self and are absorbed in the Self—I take them all to be beings whose souls are cast in essence in the very unitary Being of the Supreme Brahman: they are the very embodied manifestation of joy, and in them is the blossom of happiness, and the dwelling or abode of the realisation of the Self. They should be taken to be the very (birth-), place of true vision, the very form itself of the essence of the Supreme Brahman, or the decorated organs of the Brahman lore. They should be known as the very essence that lives in the righteous or the very life of sentience itself. The hearers, at this stage of the fullness of the sermon, intervened and said, "Enough of this. In how many colours you are going to paint one and the same idea? You get enamoured of the praises of the saints and lose the thread of the narrative, and you feel a prompting to use elegant and flowery phraseo- logy in propounding the qualityless (निर्गुण) theme (of Brahman). Curb the flow of this prompting and brighten the lamp of the Gīta-teaching and create an auspicious dawn in the temple of the saints' hearts!" At this command of his master, the disciple of Nivrittinātha said to his hearers, "Hear what Lord Krishna said, "Oh Arjuna, those that have once reached the bottom of the unfathomable depth of the whole of the river in the form of the bliss of the Self, become steady there and get merged into it; or one who sees within himself with pure light of the knowledge of Self, the entire Universe, there is no objection to call such a one the embodied form of the Supreme Brahman. Those that are desireless only become qualified for this Vatan (hereditary birth-right) in the form of the Supreme Brahman, which is all real, the best of all, indestructible and limitless. This is reserved only for the great sages and comes to the share of the ascetics, its growth being doubtless perpetual.

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।
अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ।। २६ ।।

26 *"In close proximity to (abhitah) the men of strict discipline (Yati) who are freed from passion and wrath and who, with minds controlled, have realised the Self, there abides (the Peace of) extinguishment in Brahman.* (148)

Those that have wrenched out their minds from the objects of senses, and have kept them under their complete control and which once asleep there, do not awake—such persons are called Supreme Brahman Absolute. Such men, O Son of Pandu, are themselves the Supreme Brahman, the goal of those that have attained the realisation of knowledge of the Self. Were you to ask me how these beings, even though in human form, could attain the supreme state, I shall elucidate in brief.

स्पर्शान् कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः ।
प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ।। २७ ।।

यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।
विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ।। २८ ।।

27 *"Having kept aloof (all) external (sense-) contacts and directing the gaze betwixt the eyebrows, making the exhalation and the inhalation that move within nostrils, evenly balance one another.*

28 *With sense-centres, mind and intellect under control: the sage who-making salvation his goal rids himself of (all) desire, fear and anger: he verily is ever emancipated.* (151)

They on the strength of their asceticism drive away from their body, all the sense-objects and make it (body) all full of the mind. In such a state, they turn and direct their gaze to the spot where the ends of the eyebrow meet together (between the eye-brows), restraining both the nostrils, they evenly balance and bring together the life breath Prāna and Apāna (ingoing and outgoing) and force them up along with the mind in the direction of Brahmarandhra (ब्रह्मरंध्र – the aperture supposed to be at the crown of the head, through which the soul takes its flight on death). Just as the water-courses from the streets go and join the Ganges, which along with them flows

into the sea, and then they cannot be distinguished, in the same way when in the state of wrapt concentration the mind mingles with the Brahmarandhra, being forced into it by the combined strength of the life breath of Prāna and Apāna, desires cease to exist. The linen in the form of the mind on which is drawn the picture of the mundane existence then gets torn and just as the reflections (in it) disappear with the drying up of a lake, in the same way when the mind itself ceases to exist, where then could exist self-conceit or sense of separate individual being? One who thus experiences the bliss of the absorption of oneness with Brahman becomes himself the very Being and Power of the Brahman, even though he be in a human form.

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।
सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ।। २९ ।।

29 *"He, knowing Me as the enjoyer of all sacrifices and penances—as the Almighty Lord of all the worlds, and as the Benefactor of all beings—attains peace,"* (158)

We said before, that some reach the state of Supreme Brahman even while in human form; they attain that stage in this way. They climb the mountains of self-restraint, and comprehensive self-governance, etc. and cross over the ocean of the study of the Yoga and reach the Supreme. They carry on their mundane existence, themselves remaining aloof on the strength of the realisation of the Self on their part, and become themselves the very centre (home) of tranquillity". Thus Lord Krishna made this the occasion of the disquisition of the path of eventempered devotion to action, at which being a deep and penetrating hearer, Arjuna got puzzled at this new truth. Lord Krishna perceiving this, smiled and said, "Oh Pārtha, has your mind seen the truth of what I said?" On this Arjuna said, "You are an adept in reading the minds of others and have seen through my mind. You correctly gauge what I want to ask, and tell me all beforehand; yet, do tell it to me once more in clear and simple words. The real thing is, that the path you now preach is more easy, and also simpler, for an infirm being like me, than the path of Sāmkhya (knowledge) just as wading through water is easier than swimming across the stream. It is not such a difficult thing as cannot be borne, if some time more is found for tracing it out; therefore, do preach it once more in its entirety and in extenso in order to have it verified with all its side issues." Lord Krishna said, "Is it so? You do then think

that this path is better! If that is so, I am prepared to preach it again, since I lose nothing thereby. Just hear, I shall with pleasure tell you all. O Arjuna, you love to hear, and after hearing, to act up to it. With such ready preparation why should I hesitate to preach once more that path?"

Conclusion

"O hearers, (there is) originally a mother's heart; added to it, is her intense love for her favourite child; who would then be able to realise fully the rising tide of the stirring affection? I am at a loss to understand whether I should name the fond gaze of Lord Krishna towards Arjuna as a shower of nectar in the form of sentiment, grace and mercy or a new world imposed by unique and intense love? That gaze was as it were the very image cast in nectar, or it got so much intoxicated with the sentiment of affection and got so much entangled in the infatuation of Arjuna, that it was not possible to divert it. The more I profusely spend my words, the greater would be the deviation from the main topic,—without having a true picture in words of the intense love. But there is no wonder that any one else should not be able to describe adequately what God is, when He Himself fails to tell it in words. But methinks there is the secret truth that Lord Krishna was enamoured of Arjuna, for frequently in his previous oft-repeated words he fondly says: "O Arjuna, hear, do hear please." Now Lord Krishna will again say "I shall gladly preach the teachings again in a way that would make you understand the subject thoroughly, I shall explain fully what is called the Path of Yoga, of what use it is, and who are qualified for it, and any other question that may be raised in regard to it. You only hear it attentively." The next chapter deals with what Lord Krishna said after making such an introduction. I, Jnāndev, the disciple of Nivrittināth, say to you hearers, that I shall now make clear to you Lord Krishna's teachings to Arjuna, how to attain that path without abandoning one's place in earthly empirical life. (180)

संन्यासयोगो नाम पञ्चमोऽध्यायः ॥ ५ ॥

CHAPTER VI

DHYĀNAYOGA

Introduction

Then Samjaya said to the King (Dhritarāshtra), "Hear (about) the Path of Yoga Lord Krishna preached to Arjuna. We the guests, have indeed arrived just in time, when Nārāyan made Arjuna break his fast (of ignorance) by regaling him with the rich dishes consisting of the nectar of Brahman knowledge. Just look at the happy stroke of luck! A thirsty one, given a cup of water, should, just as he takes it, find it metamorphosed into nectar! The same has happened to us and we have, without effort, secured in our grip the knowledge of Supreme Brahman." At this Dhritarāshtra said, "I never asked you about these things!" Samjaya understood the King's inner mind for it was perturbed on account of his love for his sons. Samjaya smiled at this and exclaimed that the old man had got deluded by paternal affection. Otherwise, how could he fail to appreciate the beautiful dialogue between Lord Krishna and Arjuna? How could a person, born blind, know what light is? Samjaya however flinched from speaking the plain truth, lest the king would feel offended. For himself Samjaya was happy in his own mind by listening to the perfect dialogue between Lord Krishna and Arjuna. With his heart elated at the joyful satisfaction, Samjaya now goes on with the narration, with great reverence, of what took place in the dialogue. Chapter Six of Gīta displays the grand theme of superb beauty, for therein one sees the abiding essence of truth, extracted and fixed beyond doubt. Just as ambrosia was secured as the very essence of all gems coming out of the churning of the ocean of milk, in that way this Chapter Six is the very refined extract of the Philosophy contained in Gīta: or (it is) the utmost limit of the ocean of wisdom; or it opens the rich treasure of the grandeur of Yoga. Herein lies the resting place of the Primeval, the final source of things, on which the Divine word of the Vedas, is hushed into eternal silence, and from it issues forth the sprouting of the creeping plant of the wisdom of the Gīta. To it, I now give the excellence of beautiful words and so, you do hear attentively. Unadorned and artless indeed are my Marathi words, but skill and art of diction will be so charming and

bewitching that it will excel in taste even the sweetness of nectar itself. The delicacy of the words will make the very soft melodies of music look poor, or the charm of fragrance will pale before the phrases. The eloquence is of such sweet taste that the very ears put forth tongues, while all the senses quarrel for its mastery. By nature "words" belong to the sense of hearing; yet the tongue claims, as her own object, the eloquence of the words, in taste. Fragrance is the object of smell, but the fragrance of my Marathi words would charm the sense of smell.

Note one more marvellous thing; the very diction of measured verses will be a rich feast to the eyes, so that they would shout in joy, "Here is the very mine of the beauty of composition", and when a complete utterance bursts into meaning, the mind will rush out to clasp the "words" in full embrace. Thus the senses will scramble for their own enjoyment, but the "words" will please all in equal measure, as the sun gives life and vitality to the entire universe. So unusually deep are the "words" in meaning for those who are adept in the art of such words, that they will disclose the very gem all-satisfying 'Chintāmanī'. Enough of this now. In this literary work, I am indeed dishing up to the spiritually hungry, a meal consisting of the nectar of Brahman-knowledge. And he alone enjoys the feast, who shutting out the senses, steals away the dish and relishes it in the ever-burning steady light of the knowledge of the Self. Oh hearers, you must enjoy this experience with self-luminous power of your mind, without resorting to the ears. Peel off the husk of words to be united in spirit with the absolute essence of Brahman, and then you live eternally in happiness ever-lasting. The dialogue would bear fruit only if the hearers became so delicately sensitive to its meaning. Otherwise this sermon would all mean the tale told by the dumb to the deaf. Enough of this now; it is unnecessary to plead, by uttering cautions, to my hearers so plainly, since they are naturally adepts in this lore, being enamoured only of the highest self and self-less acts.

Only those shall savour this high theme, who spurn and renounce all pleasures here, in this life, and the heaven, for their love for the knowledge of the Almighty: none else will be able to enjoy the sweet taste of the subject. The crow cannot sense the moon; even so, the ignorant or the vulgar cannot have the wits of this truth. Moonlight is food for the bird Chakora; so only the wise men shall

find their abode of rest in the Gītā. For the ignorant, it is quite a strange land. Therefore, there is nothing more to be said on this. The occasion prompted these words and may the saints and high souls pardon them. Now I turn to what Shrīranga said (to Arjuna). That talk is difficult to grasp and so beyond the power of words: Yet, the grace of my master shall be my light to see the truth. What is beyond the senses may be made accessible without senses—if the power of knowledge of the super-sensible be commanded. Should a *Parīs* luckily come to hand, one would surely extract gold from iron, which is beyond the power of alchemy. In that way, my Teacher's grace is on me and what is there that is attempted and not realized? And I say, that Teacher's grace in abundance is mine. For that reason, I expound the secret meaning: (I) shall give visible form to the invisible and shall make the senses enjoy all that is beyond them. Now the One who is called "Bhagawanta", Divine Supreme Person, the ultimate fount of all—the six transcendent excellences, such as—glory, grandeur, kindness, omniscience, passionlessness, and the majesty—the best friend of the pious men spoke thus—"Oh Arjuna, be now attentive".

श्रीभगवानुवाच ।
अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।
स संन्यासी च योगी च न निरग्निर्न चाक्रियः ॥ १ ॥

THE EXALTED-ONE SPAKE

1 *"Not adhering to the action's fruit, who does what need doing, he is the one that has renounced, as also the one that possesses (even-tempered) application: and not the one that relinquishes the (Sacred) Fires or abjures action.* (39)

A (Karma) Yogin and a Sanyasin are seemingly two, but in essence they are one. You might take them to be different, but think closely and they will be found to be one. Leaving aside the appearance of two names, the Karmayoga—Path of action—is at bottom the path of renunciation and viewed from "Brahman point of view", there is, know ye, no difference between them. One may address the same person by different names, one may reach one's destination by two roads; or the same water may fill different pots; in that way the difference between "Yoga and Renunciation" is only nominal and not real. He is a Yogin, O Arjuna, according to the general need, who performs actions and yet is not attached to the action-fruit. Does

not the earth, out of her natural stuff, sprout trees and other plants without expecting any fruit or gain out of them? That is the way the Yogin performs action grounded in his Vision of Soul according to his own station in life and in good time and is also free from selfish love of his person, and who does not permit any attachment for action-fruit even to touch his mind—such a person alone should be taken as a Sanyasin, and he alone is a great Yogin in truth. Otherwise, not realising the essence of the Yoga, one who renounces all actions—usual as also occasional—in the belief that they become binding on him, and yet side by side gets fettered in the bondage of other actions—this is just like washing out one coating by another—and one acting in such a perverse way is handicapped for nothing. Every one has already been burdened with the worldly duties: in such a state instead of discharging that duty properly, why should he hastily get himself loaded further with a new burden of renunciation? Therefore even-tempered application to actions, without relinquishing worship of the Sacrificial Fire or without abjuring action prescribed in the Scriptures, is in itself the path leading to happiness.

यं संन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव ।
न ह्यसंन्यस्तसंकल्पो योगी भवति कश्चन ॥ २ ॥

2 *"What they commonly designate Renunciation, O Son of Pandu, understand Yoga (even-tempered activism) to be that (same); for, none that has not renounced his aims and interests can ever (claim to) be a Yogin.* (52)

Who is commonly designated as a Sanyasin (one having renounced) is, O Arjuna, himself the Yogin and this flag of Union of the two paths has been hoisted by different Scriptures, and these seers and sages have also reached the truth in essence from their own experience that the even-tempered activity and Yoga Path begin just where the threads of illusory desires and fancies get snapped by renunciation while performing actions.

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।
योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ ३ ॥

3 *"While the aspirant is scaling the (ladder of) Yoga (each antecedent equanimous) action is said to be the mark and means (unto the final goal of perfect equanimity): (and)*

after the same person has achieved the ascent, the ensuing peaceful mood is said to be the mark and means (for retaining what he has gained). (54)

Should one be desirous of reaching the top of the uphill path of the Yoga, he must not leave off the step-stones on the path of actions. With the help of these steps he should direct his course to the foot-path of the Yogic-postures along the foot of the mountain in the form of self-restraint and comprehensive self-governance (यमनियम). He should then ascend to the top of the precipice in the form of regulating the breath (प्राणायाम). There he is confronted with a steep precipice in the form of restraining the senses from their objects, which is so slippery that even the intellect cannot fix or make firm its foot on it. Here the Hathayogins even lose their balance and get themselves precipitated downwards. But with the constant study and practice, the nails of ascetism could get fixed up in the over-hanging way to the restraint of the senses referred to, and in this way could be reached the wide region in the form of the abstraction of the mind, along the plateau in the form of breath. This same region should be passed through until the point of profound and abstract contemplation is reached. Here ends that way and also ceases to exist one's clinging to actions, as the end and the means meet here in an embrace and become one in form. Here ends all talk of taking a step further, while past remembrances get obliterated and the Yogin abides steady on the clear and even ground of enrapt concentration of spiritual meditation. I shall now narrate to you the marks of one, who has reached the highest position, through rapt concentration of spiritual meditation by these means and hear about them.

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।
सर्वसंकल्पसंन्यासी योगारूढ़स्तदोच्यते ।। ४ ।।

4 *"For, it is when there is no clinging on his part to the things of sense or to actions, and when (in fact) he renounces all aims and interests, that he is called the one that has achieved (the height of) Yoga.* (62)

The objects of senses cease to frequent the sense-centres of such persons, while he himself enjoys the deep rest in the bliss of the Self in the chamber of the self-intuition. His mind even when struck

by pleasure and pain never gets stirred into awareness, and he does not get provoked into recognition of the sense-objects which confront him in an encounter. His mind feels no clinging for the action-fruit, even though the senses take to actions. He alone is an adept settled in Yoga, who, remaining unmindful of the mass of the body-activity, remains as if he is in sleep. Here Arjuna said, "O Lord, how wonderful is all this that you say! Then what is that which gives him (such a person) such worth"?

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ।। ५ ।।

5 *"By his own self should he raise his self; he should not cause his self to sink low. For, the self alone is the self's help-mate, and the self alone is the self's enemy.* (67)

Lord Krishna smiled at this and said, "Your query surprises me. Who could give, and to whom, and what, where there abides the one being without a second? Lying on the bed of illusion, the soul falls into the sleep of ignorance and suffers from evil dreams of birth and death. And when suddenly he wakes up he realises the emptiness of the subject-matter of the dream. This realisation too like the original delusion is truth in his own being. Thus, O Dhananjaya, he becomes the cause of his own ruin through the error of self-conceit of his bodily existence.

बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः ।
अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ।। ६ ।।

6 *"The self becomes the helpmate of that self who has by his own self conquered his very self; but towards one that has not mastered his own self, his very self would act inimically, as would an actual enemy.* (71)

One, who by thought abandons self-conceit and becomes one with the eternal Being of the Supreme Brahman, has settled himself in the highest good. Otherwise, one becomes one's own enemy, who like the silk-worm, being lured by the elegance of his own body, identifies his self with his bodily being and is encircled and suffocated in it. What a pity it is, the unfortunate one standing on the brink of good luck feels like one blind and closes his eyes though he is yet

in possession of the full use of his eyes: or one getting under delusion goes on talking "That is not myself, I am lost, I have been stolen away," and persists in that fancy. As a matter of fact the soul is himself the Brahman, yet what a pity it is that his mind never inclines in the direction of this truth. Does one meet his death through a stab in a dream? The soul's condition is verily like that of the parrot in the 'Parrot & Tube' story. In that, the parrot sits on the tube (fixed to a tree by the hunter to trap the parrot) and with its own weight the tube begins to revolve. The parrot ought to fly away as soon as the tube begins to revolve in the reverse direction, but terror-stricken as he is, he twists his own neck, wriggles his body and limbs and holds more tightly the tube in his beak and legs and gets his free legs entangled in the trap in the false belief that he is really tied down. Can it be said that anyone else has tied down such a one, who with no reason or rhyme, gets himself tied down of his own accord? But once caught in such a delusion he would not leave the tube even though he be cut in two. Therefore, one who goes on extending his wrong ideas and fancies, becomes his own enemy; while I hold the person as having realised the Self, who has had personal experience of "I am the very Supreme Brahman" and has never soiled his mind with any untrue notion.

जितात्मनः प्रशान्तस्य परमात्मा समाहितः।
शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥ ७ ॥

7 *"Of one who has conquered his self and has attained tranquillity, his self abides in perfect repose in the presence of cold-heat, pleasure-pain (and other dualities), as also in the matter of honour and dishonour.* (81)

To one who has conquered his mind, and has thus all his desires fulfilled, the Supreme Soul is neither separate from his own essential being nor far off. Just as the gold gets pure as soon as the alloy in it is burned down, so the finite soul becomes the Supreme Soul as soon as his mind rids itself of fanciful notions of worldly being. With the crashing of the pitcher (form) its internal cavity (घटाकाश) needs no movement to become one with the infinite space. In that way, when the false belief of the bodily existence is all dropped, the finite soul is one with the Supreme Spirit, since true Atman is already completely and eternally there. To such a one there exists nothing like the sensation as cold or hot or any thought of pleasure or pain

or any language of honour or dishonour. Wherever the Sun may go, that locality gets flooded with light; in that way whatever such a one meets with, becomes absorbed in him viz, it becomes one with such a person. Just as the showers descending from the clouds above do not pierce the sea, in the same way the good or evil things do not in any way touch the Yogin, he having become one with the Supreme Self.

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।
युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ।। ८ ।।

8 *"One whose self is content in knowledge and in realisation, and has gained imperturbability, having subjugated all sense-centres; such an one who looks alike upon an earthclod, a stone or gold; he is steadied in self-control, and is called the man of Discipline (Yogin).* (88)

When one, after deep thinking comes to the abiding truth that all ideas and desires in regard to worldly existence, are empty having been born of delusion, and the more deeply he opens his mind to the Eternal Being, the more that truth of being is seen to be identical with the essence of the Supreme Self. When this happens all doubt and discussion whether the essence of the form of the self is all-pervading or is limited by place, time etc. automatically sinks down there and then, and becomes void. One, who has in this way conquered all the senses, reaches the level of the Supreme, even though he continues abiding in the human (body) form. Such a one alone has conquered the senses and he alone should be called a Yogin, since his heart never makes any such distinction as great and small, higher and lower. He holds alike gold of the size of mountain Meru as also a small clod of earth. He abides desireless and even-tempered to the extent of holding as a mere tiny piece of earth, even a brilliant gem of the value of the entire world.

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ।
साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ।। ९ ।।

9 *"Whoso maintains an even attitude towards benefactors, friends (or) foes; (towards) those that are indifferent (or) neutral, the hated ones (or) help-mates, towards the good no less than towards the sinful: such an one towers above the rest.* (94)

How could there arise in the mind of such a person any strange idea of distinction such as friend or foe, one's own or a stranger? One who is in possession of the true vision—"I am myself the entire universe—" whence there could remain any distinction such as "This is base or this is best". How could one find different degrees of fineness in gold, were he to test it with the *Parīs* itself? Whatever comes to be rubbed against that touch-stone (*Parīs*) will all be pure gold. In that way in the light of his clear vision it becomes apparent that, the entire universe of being whether moving or moveless, is realised to be rooted in his self. Even though the ornaments in the form of the universe might be felt as of different forms and settings, still to such a one, they all appear to be made out of the same gold in the form of the Supreme Brahman. One who secures completely the Supreme Knowledge, can hardly be deceived by the outwardly perceptible forms and shapes. When one deeply considers the matter, one finds that a piece of cloth is nothing but a wide expanse of threads woven into each other in the same way he definitely sees nothing but the Supreme Brahman, pervading the universe. He alone is one having equipoised vision, who gets such total experience. Even-balanced intellect is not anything different from this. He who becomes the very essence of sacred waters, whose visible form spells reverence, and whose contact bestows the highest realisation of the Self, even on the benighted soul lost in ignorance, whose very word is the fountain of the religious spirit, and in whose vision get born the eight marvellous powers (अष्टसिद्धि) and to whom heavenly bliss and others are mere toys—the very remembrance in mind of such a perfect one transforms the being of the devotee into the figure and spirit of the Perfect; not only this, singing his praise is good for the singer and secures for him the Spirit.

योगी युञ्जीत सततमात्मानं रहसि स्थितः ।
एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥ १० ॥

10 *"The man of Discipline should continually exercise his self, abiding in sequestered spot, all alone with controlled mind and body, rid of all cravings and divested of all attachments.*
(105)

One in whom dawns the never-setting Sun of the eternal undivided Being abides forever steadied in the true being of the absolute Self, O Pārtha, he is the Soul the one without a second, who experiences

real being of things as undivided unity, since pervading entirely all the three worlds, he himself abides free from all the paraphernalia of individual selfish possessions. In this way, Lord Krishna extolled the visible marks which show the perfect one, and in doing this the Lord showed the perfect one's glory to be even greater than his own divine glory. (Lord Krishna further went on), "The Yogin is the very elect among the seers, nay, the very light of their vision, and the very Almighty Power whose will brings the universe into being. The fine literary garment of the Vedic lore woven in the market-place of "Omkār", falls short adequately to clothe his glory: the power of his light moves the Sun and the Moon in their daily rounds and so the universe will be reduced to inert mass of dead matter without his brilliance. Not only this, but the wide sky looks small by the side of the vast glory of the name of the Yogin. How will you (then) be able to grasp individually each one of his best qualities? Enough therefore of this praise of the perfect one; I do not myself realise whose marks I was extolling and why I avail myself of this occasion to narrate these qualities. Were I to disclose clearly to you the Brahman-lore, which wipes out clean the very last trace of plural existence, that would put an end to the very sweet experience in the idea of Arjuna being my darling. This talk of mine is not thus a true account of the real, undivided, unitary experience; but there is left some loophole in it, the motive being that my mind should have a little separate existence to be able to enjoy the happiness of your love and devotion. Alas! how I wish that evil eye (दृष्ट) of those that are hankering after release and are lost in meditation of the form "I am myself the Brahman" does not pollute and snap, the delicate tie of love between yourself and myself". Lord Krishna thought, "Should the I-ness in Arjuna vanish and he were to get one with the essence of my divine being as the result of this talk as the highest experience of the one undivided being, what could I, alone and single handed, do? Who else would be left, on seeing whom I could have peace of mind and with whom I could hold free talk, or whom I should hold in fond embrace? Were Arjuna to get absorbed in myself, with whom I could talk over the good things that may overflow my heart?" Overcome with such feelings, Lord Krishna on the pretext of talking on other topics of advice, while discoursing on the non-dual true being, attracted Arjuna's mind towards his own. This sort of description might be jarring to the ears of hearers, but it must be remembered that Arjuna was the very embodiment of the Divine Love and happiness of Lord Krishna. At this unique moment

Lord Krishna found himself in the very enviable position of a barren old woman, who being blessed into a mother (at such too advanced a stage) dances with the pure joy of maternal love; certainly I could not have given such a description, had Lord Krishna's love for Arjuna, not burst in exuberance. Oh how wonderfully unique the situation! There is the roar of violence and carnage of battle-field threatening to envelope the world! And in the midst of it the high theme of divine experience rolls on and we see before us the dance of a doll of love incarnate! How else could one meet with pairs of opposites like love and shame, vice and exhaustion, waywardness and state of awakening? Where there is love, shame must make its exit, exhaustion must disappear where there is vice, while there could be no place for the state of awakening where there is waywardness. In short, Arjuna was the very repository of the Lord's love, or the mirror (reflecting) the interior of Lord Krishna's heart fully blown with happiness. Because of his great and holy merit, he became eligible like fertile soil into which was to be sown the seed of devotion through Lord Krishna's favour: or Arjuna was the very deity of the eighth kind of worship named 'Sakhya' (सख्य—fellowship or familiar intercourse) which lay at the foot of the 9th and last of the nine kinds of worship named 'Atmanivedana' (आत्मनिवेदन—consecration of one-self into). Arjuna was such a favourite of Lord Krishna, that He (Lord Krishna) permitted the singing of the praise of his servant Arjuna instead of his own praise being sung, although himself abiding close by. Just see, a loyal wife serves her husband with exclusive love, while the husband holds her in great honour. Is not such a loyal wife praised more than her husband? In that way I am led to praise Arjuna specially, since he alone possessed the merit of all the three worlds. The Supreme Lord, although formeless himself had to assume human form for the sake of his affection for Arjuna, to whom he had surrendered himself. (Thus) he, who was perfect by himself, was pursued by intense longing for Arjuna. Hearing all this the hearers said, "What a luck for us? What unique excellence is stored in these words of secret meaning of beauty? Its elegance exceeds in sweetness even the melody of the seven notes in music. What a wonderful thing it is? This excellence and grandeur of words is hardly to be met with in the common man's tongue. See how in a discourse even on a (dry) subject like oneness of being, it spreads out a network of different colours in the form of diverse metaphors of exquisite art. Even in this Marathi language the moonlight of divine knowledge is shining all white, while the pleasant coolness

in the form of mystic meaning is spread out all over, with the result that the lotuses in the form of the Gīta-teachings show themselves in fully blown natural perfection". The great import of the words made the saintly hearers full of desire and their souls became enrapt with internal bliss. Perceiving the state of the hearers the disciple of Nivritti said, "Be attentive: what a wondrous glory! The Sun of Divine Krishna's grace has burst into a dawn of the morning for the Pāndava family. Devakī bore Lord Krishna in her womb, Yeshodā brought him up with great exertions, and ultimately his divine personality happened to be at the service of the Pāndavas! Luckily he (Arjuna) had neither to serve long nor to wait for a suitable occasion for making a request (to secure the Lord's favour). I now end this digression and proceed with the original story. Hearing Lord Krishna's talk, Pārtha said fondly "None of the marks of a saint you talked of are found in me. In truth I feel myself unworthy of that task of securing even the first essentials of these marks, yet I shall (try to) be great and able to secure these through your words of grace. And I am certain I shall be the Supreme Brahman myself, should you will it to make me so; I shall act up to your words. When I praise the history (description) you narrated, without even knowing to whom it referred, there would be no limit to my happiness, were I myself to be like him (that person). Therefore, Oh you good Preceptor, do tell me about the path that should make me reach the level of this perfect person." Lord Krishna smiled at this and said, "Very well, I shall do as you desire! Indeed, so long as one does not live in the ecstasy of divine contentment, he must feel the hankering after happiness. Once he secures that contentment, there remains nothing wanting and nothing to be desired. Similarly, one who lives the life of devotion to the Supreme, easily reaches the state of absorption into the Brahman." But see, how Arjuna's good luck has borne abundance of fruit. Words cannot describe the abundance of divine grace by which Arjuna had at his service the mighty power of the Supreme Being, whom a thousand lives of Indra and others could not bring nearer. God, Lord Krishna, fully heard what Arjuna said, asking to be transformed into the Supreme Being. Lord Krishna thought to himself, "Since Pārtha is having an intense longing—similar to the longings of women particularly during the period of conception, for being likened unto the Supreme itself, in the womb of his intellect, renunciation is being conceived. Even though the fœtus of asceticism is not yet fully developed yet with the advent of the spring season, it has overgrown with the blossom in the form

of mental feeling that "I am the Supreme Brahman", and consequently it would not take him long to bear the fruit in the form of the attainment of Supreme Brahman, since he has fully mastered the spirit of renunciation". Thus Lord Krishna felt confident about Arjuna and thought that (now that he had attained perfection), whatever he (Arjuna) would think of, would in advance come to fruition and that any advice on the study of Yoga preached to him would not be fruitless. Thinking in this way Srīhari then said, "Hear, O Arjuna, about the royal road to the study of Yoga. Here at the foot of the tree of activity can be seen bunches of fruit of absoulte quiet and peace. It is the path of Yoga, on which even God Mahesha (God Shiva) is still a pilgrim. In the beginning many other Yogins went astray on wrong by-paths, but ultimately followed this well-trodden path after gaining experience. They left other ignorant misleading ones, and went straight by the way of self-realisation and reached the highest goal. After them the great sages followed the same course and reached perfection through the stage of seekers. Great seekers after 'the Self' attained greatness also by following the same course. One forgets even hunger and thirst, once he sees the royal road to the study of Yoga. There is no distinction of time such as day or night on this road. Wherever one sets his foot while proceeding along the road, there opens out a mine of liberation, and should there arise any obstacle in the way, at least the attainment of the heavenly bliss is guaranteed. One may move in any direction; his journey on the road is sure of being peaceful and unerring accomplishment, O Dhananjaya. Once one reaches the destination along this road, he himself becomes one with that place of destination and this need not be told to you, since you will come to know of it later on by personal experience." Arjuna said on this, "Oh God, when that 'later on' would be? I want it. I am sinking in the ocean of ardent wish and should you not take me out?" Lord Krishna then said, "How do you talk so wildly? I am, of my own accord, going to tell it to you and yet you interrupt me and ask (questions)!"

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।
नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ।। ११ ।।

11 *"On a pure spot establishing for himself a stable seat, neither too high nor too low, upon which is spread (either) a (soft—) cloth, (or) a deer-skin, (or) Kusa grass;* (163)

I shall now tell it in detail, and it will bear fruit through actual experience only. Therefore, for this study should first be selected a suitable and secluded resort which for sheer loveliness rivets any one visiting and stimulates in him unworldly, renunciatory spirit. The resort should also be hallowed by the habitation of a righteous person thereabout, so that the feeling of contentment grows in volume and strengthens the Soul's spiritual resolve. In that spot, naturally the spiritual hunger for the Yoga sinks into his Soul, actual experience holds the mind in embrace, while the lovely environments make the heart enjoy the bliss of the self (further). In such a place, it should not be a wonder that even an impious unbeliever passing by it is provoked into a penitent mood and becomes eager to do penance. Even a casual way-farer, with some business in hand accidentally approaching the spot, will forget to return to his home and family concerns. That spot will rivet one intent on not staying there, steady wavering minds, and pat and caress an impious person to awaken into a state of renunciation, so that, even a pleasure-seeker would feel like renouncing the very kingdom of worldly happiness and chooses to stay there quietly, once he sees the spot. It should thus be so lovely, and yet all so pure and holy, that the vision is opened to see directly to the very inner-most being of the Supreme Brahman. Such a holy place should specially be apart, secluded, the resort of only the seekers of Yoga-study, and none else should tread on its holy precincts. Rich growth of trees laden with fruit should be found to cover the spot, with roots and fruit as sweet as nectar. There do flow, at every step, springs of water, watering it, even in seasons other than the monsoon. Mild rays of the sun should warm it and cool and gentle breezes of wind keep it (the spot) cool. The quiet of the place covered with thick tree growth, should not either be disturbed by beasts or birds, though it might usually be haunted by parrots and bees. Swans or a couple of birds like water-ducks and even cuckoo might on occasions be visiting guests. Though not always, it would not matter much, if peacocks frequent the place now and then. One thing, however, Oh Son of Pandu, is necessary. The place must be made sacred by a monastery or temple of God Shiva. Either of these as one may like, might be chosen and be used for retiring in solitude. The (best) way of selecting a suitable spot is, that one should first try and see if on a particular spot the mind remains tranquil and steady, and if it does so, then he should select it finally and then prepare a seat there in the following manner; there should be spread out on the top

a clean deer-skin; below the skin there should be in the middle a clean washed and folded piece of cloth and below that viz. at the bottom should be spread a matting of straight and uncut *kusha* grass. The grass weeds should be soft, of uniform length and thickness, and should be so arranged that they could remain together closely-knit. The seat, if too high, would make the body lose its balance and swing (on one side) and if, too low, would make the body feel the touch of the ground. It should, therefore, be a conveniently raised seat. It is unnecessary to discuss this further, the purport being that the seat should be firm and comfortable.

तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।
उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥ १२ ॥

12 "*There, making the mind one-pointed, restraining all movements of the mind and the sense-centres, seated upon his seat, he should practise (Yogic) concentration for the attainment of the Self.* (186)

Then sitting on that seat, the mind is to be concentrated by meditation of your preceptor with a view to self-realisation. This meditation on the master is to continue till the finer essence of pious love spreads through the entire compass of inward and outward being, and the hard inertia of egotism melts away, the sense-objects are forgotten, the restless anguish of the senses is calmed, the outgoing mind is lulled into a quiet within, and the quiet state of one still being settles down in the soul. One should abide in this sitting posture in this state of self-realisation. In this state, one begins to feel that his body automatically balances itself, while the life-breaths in the body hold together. In this state, the impulse towards activity turns back its face and lapses, while the state of rapt concentration of mind or the balanced state of mind comes to stay undisturbed, thus bringing the very means for the study of Yoga. I shall now tell you, and do hear how the visible posture of the part of the body below the waist is to be fixed. The calves of the legs should make contact with the thighs, while the soles should be (made) flat and pressed against the bottom of anus. The right sole (under-surface of the foot) should be at the base and should press against the middle of the seam and the left one should automatically rest on the right one. There lies a space four inches between the anus and the testicles. Leaving an inch and a half on either side there remains a space of one inch

in the middle. Against this should be pressed the heel (lower edge) of the right sole and the entire body is to be gathered up and held up balanced. The lower end of the back-bone should be raised so slightly that one should not even come to know that the upper half of the body (above the waist) gets raised up and sustained. Then, both the ankles should be raised and held hanging. By this process, O Arjuna, the entire human (body) frame would remain suspended on the ankles. This is, O Arjuna, the description of the (Yoga) posture named "Mūlabandha" which is called "Vajrāsana" otherwise. When the upper half of the body remains balanced on the "Ādhāra-chakra" which lies in the middle of the anus and the testicles, the lower half gets pressed, and the life-breath called Apāna in the intestines moves backwards towards the interior of the body.

समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।
संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ १३ ॥

13 *"There, having steadied himself, and holding the body, the head, and the neck evenly in a line, motionless, with the gaze fixed upon the tip of one's nose and not looking in the (different) directions.* (201)

Then both the palms automatically rest on the left foot forming a bowl (द्रोण), and the shoulders appear to get raised. The head gets sunken between the two raised shoulders and the eyes automatically get half-shut. The upper eyelids get closed while the lower ones get widened, with the result that the eyes remain half-open. The vision partly inside (closed) and partly outside (open) gets directed to and obstructed at the tip of the nose. The vision thus getting handicapped for want of free scope to get out has to steady itself on the tip of the nose in a partially widened condition. It loses all its desires to fix the gaze in any quarter, or to look at some form or shape. The neck gets contracted, while the chin lowers down and fills the pit formed by the collar bones, and while the neck getting stiff presses against the chest. The windpipe (कंठनळी) gets shrouded and the wheel (physical posture) that gets formed in this way is called "Jālandhara." Then rises up the navel while the stomach gets flat and the heart expands in the interior. The "Bandha" (Yogic posture) formed above the anus and below navel is calledओढीयान(Uddiyan). While these Bandhas and Mudras appear on the exterior of the body as the signs of practice of the Yoga study, the mind's functions (working) inwardly, are uprooted from their basis.

प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ।
मनः संयम्य मच्चित्तो युक्त आसीत मत्परः ।। १४ :।।

14 *"With the self serene, freed of fear, constant in the Vedic-student's rule-of-life, restraining the mind, one should practise Yogic-discipline entering all thoughts upon Me, (conceived as) the Highest Goal;* (212)

Thus mind's fancy is brought to rest, the active propensities are brought home to peace, while the mind becomes automatically stilled in a rhythm, and insensible to the body's actions. There remains no feeling of the pang of hunger, or of sleep etc. The life-breath named "Apāna" which is shut up by the 'Mūlabandha' posture, turns back and being pressed, gets accumulated and swollen. It then gets all excited and becomes uncontrolled and begins to make a grumbling noise where shut up, and begins to struggle with the wheel called "Manipūra" inside the navel. When the storm gets lulled down, it (wind) stirs up the entire house in the form of the body and expels from the body the entire filth that had got accumulated therein since childhood. Owing to the impossibility of its being confined in the (limited) space of the stomach, it escapes from it and enters into and spreads all over the (interior of) the abdomen (कोठा), defeating completely the asthmatic and bilious tendencies. It then overturns the oceans of "Saptadhātus" (the seven elementary substances of the body) and reduces to dust, the mountains in the form of 'Meda' (fat) and drives out the marrow from the cavities of the bones. It then clears the arteries and similarly lulls the senses, frightening the novices in the study of Yoga, although there is nothing to fear. Even though it creates malady, it soon removes it. It mixes togther the fluids formed from cough and bile, as also the element of earth in the form of flesh, and marrow from the bones etc. Meanwhile, on account of the heat created in the body, by the Yogic posture, the power known as the "Kundalini" gets awakened. Just as a young (female) cobra (as if) bathed in the red kunkum (powder prepared from turmeric and coloured red with lemon juice etc.) should coil itself asleep, in the same way, the power "Kundalinī" abides in sleeping condition with her face down-wards, in three coils and a half, like a female cobra. She abides tied up with string bonds in a socket in navel region, appearing (brilliant) like a ring of lightning or like a roll of fire-flames or like a bar of finely polished gold. She (Kundalinī) gets awakened getting pinched on account of the posture called

"Vajrāsana". The "Kundalinī" uncoils herself, shakes off her lethargy, and stands erect in the navel, as if she was a bright star getting dislodged from its place and shooting down, or as if the very seat of the Sun should get snapped, or as if the very seed of brilliance should germinate and blossom forth (in the form of sparks). Being naturally hungry for days together, and over and above that, getting squeezed in and irritated, she wrathfully opens out her mouth and stands erect with the open mouth upturned. Just then the life breath "Apāna" which has by then reached the regions of the heart, falls a prey to "Kundalinī", and get gulped up and swallowed all round in the flames of fire emanating from "Kundalinī's" mouth. The "Kundalinī" then starts devouring lumps of flesh torn off from the fleshy parts, and finally swallows a couple of morsels of flesh, even from the region of the heart. She then reaches the palms and soles, tears open their upper parts and goes on searching joint after joint and other parts of the body. She does not leave off the lower portions. It sucks the vitality from the nails, and twists the skin and finally reaches the bones. She scrapes out the cavity of bones and carves out the (interior of) the veins and arteries, with the result that the external growth of the hair-roots gets withered. The "Kundalinī" being very thirsty, drinks in a single gulp, all the seven elementary substances in the body called "Saptadhātu," creating a draught resulting from the dryness of the body. The breath passing out over a length of dozen inches through the nostrils is restrained and forced back inside. Thus the life-breath "Apāna" rising up from the lower region and another (named "Prāna") getting forced down are both pressed on (in the opposite directions), making them meet (in the middle), but are obstructed (in their meeting) by the intervening connecting chains of the wheels in the body[1]. They could otherwise easily meet together but the "Kundalinī" getting displeased remarks that the (life-breaths) are the only ones yet left out. "Kundalinī" in fact consumes completely the element of earth in the body and then consumes similarly the fluids in the body. Consuming in this way both the kinds of elements in the body, she gets fully satisfied and then feeling a bit content rests near "Sushumnā" (सुषुम्ना)[2]. Feeling

[1] These wheels or Chakras (also named "Padmas"—lotuses) are supposed to be plexuses formed by nerves and ganglia at different places of the body. They rise one above another along the middle of the body and are linked together. Their names and places are as under:- (1) "Ādhāra" (आधार) at the ānus. (2) "Adhishthāna" (अधिष्ठान) between the navel and the penis. (3) "Manipūra" (मणिपुर) at the navel. (4) "Anahata" (अनहत) at the heart. (5) "Vishuddha" (विशुद्ध) in the throat, and (6) "Agni"

satisfied and contented she vomits out water rising in the mouth, but that very water turns itself into nectar and saves the life-wind "Prāna". The life-wind emerges out of the fire of the vomit and creates a cooling sensation in the body internally as also externally. With this, it begins to recoup the lost strength in the different parts of the body. But the pulsation being stopped, all the nine winds moving in the body disappear, leaving only one life-wind, causing the stoppage of all the functions of the body. Then the air passages named "Idā" and "Pingalā" running through the left and right nostrils meet together, while the three knots get loosened and the connecting links between the six wheels get snapped. Then the wind running through the passages of the nostrils, which are likened to the Sun and the Moon, gets calmed down, to such an extent, that it cannot cause to flicker even the flame of a lighted lamp. The activities of the intellect cease altogether while the smelling (inhaling) power left in nostrils gets extinguished in the power "Kundalinī," which then enters into the central air passage called "Sushumnā." Just then, the lake filled with the nectar of the seventeenth phase of the Moon, located in the upper region of the body, slowly gets turned on one side, meets the power "Kundalinī" and pours into her mouth the nectar. This fluid running through the "Kundalinī" vein spreads throughout the body and gets absorbed wherever she spreads out along with the life-wind. Just as tallow gets completely reduced to ashes in a heated mould, leaving the mould with the melted metal alone, in that way, there emerges (out) the seventeenth phase of the moon, namely nectar in the form of the body, with only the skin covering it all around. The Sun gets screened by cloud, but with the removal of the screen he resumes the brilliance; in the same way, the skin is only a dry covering over the brilliant form of the seventeeth phase, and that skin too gets dusted out like chaff. Then the brilliance of the lustre

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(अग्नि) between the eyebrows. These are supposed to be located behind the stomach etc. i.e. along the front of the spinal chord from the head downwards. These six wheels find no place in the modern science of bodily structure, but it might not be altogether incorrect to give their place to the six plexuses in modern science as suggested by some writers.

[2] Sushumnā (सुषुम्ना), the air passage of breath or air in the human body between two others named "Idā" and "Pingalā". In the anatomy of the Yoga school are particularised three great passages of the breath or air running from oscoccygis to the head. Of these, Idā is the passage on the right side proceeding through (or springing from) the "Nābhi-chakra" or umbilical region and through the nose, and "Pingalā", that on the left; "Sushumnā" ascends between the two, entering into the middle of the head (इडा पिंगला वाहती बोध दोन्ही).

of the different parts of body, begins to shine out like the form of the pure, spotless crystal or the blossom of the germinated jewel seed; or it appears as if, the body is made out of the colour of the sky at sunset or as if it is a spotless image of the brilliance of the internal sentience; or as if the body is filled with red powder of turmeric called "Kuṁkum"; or is a statue of molten sentience; (or) I think the body is an incarnation of tranquillity, or it is a colourful piece of the work in the picture of joy, or the form of the self-bliss, or the young plant of the tree of contentment getting strengthened, or a bud of golden tree (named) "Champaka", (or of a neck-ornament called "Champak"), or an idol of nectar , or a fruit-bearing garden of tenderness, or as if the Moon has blossomed forth through the moisture of the winter season, or the very brilliance incarnate seated on a seat. The body gets full of brilliance in this way, when the "Kundalanī" drinks the nectar of the seventeenth phase of the Moon and then even the God of Destruction feels afraid of such a body. Both the states of old age and of youth disappear and childhood is born in their place. If judged, only from the point of age, one appears a child, but the reservoir of physical strength is so unique that the word 'Bāla' (बाळ– a child) will have to be interpreted as "Bāla" (बळ–strength). Just as the foliage of the golden tree issues forth a bud of jewel, ever fresh and unfading, in that way new shining nails begin to sprout (out). New teeth also come out; they are very small in size and form a double row of diamonds set in both the jaws. The entire body gets spread over with bristles, appearing like particles of gems called "Mānik" (ruby). The soles of the feet as also both the palms get reddish like lotuses; who would describe the brilliance of the eye washed in this "Yoga" practice? Just as pearls getting fully developed cannot be contained in the oyster shell and the joints of the two parts of the shell burst out open, in the same way, the vision not getting fully contained in the two eye-lids, tries vigorously to get out, and although apparently half shut, in that state even, it embraces the entire atmosphere. Remember, the body of the "Yogin" possesses the splendour of gold, yet its weight is (light) like the wind, since it has not got the massiveness of earth-element, or the liquidity of water in it. Then he ("Yogin") can see (things) beyond the seas and can hear sounds from the very heavens, and can read the mind even of an ant. He then rides the horse, in the form of the wind, and walks on the surface of water, without getting his feet wet and in this way attains great many powers (सिद्धि). Do hear more: taking the supporting hand of the life-wind, and making

the base region of the heart as a step, the power "Kundalinī" scales the ladder of the middle air passage called "Sushumnā", and reaches the heart. That Goddess "Kundalinī" is verily like the very mother of the universe, as also the grandeur of the Supreme Majesty of Soul, and the (protecting) shade for the blossom of sproutling "Om". She is the very seat of the 'Profundum' Great Naught (शून्य–void), the casket image of the God Shiva, and the very birth-place of "Omkār". When the delicate minded "Kundalinī," as described above, reaches the interior of the heart, there arises the sound of the wheel named "Anāhat", which is in the heart. The spiritual sentience too is linked up with "Kundalinī" and is active, and it partially hears that uncreated sound. There are ten kinds of sounds heard through the "Yogic" postures, the first of which is called "Parā" (परा), and which is of the nature of "Ghosha" (low roar of the ocean or the rumbling of the low thunder), emanates from the "Anāhata" wheel and is heard first. In the basin (कुंडी) of this sound, begin to get impressed the forms of different stages of low whispering, sketched on the pattern of the sacred 'Om'. All this must (of course) be known by mere imagination; but how an imaginative person is to know it? In fact, it cannot be known what the sounds that arise are made of. But I forgot, O Arjuna, one thing altogether. So long as the life-wind called "Prāna" has not ceased to exist, there is to be a sound in the heart region and this keeps on rumbling. When the entire heart region, gets filled up with this rumbling of the low thunder of the "Anāhata" wheel, the window in the form of "Brahmarandhra" (ब्रह्मरंध्र the aperture supposed to be at the crown of the head through which the soul takes its flight on death) gets opened. O Arjuna, there is another greater void of space above the heart cavity which is called "Brahmarandhra", in which abides the sentience without any substratum. The Goddess "Kundalinī" on entering that greater void of space gives the sentience food in the form of her splendour. There then remains not a trace of otherness with the completion of the offering of the pure food along with the cooked food in the form of intellect. There then, the "Kundalinī" parts with all her brilliance and assumes the form of life-wind called "Prāna". And how does she look now? (She looks) as if she is cast in the image of the life-breath clad in a yellow coloured cloth of gold, but just discarding it and getting exposed, or as a lamp-flame getting extinguished by a breeze of wind, or as a lightning just flashing in the sky and then disappearing. In that way the "Kundalinī," appearing like the golden neck-ornament called "*Sarī*" or like a flowing spring

of water in the form of light on the lotus of the heart, gets soaked up in the cavity of the heart and then power merges into power. Even in this state she ought to be called a power, but she abides only as the life-wind named "Prāna", the sound, the brilliance, and the splendour in her, all ceasing to be perceptible. There then remains nothing like conquering the mind, or shutting up the wind, or any reliance on meditation. There also remains nothing like fancies or ideas. This state should, in reality, be regarded as a mould for melting all the five gross elements. Absorption of the body by the body through the way—"Yoga" discipline, is the secret path of the "Nāth"-sect. But the Great God Vishnu (Lord Krishna) has just intimated it here. And with such a worthy band of customers in the form of hearers, I unfold the real significance, unpacking the bundle of the implications of Lord Krishna's directions.

युञ्जन्नेवं सदात्मानं योगी नियतमानसः।
शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥ १५ ॥

15 *"Thus continually exercising his self, the man of Discipline, with his mind kept under restraint attains to that Peace which culminates in self-effacement and which has its home in Me.* (293)

When the power ("Kundalinī") thus loses its brilliance, the body also loses its form and becomes imperceptible to the mortal eye. It nominally appears in (human) form as before, but appears as if made of wind, or like the heart (गाभा) of the "Kardali" plant (Banana tree), standing erect after the dropping down to the withered outer skin, or like the sky itself putting forth limbs. When the body gets reduced like this, it is called the sky-wanderer (खेचर). With the attainment of such a status, the body of the 'Yogin' brings about miracles. Just see, as the 'Yogin' treads, leaving behind rows of foot prints, the eight powers (अष्टासिद्धि) such as "Animā" and others, stand alert at every step with hands joined in humbleness. But, O Dhanurdhara, what have we to do with these Goddesses? The main point is that the three gross elements viz earth, water and fire get extinguished in the body itself. The portion of earth element gets dissolved in water, the watery portion gets absorbed in the heat, while the heat portion gets absorbed in the wind in the heart. As a result, only the wind is left behind surviving in human form. But it too is to be absorbed in the sky after some time. The name 'Kundalinī' then

gets lost and the name 'Maruta' (wind) takes its place. It retains its power until it is absorbed in the Supreme Brahman. Abandoning the posture (बंध) 'Jālandhara', it then smashes the mouth of the air passage called "Sushumnā," and enters "Brahmarandhra". Then placing its feet on the back of 'Om', it crosses "Pashyantī" (पश्यन्ती–the second step of the power of speech) and pierces through the "Brahmarandhra" as far as the third (syllabic) part Makāra (मकार) of the sacred 'Om', just as a river rushes into the sea. Making itself steady in the "Brahmarandhra," it spreads out its arms in the form of the notion—"I am the Supreme Brahman", and embraces the very Supreme Brahman. The screen of the five gross elements then gets dropped down and they both—the life-wind and the Supreme—meet together bodily, and it (wind) along with the sky absorbs itself into the Supreme Brahman getting one with it. Just as the sea-water becomes pure through the clouds (by the process of evaporation etc.), pours itself down into rivers and streams and then ultimately re-joins the sea, in the same way, the individual soul, with the help of the human form, enters into the Supreme and secures, O Son of Pandu, union with it (just as sea-water). At this stage there remains no trace or even shadow of doubt as to the existence of duality or the mention of absolute unbroken unity. The state of getting merged in the absolute void in this way can be well understood only when one actually experiences it himself. It is impossible to find words that could convey through the medium of conversation, the description of such a stage. O Arjuna, even "Vaikharī" (the fourth stage of the power of the speech) who normally boasts of her quality of her expression, becomes powerless in this subject and stands at a distance (i.e. remains mute). Even the Makāra (the third syllabic part of 'Omkāra) finds it hard to have access to the interior behind the knitted eye-brow. Similarly the life-wind "Prāna" experiences difficulties in passing by this direction to the void. Once it gets mingled with the void in the 'Brahmarandhra,' there remains nothing for words to describe, and all their power disappears. The next step is the elimination of the void also, and when this takes place, it is difficult to trace it in the unfathomable deep waters of the great "void" (महाशून्य) stage. What of words then? Therefore this thing, the Supreme Brahman, is not one that could come within the scope of utterance (of words), or that could be grasped by the sense of hearing, and this is a truth thrice repeated. Should good luck favour one, he would have actual experience of it and get one with the Supreme Brahman—that much only can be said. O Dhanurdhara, there then

remains nothing like any "object of knowledge," and whatever further might be said, would all be in vain. That stage from where words turn back, where all fancies and ideas get destroyed, where even the remotest touch or reach of thought cannot have any access, that stage is the very beauty of the fifth stage in which the mind gets absorbed and in which is the very grandeur of the fourth stage, for there the emancipation of the soul is reached. It is beginningless, limitless Supreme Spirit, and is verily the primary seed of the Universe, the ultimate goal of the Yoga-Study, and the very sentience full of bliss; all forms, the state of emancipation, all beginning and end are all uprooted there. It is the original cause of the five gross elements, and the greatest of the great splendours—in short, Oh Pārtha, it is my own essence and is what may become incarnate and assume the bodily form, with four arms, which is the solace of my devotees when troubled by unbelievers—all that blissful Supreme Spirit is indeed beyond all words. Those that strive unflinching till the end, reach the form of the Self and secure the ultimate goal. Those seekers, who yearn to realise the supreme purpose of life and live (through) laborious days to act up to the way of life described by me, become holy and attain the greatness of my pure being and power. Their bodies appear brilliant, as if they were shaped out of the essence of Supreme Spirit, and cast in the image of human form. Once such experience illumines the mind, the entire universe of appearance is enveloped in 'Brahman,' all as one "Supreme Spirit." Arjuna then interposed and said, "What you say is all true; by following the path you have preached, one clearly attains the Supreme Brahman. I have understood from the description given by you that those that follow, with determination, the study of 'Yoga', undoubtedly attain the Supreme Brahman. My mind has realised the point even by hearing the description you have given. What wonder there is, then, if one who experiences it, becomes completely absorbed in it? I have, therefore, (got) nothing (with me) to ask separately about the subject. Yet, I should say one thing and you will lend your attention to it for a moment. I appreciate entirely the doctrine of "Yoga" you have preached. Yet, on account of the crippled state of my strength, I feel, I cannot practise that 'Yoga'. I shall, with pleasure, follow that path should it be possible for me to reach it with my natural strength: or if I am not physically capable of attaining it, then I ask you to tell me of such (other) path, as could be found suitable to my limited strength. A desire to that effect created in my mind has made me make the query." Arjuna further said, "Please, there-

fore, attend. I have heard about the Path of 'Yoga', which you have preached: but do tell me, whether *any* one, without discrimination, can practise it by study: or is it of such a nature that it cannot be secured unless one attains a certain standard of ability in regard to it?" Hear what Lord Krishna said on this:– "This is an extremely difficult thing involving attainment of the Supreme: yet even in the case of an ordinary thing, Oh Dhanurdhara, can one attain it without any ability on the part of the doer? But what is called 'ability' can be judged from the success of the thing, since a thing succeeds only if it is undertaken with (inherent) ability. But there is no difficulty of any such ability here. Besides, may I ask, is there (anywhere) any mine of ability, so that once it is found, any amount of ability can be obtained from it? Can anyone intending to be indifferent to wordly-affairs, not qualify himself by regular application to activity in regard to enjoined duties? You (yourself) could bring in yourself, the required standard of ability, by taking to desireless activity in regard to enjoined duties." With these words Lord Krishna removed the difficulty in Arjuna's mind and added "Oh Pārtha, there is (however) one such rule in this, that one cannot at all attain that ability, if one does not perform the prescribed actions without being the slave of his desires".

नात्यश्नतस्तु योगोऽस्ति न चैकान्तमनश्नतः ।
न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥ १६ ॥

16 *"Not by one who eats in excess, nor by one who does not eat at all, is the Discipline to be perfected; nor likewise by one who is addicted to excessive sleep, and never, O Arjuna, by one who keeps awake (all the while).* (345)

One who is a slave to his palate or has sold himself to sleep is not considered qualified for the study of 'Yoga:' (nor) one who starves himself by confining into a prison of perverseness his hunger and thirst; also one who through similar obstinacy and perverseness always indulges in depriving himself of sleep. Such a person has no control over his body: how can he then be successful in the Study of 'Yoga'? Therefore, the indulgence in the excess of enjoyment of the sense-objects is to be avoided, no less than any hatred or complete opposition to the normal enjoyment of routine sense life.

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ १७ ॥

17 *"One who has properly regulated his diet and recreation, who puts forth proper effort in actions, and has his (period of) sleep and wakefulness in due proportion; such a person perfects the Yoga which puts an end to (all) sorrow.* (349)

Food should be taken, but it should be limited in proper measure. Similarly should be regulated all actions. Speech too should be a measured one and no less so-walking. Sleep should be at the fixed hour, and sleeplessness, when used, should be in due limits. Leading a life regulated in this way helps to keep up the normal supply of the seven essential primary fluids (धातु) in the body in due proportion and promotes bodily equilibrium. By providing material for satisfying the objects of senses in such a regular way, the mind also remains contented.

यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।
निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ।। १८ ।।

18 *"When (his) mind, properly restrained, remains fixed upon the Self only, and when he becomes free from any yearnings, then is he called the one steadied in (Yogic) Discipline.* (353)

When external actions thus are regulated by measured means, the internal happiness is even found to expand. It, in this wise, opens the easy way to the path of 'Yoga', without any deliberate study of it. Just as with the rush of good luck, all prosperity automatically walks to your very doors, all (your own) efforts simply remaining the nominal cause of them, (in the same way), one with regulated actions, standing face to face with the study (of the Science of 'Yoga') with great regard, experiences the realization of 'Yoga'. Therefore, Oh Pārtha, the fortunate one, who succeeds in regulated activity, would adorn the throne of emancipation.

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।
योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ।। १९ ।।

19 *"'Like a lamp in windless region that flickers not'—such is the simile declared for the man of Discipline who has curbed his mind, and is practising concentration on the Self.* (357)

When the regulated activism joins hands with the study of 'Yoga',

the body becomes the very holy place "Prayāga", and one who steadies his mind in such a body, with the firm determination not to leave it till the body meets its fall, should be called by you as one "steadied in the 'Yoga' Discipline," and I say further, as the occasion demands it, that such a one, steadied in the 'Yoga' Discipline, is compared to a lamp-flame in a breezeless region. Now reading your mind, I shall tell you one thing more and do hear it attentively. In your mind, you wish for success with the study of 'Yoga', and yet are not prepared to undergo the hardships of that study. Why? What is the difficulty about it, that you should be afraid of? O Pārtha, you need not entertain in your mind any such fear in the least. These wicked organs are for no reason ever creating a goblin (to frighten you). Does not the tongue rebelling against its noxious enemy, even refuse an efficacious and divine medicine that has got the power of (holding out) longevity and of bringing back the very departing soul? Even so, the senses always feel troublesome, in doing such actions as help the attainment of the greatest good! Otherwise, nothing is so simple as (success in the study of) 'Yoga'.

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।
यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ।। २० ।।

सुखमात्यन्तिकं यत् तद्बुद्धिग्राह्यमतीन्द्रियम् ।
वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ।। २१ ।।

20 *"Wherein the mind, held under restraint by the practice of Yogic discipline, ceases functioning, and wherein, by his own self seeing the Self within his own self, he finds contentment:*

21 *"Wherein, that paramount bliss that there exists—beyond the reach of senses, and to be grasped by intellect alone—he realises; nor does he, once steadied, swerve from the Reality;*

(364)

Therefore, the practising of the 'Yoga' Discipline, on a firm seat as indicated, will (alone) secure an effective restraint over the senses, since the mind enters into the form of the Supreme Self, only when the senses get restrained through the practice of 'Yoga' Discipline. Then it returns from there and turns its back on it (the self) and looks at its own Self and identifies it to be just the same as the Supreme Self. With such identification, it enjoys permanent bliss, with the

result, that the mind automatically becomes one with the Supreme Spirit of the Self. It becomes absorbed in that, beyond which there is nothing and which is beyond the reach of the senses and it abides in Self-bliss in its own Self.

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।
यस्मिन् स्थितो न दुःखेन गुरुणापि विचाल्यते ॥ २२ ॥

22 *"Gaining which, no other gain does he deem higher than that, and steadies, wherein, he is not shaken by even a heavy calamity;* (369)

The mind is not then shaken, even mountains of misery bigger than even Meru, are to crash down on its person, nor does that mind which is reposing in the Supreme bliss of the essence of the Self, get awakened in the least, even if cleaved with a weapon or if the body falls into fire; when the mind is thus merged in the essence of the Self, it does not even care to look in the direction of the body. It forgets the pains and pleasures of the body, having secured the unique Self-bliss.

तं विद्याद्दुःखसंयोगवियोगं योगसंज्ञितम् ।
स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥ २३ ॥

23 *"That, one should understand as the Yoga (lit. 'joining') technically so named, consisting as it does in disjunction from conjunction with grief. Such Yoga one should practise resolutely, and with a mind inaccessible to ennui.* (372)

The mind which was entangled in bliss of the sense-life forgets all desires, once it tastes the (Self) bliss. That bliss is the crown of glory and the royal wealth of the contentment of the Yogins. The possession of this supreme knowledge consummates in (securing) this bliss. Such a bliss is directly realised by the study of the 'Yoga Discipline,' and if it is thus viewed, one can become himself one with it.

संकल्पप्रभवान् कामांस्त्यक्त्वा सर्वानशेषतः ।
मनसैवेन्द्रियाग्राम विनियम्य समन्ततः ॥ २४ ॥

24 *"Renouncing without residue all longings that have their root in cherished aims withdrawing from everywhere the aggregate of sense-centres by (the effort of) one's own mind:* (375)

The study of 'Yoga,' which you consider to be difficult, is a simple thing in one way. Only passion and wrath which are the progeny of ego's fancy must first be crushed to death, and the ego's fancy made to lament the loss of its entire progeny. If the fancy hears the news of the destruction of the sense-objects, and if it sees the senses brought completely under control, it will break its heart and it will commit suicide. When the mind attains such apathy towards worldly life, there will be the end of the fancy's pilgrimage and then alone the Soul's vision could dwell in great happiness in the mansion of fortitude.

शनैः शनैरुपरमेद्बुद्ध्या धृतिगृहीतया।
आत्मसंस्थं मनः कृत्वा नकिंचिदपि चिन्तयेत्॥ २५ ॥

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम्।
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत्॥ २६ ॥

25 *"By slow degrees—with the intellect sustained by determination–one should inhibit the functioning (of the senses) and, steadying the mind upon the Self, should not think of anything (else) whatsoever.*

26 *"Wheresoever the mind rambles fickle and unsteady, from there and thence should he restrain it, and bring under the Self's own sway.*

(378)

Should the higher mind be settled firmly in this posture of resolve, it will lead the mind slowly along the path of experience, and will take it to the temple of the Supreme, and make it sit there. You will see that even in this way, the attainment of the (Supreme) Self could be secured. Should you fail to practise it, there is another easy way, and it is this. There should first be made a rule in the mind that a resolve once made, should on no account be deviated from. Should the mind get steadied by this rule, it may be taken as useful. If on the other hand, it does not become so steadied, it should be left to itself. It should not be brought under restraint, whenever in such a wayward state it wanders away. It may be brought back of itself. In this way it will gradually be accustomed to become steady.

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम्॥
उपैति शान्तरजसं ब्रह्मभूतमकल्मषम्॥ २७ ॥

27 *"For, nigh unto the Yogin who has thoroughly pacified his mind, who has appeased the Rajas (passion) in him, and—rendered stainless—has attained oneness of essence with Brahman, draws the Highest Bliss.* (383)

With the help of such steadfastness, the mind will, sometime or other, easily get near the Supreme Self. It will then struggle with it, with the result, that awareness of duality will merge in a total Supreme awareness of non-duality, lighting all the three worlds with the brilliant vision of such a unity. The clouds arising in the sky appear distinct from the sky, but when they are dissolved, there remains behind, the all-pervading sky. In the same way the mind gets merged, leaving Supreme unitary sentience to be all in all. Such success is attained through this easy way.

युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः ।
सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥ २८ ॥

28 *"Thus ever discipling his self, the Yogin, freed of all defilement, attains with ease that exceeding Bliss of closest contact with Brahman.* (387)

Several have, in this easy way, secured the vision that brings emancipation, discarding the wealth of the fancy. When the mind accompanied by happiness, enters the interior of the Supreme Brahman, it abides in that meeting, enjoying happiness as in Divali Festival, in the temple of identity with the Supreme, in the way the salt (once dissolved) in water does not separate from it. Thus one must walk back on his own legs in the reverse direction towards his own original form (Self). But if, you find it difficult to follow this way too, hear about one more way.

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ २९ ॥

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥ ३० ॥

29 *"His own self dwelling within all beings, and all beings dwelling within his own self: so does the man see who has his self (steadied) in Yoga, and who looks upon everything with an even eye.*

30 *"Who perceives Me (abiding) everywhere, and perceives everything (abiding) in Me: I do not get lost to him, nor does he get lost to Me.* (391)

The truth is not open to doubt that I dwell in all, as also that all beings live in Me. Soul's awareness must be turned to grasp this truth, that the world and the Supreme being are one in this way. In fact, Oh Arjuna, one who worships Me, with the feeling of union, evenly seeing Me all alike in all living beings, and in whose heart there dwells no distinction consequent on the superficial distinction between being and being, and who sees my Supreme Self-Essence everywhere, such a person is but Myself. It need not be said that such a one and Myself are but one. The same oneness exists between him and Myself, as exists between the lamp and its light, and he abides in Me as I abide in him. Just as fluidity exists on account of water, or the cavity on account of the sky, in the same way, such a one abides in a form after Mine.

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।
सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ।। ३१ ।।

31 *"Who, comprehending the oneness of all', adores Me as abiding within all beings: such a Yogin wheresoever he may be dwelling, has his being (ever) in Me.* (398)

One that sees me, in all the beings, with the vision of the same oneness, as that of the cloth and yarn, or one whose (mental) condition has become steady on account of the feeling of oneness like that of gold, even though the ornaments prepared out of it have got diversity of forms; or one from whom the sun of singleness has removed the night of ignorance—singleness of the type of a tree, which is one single thing, even though bearing numerous leaves which were not all planted individually; how can such a person, although caged in a body, constructed of five gross elements, be restrained? He is just equal to My being through the greatness of his experience. He discovers from the experience of the Self, My power of pervading and this naturally makes him all-pervading even without My saying so. Even though he abides in the body (form), he is free from conceit in regard to it, and things would have been made (more) clear by preaching, had it been possible to do so.

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।
सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ ३२ ॥

32 *"Who contemplates everything, O Arjuna, with an even eye, and in the likeness of his own self—be it happiness, be it unhappiness—he is deemed the Supreme Yogin."* (404)

Suffice this: he who ever views the entire universe, as also the moveables and immoveables as himself, whose mind never makes any distinction such as pain and pleasure, or actions auspicious and inauspicious, who takes as his own senses and organs, all odd and even things, and other strange things—nay—to whose intellect all the three worlds appear to be his own form—such a person, even though possessing a body, and considered in the worldly affairs as subject to pleasure and pain, according to the respective occasions, still truly (such a person) is really the very form of the (essence of) Supreme Brahman. Therefore, Oh Son of Pandu, you should develop in yourself such evenness of temper, that you do view the entire universe within yourself, and be yourself the entire universe. We have repeatedly been preaching this to you with the sole object (to show) that there is nothing beyond evenness of temper to attain in this universe. It is the only Supreme thing to be attained.

अर्जुन उवाच ।

योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।
एतस्याहं न पश्यामि चञ्चलत्वात् स्थितिं स्थिराम् ॥ ३३ ॥

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढम् ।
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥ ३४ ॥

33 *Arjuna spake: "This Yoga of evenness of temper that, O Slayer of Madhu, thou hast declared; for it, in consequence of the unsteadiness (of the mind), I see no stable standing.*

34 *"For, unsteady, O Kṛṣṇa, is the mind, impetuous, powerful and obdurate; its control I deem very hard to achieve, like that of the wind."* (411)

Thereon Arjuna said, "Oh Lord, you have been talking this out of mercy to us: but the mind is naturally such, that we fall too short of this great truth. If we just consider (ponder over it), we are unable

to fathom the nature or the compass of it (the mind). Even all the three worlds are found to be too limited for it to move about. How then to bring the mind under control? Could a monkey ever remain quiet? Could the stormy wind be ever tranquil? The mind that torments the intellect, makes our determination unsteady, and gives a slip to courage, makes right-thinking to get deluded, brings stigma to the contentment in the form of desires, makes one wander in all directions, even though inclined to sit quiet, which forcibly rushes out if curbed, and any attempt to restrain it becomes only the cause to increase its vigour—such a thing, the mind—how could it change its fickle nature? It, therefore, seldom happens that one's mind becomes first steady and then one attains evenness of temper.

श्रीभगवानुवाच ।

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ।। ३५ ।।

35 *The Exalted-one spake: "Undoubtedly, O Long-armed, is the mind hard to restrain, and inconstant. But it becomes, O Son of Kuntī, restrainable by application and freedom from attachment.* (418)

Thereon Lord Krishna said:— "What you say is true indeed. The mind is certainly so. To be fickle is the very nature of the mind. But if it is given the strength of indifference to worldly life, and turned in the direction of the study of 'Yoga' discipline, then it could be steadied after some time. The reason is, that there is this power of the mind that, once it takes a liking for a thing, it develops a fondness for it. You should, therefore coax it and create in it a liking for the bliss of the Self.

असंयतात्मना योगो दुष्प्राप इति मे मतिः ।
वश्यात्मना तु यतता शक्योऽवाप्तुमुपायतः ।। ३६ ।।

36 *"By one who has not controlled his self, Yogic discipline, so I think, is hard to be achieved but by one whose self is submissive, and who makes an effort, it is possible by (suitable) method to achieve it."* (421)

We agree that those that are not indifferent to worldly life, and never attempt any (sort of) study, are not able to control this mind. But

then why should the mind be firm, if we never proceed along the path of Self-restraint, and comprehensive self-governance, if we never even care to remember what is indifference to worldly pleasures, but (always) keep on drowning in the sea of sense-objects, and never apply any key in the form of any restraint to the mind? Therefore, start with some means that could put the mind under restraint, and then let us see how the mind does not get under your control! Were you to aver that the mind could never come under control, could it be that whatever is said as the attainment of 'Yoga is all a myth? It is no myth. The most you could say is that you yourself are unable to succeed in its study. Could the fickleness of mind take a (firm) stand, if one were to attain the power of 'Yoga' discipline? Is not such a power capable of securing control over all, including the gross elements?" Arjuna said on this, "Oh God, what you say is correct. The strength of mind would prove helpless before the power of 'Yoga' discipline. We had so far never even heard by what means (we are) to secure the 'Yoga-discipline, and this made us slaves to the uncontrolled mind. It is only now, for the first time since our birth, that we have, through your grace, Oh Purushottama, come to know what the 'Yoga'-discipline is"

अर्जुन उवाच ।

अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ।
अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ।। ३७ ।।

कच्चिन्नोभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति ।
अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ।। ३८ ।।

एतन्मे संशयं कृष्ण च्छेत्तुमर्हस्यशेषतः ।
त्वदन्यः संशयस्यास्य च्छेत्ता न ह्युपपद्यते ।। ३९ ।।

37 *Arjuna Spake: "Endowed with faith, but with the mind strayed from Discipline and so lacking in self-control, should one be no longer able to achieve perfection in Yoga, what fate, O Kṛṣṇa befalls him?*

38 *"Is it permissible to hope that he does not, like some bank of cloud cut adrift, perish outright, severed from both the sides, supportless, and having lost his bearings, O Long-armed, in the path of Brahman?*

39 *"Right here, O Kṛṣṇa, thou wilt do well to completely dispel my doubt. For, save thyself, another there does not reasonably appear as the dispeller of this doubt."* (430)

But, Oh God, a perplexing doubt still haunts me, and no one else but yourself will be able to solve it. Therefore, enlighten me, Oh Govinda, on this point. Suppose, one endowed with great faith, but not knowing the 'Yoga'—discipline, tries to reach the status of emancipation. He leaves behind, the place of habitation of the senses, and proceeds along the path of faith with the object of reaching the state of the (essence of) Supreme Self. But before reaching the destination, and not being able to retrace (the step taken), the sun of his soul's longevity sets in its journey and he gets stranded. Just as a thin layer of unseasonal clouds formed in the sky neither gathers strength nor pours down, in the same way such a person gets deprived of both the attainment of the Supreme Self, as also the happiness associated with the sense-contact which he abandoned on the strength of his faith. In this way, he loses both, being led away by faith. What is going to be the fate of such an one?"

श्रीभगवानुवाच ।

पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।
न हि कल्याणकृत् कश्चिद्दुर्गतिं तात गच्छति ।। ४० ।।

40 *The Exalted-one Spake: "O Son of Pṛthā, neither here nor hereafter does destruction overtake him. For, no one, My dear friend, who has done what is good, ever treads the path of woe.* (437)

Then Lord Krishna said, "Oh Pārtha, one who has a great longing for the bliss of Salvation, what fate, other than salvation, could he have? But one thing happens in this, and it is, that he has meanwhile to undergo vexatious detention. But such detention also involves happiness which even the Gods do not secure. Had he (such person) in the ordinary course, followed the path of 'Yoga'–study, at a quicker pace, he could have reached the destination viz. the state of "I am that person—the perfection" even before the setting of the sun of his life. But not possessing that much speed, it is but apt that he should linger. Yet he is, at any rate, destined to attain the salvation in the end.

प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः ।
शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ।। ४१ ।।

41 *"Having attained the regions reserved for the righteous, and remained there many a year, the man who has strayed from the Path of Yoga gets reborn in the house of the pure and the prosperous.* (441)

Just see the wonder of such a person. He secures without much effort, that which even 'Indra,' the doer of a century of sacrifices, finds it hard to secure. His mind then gets tired of the various undecaying and unique enjoyment in the respective regions, and in this fed up condition, he goes on saying in exasperation, "Oh God! Bhagwān why this uncalled for obstruction should come in my way?" Next he is reborn in this mortal world, into a family where there exists a rich store of piety and spiritual regard for religion, and (where) there grows into a robust sprout of glory, just as there should sprout forth a long shoot out of a pruned stem of a crop-plant. He conducts himself along the moral path, always seeks the truth and views everything as laid down in the Scriptures. The 'Vedas' are his living deity, his own religion is the code of his conduct, and right thinking is his adviser. There is no other subject for meditation but the (one of) Almighty God in his family, and he considers all the family deities as constituting all his glory and wealth. In this way he, the one, interrupted in his preceding birth in the performance of the 'Yoga' (योगभ्रष्ठ) secures merit, and enjoying the growing wealth of happiness, abides happily in this birth.

अथवा योगिनामेव कुले भवति धीमताम् ।
एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ।। ४२ ।।
तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।
यतते च ततो भूयः संसिद्धौ कुरुनन्दन ।। ४३ ।।

42 *"Or, haply, he is reborn in the house of the Yogins themselves who are endowed with wisdom; for, that one should have in this world a birth like this, is a lot much more difficult to attain.*

43 *"In that birth does he recover contact with the consciousness that belonged to him in the preceding life; and thereafter, once again, does he, O Joy of the Kurus, put forth endeavour to achieve Yogic perfection.* (449)

(Or) the 'Yoga-bhrashta', takes birth in a family of the 'Yogins' where the sacred fire in the form of knowledge is worshipped; where the Supreme Brahman forms the subject of all discourses; where the 'Yogins' are the hereditary enjoyers of Self-bliss; where they (the Yogins) having mastered the secrets of the great (established) truths have become, as it were, the very kings of three worlds; where they are felt as if they were the very birds, nightingales, singing the 'Panchama' tune, the words of contentment; and where they are sitting at the foot of ever fruit-bearing trees in the form of right thinking. A small body gets created of him and with it dawns the knowledge of Self: just as the light spreads out before the Sun (actually) rises, in that way, the state of being the 'all-knowing' weds him in his childhood before he gets fully developed (physically) and without waiting for his mature age. With the attainment of mature intellect, his mind automatically gets learned, with the result that Scriptures of all sorts emanate from his mouth. Such a birth—a birth, for securing which, even the Gods dwelling in the Heavens ardently perform worship and sacrifices, and sing praises of the glory of this mortal world like bards—such birth, Oh Pārtha, the 'Yoga-bhrashta' secures.

पूर्वाभ्यासेन तेनैव ह्रियते ह्यवशोऽपि सः ।
जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ।। ४४ ।।

44 *"In consequence of the self-same antecedent practice, he is carried onwards, even (at times) against his own will. Even the mere wish to know Yoga takes him (through and) beyond oral instruction in Brahman.*

(457)

Then restarting from the limits which his good intellect had reached in his preceding birth and at which his life was cut short he acquires unlimited new mental vision. Just as a fortunate and *'Pāyālu'* (one coming to birth with legs in the forefront) person, with his vision treated with divine antimony, can easily detect hidden treasures underground, in that way, such a person grasps, without great effort, truths and visions of God-intoxicated life, which could be understood only with the help of the Preceptor; his senses get controlled by his mind, while that mind combines itself with the (life) wind, and then that (life) wind (along with the mind) gets identified with the Supreme Spirit. It is difficult to understand, if the study of the *'Yoga'*—Discipline, brings him to this state, or whether the state of enrapt concentration in spiritual meditation goes voluntarily

searching after the home of the mind. Such a person should be taken as the very God (Kālabhairava 'कालभैरव') of the Yogic seat of Yogic studies, or as the very glory of the Supreme, or as the very incarnation of experience of the great truth of the path of renunciation. He becomes the standard of measure of the mundane existence, or the island of the material necessary for all the eight branches of 'Yoga' —discipline. As fragrance assumes the form of sandal wood he appears to be formed of contentment; or he appears to have emerged out of the treasure of success, or even though appearing as a seeker, he is in fact clearly felt like one already perfect from his very origin.

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।
अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥ ४५ ॥

45 *"And were he with diligence to make the effort, the Yogin, cleared of all defilement, and having reached perfection at the end of a series of antecedent lives, thereafter gains the Goal Supreme.* (465)

Since he reaches the bank of the state of Self-perfection, after crossing the barriers of crores of years, or of thousands of births, (it follows that) all the means of his success in emancipation automatically follow him and consequently he easily becomes the master of the kingdom of true knowledge. The right vision of the Supreme divine then is slackened in speed, as it is merged in the Supreme Brahman, which in itself is beyond the limits of thought. There then are melted the clouds of the mind, and also are destroyed the powers of the mind, while the eternal sky is absorbed in itself. The phrase describing the deep and unutterable bliss in which even the top of the sacred 'Om' gets drowned, turns back and recedes. He becomes the very image of that formless 'Brahmic' state which is (also) called the Supreme. He having already swept out completely all dirt in the water in the form of all sorts of fancies (accumulated) during a series of past births, the auspicious hour (fixed) for wedding approaches (लग्नघटिका बुडाली) as soon as he nears a contact with such state, and then he gets wedded to the 'Brahmic' state, and is merged into it. Just as the melted clouds merge in the sky, in that way he himself becomes, even while in his body form, that Supreme Brahman, from which the entire universe springs and into which also it turns to be dissolved.

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।
कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ।। ४६ ।।

46 *"This (kind of) Yogin is superior to the man of askesis (austerities); superior to even the man of knowledge is he considered; the Yogin is (likewise) superior to even the man of action: therefore, O Arjuna, do thou become Yogin.* (474)

He himself becomes that Supreme Brahman, with the hope of the attainment of which, those exact in the observance of enjoined rights and acts, take a leap in the current of the six duties appropriate to Brahmins (षट्कर्मे), taking as their support the hand of courage, or for which the learned, donning the armour of knowledge, engage themselves in duels in battlefields with the mundane existence, or out of liking for which, those fixed in religious austerities struggle hard to ascend the partly dislodged, slippery and difficult precipice in the form of austerities, or which is the object of devotion and the sacrificial deity of the sacrificer—in short which is ever proper to be worshipped. And since the very absolute truth is the goal of the seekers, he becomes worthy of being bowed to, by those who are precise in observing enjoined rites and acts, the object of knowledge for the knowers, and the very deity of austerity for the ascetics. One, whose mind becomes thus concentrated on the vision of the individual soul and of the Supreme Soul, attains such a greatness even though living in (human) bodily form. For these reasons, I have always been telling you, Oh Son of Pandu, that you should yourself be a 'Yogin'

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।
श्रद्धावान् भजते यो मां स मे युक्ततमो मतः ।। ४७ ।।

47 *"And amongst Yogins of all kinds, too, that one who, possessed of faith, adores Me, with his innermost self engrossed in Me: such an one is by Me deemed the best Yogin."* (482)

Know ye, that he who is called a 'Yogin' is the very God of Gods, and my sole happiness—nay my very life. It is the constant experience that I am myself the triad viz. the object of devotion, the devotion and the devotee, in the path of devotion which abides in him. The affection subsisting between such a person and Myself is certainly indescribable in words, Oh husband of Subhadrā; should there be any need of a

simile for the affection arising out of absorption, a suitable one would be, that I am the body, while he is the soul in it.

Conclusion

Samjaya said (to Dhritarāshtra): "thus said Lord Krishna—the very moon, the gladdener of the hearts of the birds 'Chakor', in the form of his devotees, and the ocean of all the best qualities, and the greatest of all the great persons in the three worlds. The Yadunātha (Lord Krishna) by now realized that the longing based on the faith felt by Pārtha, of hearing from the very beginning the teachings (of 'Yoga') was now greatly strengthened. This greatly pleased his mind. Just as a reflection becomes visible in a mirror, (in that way) the impressions of the discourses became visible on Pārth's face and as a result of the gratification felt on account of this, Lord Krishna will discourse in detail on that subject. That ocean follows in the next chapter, wherein, the sentiment of tranquility (शांतिरस) will make itself so plainly perceptible that stalks of the seedlings in the form of great problems to be proved (प्रमेयें) will blossom forth, since the beds (of the garden) in the form of minds of the hearers have become ready for being sown with seed, the clods of feelings about the Self having all got dissolved by the downpour of righteous feelings. Over and above that, the steaming of the ground (वाफसा) from rain in the form of concentration of mind having been secured, just like gold, Shrī Nivrittināth felt the more encouraged to sow the seeds (of established truths). Jnāndev says further "Oh hearers, the good preceptor has made me the container of the seed in the sowing operations and has poured the seed into myself by blessing me with his palm on my head. Therefore, whatever falls (down) from my (lips) mouth, penetrates directly into the hearts of the saints. That apart, (I) shall now narrate what Lord Krishna said. The hearers should therefore hear it, through all ears in the mind, should see through all eyes in the intellect, should give me their attention, think over my words and thus effect a barter. They should store the talk in the region of the heart, with their hands in the form of concentrated attention, and then it will please the minds of good people. The talk will secure Self-good, will bring life into the results, and thereby the mind will secure unending happiness. Now that beautiful and skilful talk, which Mukunda (Lord Krishna) had with Arjuna, I shall narrate in a versified form.

ध्यानयोगो नाम षष्ठोऽध्यायः ॥ ६ ॥

CHAPTER VII

JÑĀNAVIJÑĀNAYOGA

श्रीभगवानुवाच ।
मय्यासक्तमनाः पार्थ योगं युञ्जन् मदाश्रयः ।
असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥ १ ॥

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।
यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते ॥ २ ॥

THE EXALTED - ONE SPAKE

1 *"With the mind holding fast unto Me, O Son of Pṛthā, and carrying on Yogic practice, with Me as the refuge, the way thou wilt know Me in entirety and with certainty, do thou hear:*

2 *"I shall now impart unto thee in its fulness that knowledge, together with its realisation, after knowing which there does not remain here anything else as a further object of knowledge.*

(1)

"Hear ye now", Shrikrishna then said to Arjuna, "O, you have now certainly come in the possession of (the knowledge of) Yoga path. I shall now preach to you "Jnāna, (the Secret of all Knowledge) and "Vijnāna" (Knowledge of this world), so that you will be able to know me in entirety as clearly as the very jewel placed on your palm. You might feel doubtful about the necessity of the empirical or worldly knowledge, but you must know it before everything else. For, with the advent of the vision of true knowledge, ordinary awareness gets its eyes dimmed, just as a boat remains steady, when kept resting on the bank. That state where the worldly awareness gets no footing, in that state of mind even the thought turns back and the reasoning power even is crippled—well, such a state of soul, Oh Pārtha, is known as knowledge. All other views by which the wherefore and the why of the world are grasped, are entirely different from the Supreme Knowledge of being, and they are named 'Vijnāna';

and the belief that the world is all a reality is ignorance. Indeed, with a view to ending that ignorance and to melting the worldly-minded insight, one's soul must fix itself in the essence of Supreme Knowledge. When this state is attained, all talk of the preacher comes to a halt, the craving for learning on the part of the hearers comes to an end, and all distinction, such as small and big, ceases to exist. Such mystic secret I am going to speak to you now, and even a small fraction of it, will make your mind feel greatly satisfied.

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।
यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ।। ३ ।।

3 *"Hardly one amongst thousands of men strives to achieve the goal; and amongst the (few) seekers that strive (for it), hardly one in reality gains the knowledge of Me as I am.*
(10)

Hardly one amongst thousands has any keen desire for, or passion for such Supreme Knowledge, and amongst thousands that have such a liking, only a few are met with who really attain full Knowledge. An army is made up of recruits in lakhs, each one being searched for and selected on the score of valour and courage, from the entire community. Out of these lakhs of recruits that make up the army, only (some) one sits on the throne of the Goddess of Victory, in the midst of clanging of swords and flying of small bits of cut-flesh on the battle-fleld. In that way, crores of people plunge themselves in the great flood of the desire for knowledge of the Supreme Brahman; yet hardly anyone succeeds in crossing over the ocean of existence to the other shore. Therefore, it is not such an ordinary thing. It is a very deep and difficult thing for preaching, but I shall try to teach it to you and you simply hear it.

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ।। ४ ।।

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।
जीवभूतां महाबाहो ययेदं धार्यते जगत् ।। ५ ।।।

4 *"Earth, Water, Fire, Wind, Ether, Mind, Intellection, as also the 'I'—notion; such is the eightfold constitution of my Nature.*

5 *"This is (however) the Lower Nature; another than this understand as my Higher Nature, converted into, the Individual-souls, by which, O Long-armed, is this living-world sustained.* (15)

Hear O Dhananjaya. Just as the body casts its shadow, so this entire mass of things are my own shadow,—my 'Māyā'—Cosmic power—the form of gross elements. This 'Māyā' is called Prakriti (Primeval Nature). It has an eightfold form and from this springs the entire manifold created world. Were you to feel any doubt as to what these eight different parts consist of, do hear about them. Water, Fire, Sky (Ether), Earth, Air, Mind, Intellect, and Ego are the eight different constituent parts of the Prakriti. The state of equipoise of these eight together, constitutes my great Prakriti (matter) and it is called the Life (जीव), since it makes the lifeless matter alive, creates movements of living forms, and makes the mind feel grief and other blind impulses. The very power of awareness of the intellect is the result (making) of its contact with this 'Māyā', while the sense of the Ego, arising out of the Prakriti keeps this universe in existence and in process.

एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।
अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥ ६ ॥

6 *"Get to know that all beings have their womb in this (twofold Nature). I am (accordingly) the origin as well as the dissolution of the entire universe.* (22)

When the subtle Prakriti sportively joins with the bodies of dense and great elements, there is set up an endless mint of created things, bringing forth four (kinds of stamps) types of living beings in the world. Although they are all of equal worth, yet their classification is different. There are eighty-four lakhs of such classes, there being besides, innumerable sub-classes of the main ones. The interior of the void (seed) that is qualityless, formless, as also unmanifested, is thus filled up with coins in the form of individual beings. In this way are turned out innumerable coins of equal weight out of these five gross elements, and then it is this Māyā alone, that can make a census of these. The coins which the Prakriti plans and strikes are afterwards melted by her, who sets going the wheel of action in accordance with the Law of Karma of the individual. Enough

however of this metaphor. In plain words, this Prakriti (matter) spreads out this entire universe of created things having different names and forms. And this Prakriti is an appearance grounded in My Divine Being. The begining, the sustenance, and the dissolution of the entire universe have their ground in My Divine Essence.

मत्तः परतरं नान्यत् किंचिदस्ति धनंजय ।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ ७ ॥

7 *"As transcending Me there exists nothing else, O Dhananjaya. Upon Me is all this inwoven as upon the string the multitude of beads.* (29)

The origin of the mirage, when traced out, is found, not in the Sun-rays, but in the Sun himself; even so, O Kirīti, it is only when the universe, which is created from this Māyā, is wound up and put back in its original state, that it merges into Me. In this way, abides in Me the universe first created, and subsequently dissolved. Just as a multitude of beads remains inwoven upon a thread, in the same way the Universe abides in Me. Just as gold beads should be inwoven upon a thread of gold, in that way, I hold inwoven the entire world in and out.

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ।
प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥ ८ ॥

पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।
जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥ ९ ॥

8 *"I am the sapidity in the Waters, O Son of Kuntī; I am the lustre in the Moon and the Sun; amongst all the Vedas (I am) the (syllable) 'Om'; (I am) the sound in Ether and the manhood amongst men.*

9 *"Pure smell in the Earth as well as brilliance in Fire I am; life in all beings and asceticism amongst the ascetics I am.* (33)

And therefore take it, that I am the very essence of sapidity in Water, and of the touch-sense of the Wind, as also the lustre in the Sun and the Moon; I am similarly the pure Smell in the Earth, the Sound

in the Ether; I am also the Pranava (the monsyllable 'Om') amongst the Vedas; I am the very essence of manhood in men, and I tell you the truth that I am that very strength, which being the core of individual sense is called *Pourusha* (manhood) (पौरुष). I am that brilliance —that pure form, that is left over, after removing its outer cover called Fire. In this universe, diverse (living) beings come into being in diverse orders, and live their life in their respective, particular ways; some live on wind, some on hay, some live on food, while several others are sustained on water. In this way, the different means of living of all beings appear as being natural and in all these living creatures I dwell as the abiding Self identical in unity of being.

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।
बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥ १० ॥

बलं बलवतां चाहं कामरागविवर्जितम् ।
धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥ ११ ॥

10 *"As the ever-enduring seed of all beings know me O Son of Pṛthā; I am the talent of the talented; I am the brilliance of the brilliant.*

11 *"And I am the strength of the strong ones in so far as it is, O Bull of the Bharata clan, devoid of longing and passion. In (the heart of all) beings I am their desire in so far as it does not run counter to righteousness.* (40)

I am that Self-same and unoriginated, beginningless seed of all the universe, which spreads out, through creation, with sprouts as wide as the endless sky, and which at the time of its dissolution gulps down even the three syllables अ, उ, and म forming the Sacred 'Om' and which appears in the form of the universe as long as there exists the universe and at the time of the dissolution of the universe appearing as nothing in reality. And this mystic knowledge I am making easy for you to grasp. You will realise its real meaning and value, when it is joined to the knowledge of discrimination between the pure, divine essence (spirit) within us, and the grosser material of our compound person. Leaving aside all this irrelevant talk, I tell you in short, that I am the penance in the ascetics, I am the strength in the strong ones, as also the very life of intellect in men of intellect; I am the essence of desires (काम) through which are secured the (four)

objects of life, (such as Dharma, and the three others). Desire usually acts according to the bidding of the senses and is the servant of feelings and yet it does not allow the senses to go against the law of duty. This Kāma leaves off the path forbidden by Sacred Law, and walks along the royal road of performing duties, enjoined by scriptures, keeping (itself) constantly in the light shed by Law. When the Kāma moves in this path, the law of the religions is fulfilled and thus the men doing worldly duties attain the highest good in the holy waters of liberation. This desire, under the power of Vedic Laws, fosters the growth of the creeper of universal life, from parent to offspring, on the path of actions in such a way that its foliage gets overladen with fruit, and it ultimately consummates in liberation. I,—the Supreme amongst Yogins, am the root of this Kāma (desires) from which seed are created in this way all the beings. It need not be repeated ever and anon—the eternal truth is this. This entire creation, in short, spreads out from me.

ये चैव सात्त्विका भावा राजसास्तामसाश्च ये ।
मत्त एवेति तान् विद्धि न त्वहं तेषु ते मयि ।। १२ ।।

12 *"And those forms of existence that there are, consisting of the Sattva, Rajas, and Tamas constituents: know that it is from Me alone that they have their source: I am not (contained) in them: but it is they that are (contained) in Me.* (53)

Also bear well in mind, that the three states of the mind—Sattva, Rajas and Tamas, come into being from My form. These are created out of My being, and yet I am not wholly in them, just as awareness cannot be flooded in the deep waters of dreams. The solid compact mass of seed is formed out of soft juicy substance and from this seed in its turn comes the hard wood of stem, shoots, and branches; yet these cannot show any trace of the quality of the seed. In that way, all change comes out of My being, and yet My being is not subject to changes. The clouds appear as changing in the sky, but pure sky is not in them; and water comes from the clouds and yet clouds are not in the water. Lightning is produced by the friction of the water in the clouds and flashes out brilliance; but is there the least (drop of) water in the flash of the lightning? Smoke rises from fire; but can fire be found in smoke itself? In the same way although all changing states of the world appear to come from My being still I am beyond these shadowy changes.

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत्।
मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥ १३ ॥

13 *"By reason of these three Guṇa-constituted forms of existence is all this universe confounded, (and so) perceives not Me as the Immutable One that transcends them.* (60)

The moss grows out of and covers water; or clouds for no purpose screen the sky; or although dreams can be said to be unreal, yet we think them real while we are dreaming, and thus they prevent us from remembering our own selves. The eye creates a film over itself (like a cataract) and that very film destroys the vision. In that way three Guṇa-stuffed Māyā is my own shadow, and yet Māyā has, as it were, woven herself a curtain to screen the substance of My own being. Thus it has come about that the entire world of created beings does not know Me. They emanate from Me, and yet they are not My Being. Pearls are shaped out of water, yet are not dissolved in water, or a pitcher formed out of clay, if immediately afterwards is mingled with clay gets completely dissolved with clay; but if baked (in the kiln) and hardened up it becomes a different thing. In that way, the entire mass of created beings is a part of My divine being and yet through my creative Māyā, they wear separate individual states of life. Thus although they are of Me they are not Myself. Even though they are My very own, they are not one with My essence, since they become blind on account of sense-objects through self-forgetfulness, attachment and delusion.

दैवी ह्येषा गुणमयी मम माया दुरत्यया।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ १४ ॥

14 *"For, this mine Guṇa-constituted Cosmic-Illusion is hard to overcome. Only those that seek refuge in Me alone, are able to cross this Cosmic-Illusion.* (68)

Now, Oh Dhananjaya, how to conquer this Māyā to attain the realization of the vision that makes you one with the essence of My Eternal Being is the question. From the highlands of the Most High, the river Māyā starts as a stream of the weak force; in this stream the gross elements are a small bubble. Then, in course of time, it rushes on with an ever-increasing speed in the cosmic stream of the created things and wildly comes down, overflowing the two high banks in

the form of action and quiescence. The Māyā then flooded with the downpour of the manifold things—(Guna-triad, the three constituent aspects—Sattva, Rajas and Tamas), and its over-rolling mass of water in the form of delusive awareness, sweeps away as it were, the human habitations in the form of restraint of mind and restraint of senses. There are then formed into it, whirlpools in the form of hatred, and its stream gets obstructed by bends in the form of jealousy, while formidable fish in the form of haughtiness keep on basking in it. There are many turnings and tangles in it in the form of the irresistible ties of family life, while dirt and fallen leaves and dry blades in the form of pleasure and pain, keep on floating over the flow of waters of actions and inactions. Waves and turnings of passions and desires dash against the islands of enjoyment of sense-objects, formed in the bed of this river, while bunches of foam of beings appear to get obstructed there. There appear ebullitions arising out of the three-fold conceit (of learning, riches and power) consequent on the mad frolicks played by Ego-spirit in this river, and there also rush out waves of sense-objects. In this river there are created spots of deep water (डाहे) in the form of cycles of births and deaths, as the result of floods of (Sun) rise and (Sun) set and from these emerge and burst bubbles of universe constituted of the five gross elements. Fish in the form of blind passions cut out and swallow bits of flesh of courage and then these fish keep on whirling round and round along the eddying ignorance. The hope of a heavenly paradise is but the furious roar of this eternal stream of Māyā with its water made muddy by mad frenzy and flowing unto the marsh of quagmire of rituals-actions of Rajas quality. There are diverse and forcible currents of the Tamas quality in this river, while the still flow of the Sattva quality proves too deep to cross over to the other side (of the river). Such is verily the Māyā river. To ferry over it is a task hard indeed. The rushing torrents of cycles of births and deaths in this river make the forts in the Satyaloka to sink, and the boulders in the form of cosmic globes to roll over on their sides. The great waters of Māyā rush on with endless energy, and the flood does not show signs of ebbing yet. Who could then swim across the flood of the Māyā river? And the strangest mystery of this river is this: the very boats shaped to cross over this Māyā river turn out to be the cause of sinking. Hear, how this comes about: some who plunge into this flood, relying on the powerful arms of self-confidence, are soon lost forever; others are swallowed up by self-conceit in the deep waters of knowledge; a few others using

the link of pompions (सांगाडे) in the form of Vedic Law tied to the stone of Ego-sense, are swallowed up entirely by the fish of arrogance. Some take their stand on their youth and give themselves up to lust and passion, with the result that they are devoured by alligators in the form of sense-pleasures, and moreover they are enmeshed in the tangles of dotage in the wave of old age in that river. Then dashing against the rocks of worldly sorrows, and being suffocated in the whirlpools of passion, wherever they try to raise their hands the vultures of calamities feed on them. Wallowing in the quagmire of grief, they are stuck up and lost in the sands of death. Creatures steeped in lust are lost for ever; some others use performance of sacrifices as a float, tying it under their waist and they are shut up in the dark chambers of the Pleasures of Paradise: some others rely on the arms in the form of actions with the object of securing salvation, but they are tossed into the whirlpool of conflicting duties. The Māyā flood is thus a stream wherein renunciation is no ferry and wisdom is no rope to cross over. 'Yoga' is perhaps the path, but it is very rarely used. Crossing this great stream Māyā, to us mortals, looks like this. Mortals can see the other bank of the river Māyā,—if a patient is cured without a regimen, or if a saint can control the thoughts of a crook, or if a voluptuary in the lap of fortune can forsake the prospect of enjoyment, or if a thief can rush boldly into an open meeting, or if a fish swallows the bait; or (if it be possible) for a timid person to turn back and lay low a ghost, or for a young deer to break through the snare of a hunter, or for an ant to transcend the mountain Meru. Therefore, Oh Son of Pandu, just as for a voluptuous man it is hard to tame and subdue his passion for woman, even so the river of Māyā cannot be forded by a living being. Only those that worship with unswerving devotion can with ease ford this river; he (such a one) is saved even the task of crossing over, since the flood of Māyā is all dried up on this side of existence. One who is lucky to get the boatman in the form of a Master-guide, and who has secured a strong waist-belt in the form of illumination and experience, and who has secured a raft in the form of the realisation of Self, and who has thrown away the night-mare of self-conceit, and who has escaped (from) the gale of fancy, and who has turned round the strong eddies of attachment for sense-objects, and who has reached landings of unions and joined self-realisation, and who has vigorously crossed over to the opposite bank of quiescence—such a one using vigorously his arms in the form of renunciation, and floating on the strength of staunch faith–"I am myself Supreme Brahman"–will

reach at last without effort the other side of Liberation. Those that worship Me in this way cross over My Māyā. But such devotees are very rare and are not to be met with in numbers.

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।
माययापहृतज्ञाना आसुरं भावमाश्रिताः ॥ १५ ॥

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।
आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥ १६ ॥

15 *"Perpetrators of evil deeds—the deluded ones—they never seek refuge in Me: these basest of men bereft of knowledge through the (Cosmic-) Illusion, and betaking themselves to demoniac disposition.*

16 *"Four sorts of people, the doers of righteous deeds, Oh Arjuna, betake themselves unto Me: the one in distress, the one eager to know, the one seeking some end, and the man of knowledge, Oh Bull amongst the Bharatas.* (103)

Except such devotees, others are possessed by the spirit of self-conceit, which makes them forget the knowledge of the self. In such a condition the sense-control of such men that covers the animal body gets slackened, and they cease to feel ashamed of their degeneration, and indulge in acts forbidden (in the Vedas). See you, O Son of Pandu, they set aside entirely the purpose for which they come into this world in the human form and indulge in vain talk, on the beaten track, leading to sense-enjoyment and they are surrounded by clusters of various passions: and when there fall on them the blows of sorrow and lamentation, they suffer from loss of memory. The root cause of all this is this 'Māyā' (delusion) that makes them forget Me. There are only four among my devotees that have betaken themselves unto Me. First is the sick soul in distress (worldly sorrow), the second is one who is eager to know the truth, the third is the one who seeks some end and fruit, while the fourth is the man of realisation.

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥ १७ ॥

17 *"Amongst these, the man of knowledge who shows constant application and has singleness of devotion, is one that excels; for, of the man of knowledge I am exceedingly beloved, and he too is beloved of me.* (110)

The sick Soul in sorrow worships Me for securing relief from distress, the one eager to know does so out of longing to know; the third worships Me with desire to secure objective good; while the fourth has no desire whatever to satisfy, and therefore, he alone, the Man of knowledge—is My real devotee, since with the light of that knowledge, he dispels all darkness due to distinction, and then he is merged with My divine essence and in that way he abides as My devotee also. A crystal momentarily appears to the ordinary eye as water itself (on account of the motion of water running over it); even so is the man of realized vision and the wondrous beauty is beyond words. Let the wind be still, and it is one with sky. Even so is the man of knowledge once he is merged in My divine essence, it is vain talk to say that he is My devotee. The wind is naturally one with the essence of the sky, unless it is moved and made to blow: otherwise both these are one and the same thing. In that way, the man of knowledge while performing actions through his body-form (organs) appears as my devotee, yet he has already become one with me through the light of knowledge that shines in him, and he realizes that "I am his Soul," and on My part, I hold him as My very soul through My all-enveloping love. How could separate dwelling in a body make him other than my Supreme spirit, when his acts in this life emanate from this highest life of Spirit beyond the limited life of his finitude.

उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ।
आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ।। १८ ।।

18 *"All these in sooth are men of lofty souls, but the man of knowledge is—such is my opinion—my very self; for he, with devoted self, has set Me alone as his Supreme Goal.* (119)

Anyone then may indeed try to cling fast to Me as my devotee with the object of securing his own end. But the man of knowledge alone, whose devotion claims Me entire, is the devotee I hold dear. Just see. Men tie the hind-legs of the cow, in order to secure her milk; but how is it that the young calf gets its share of the milk without such a rope? The truth is that the calf knows nothing except its

mother, but feels "This is my mother" from the bottom of its heart as soon as it sees her. The cow likewise sees that the young one is helpless and supportless without herself, and loves it with all her soul, and thus the saying of the Lord of Lakshmi is all true. Let that pass. The Lord then went on "The other devotees that I mentioed are good in their own way and they are dear to Me. But those that lose everything including their (past) self after knowing Me, like a river ending with its approach to the sea—those whose entire love is as it were the Ganges moving into the ocean of realization of the Absolute Divine Self,—such devotees are none other but Myself. Why waste more words? Really speaking, whosoever attains knowledge, is My very sentience-My very soul. This in fact is not a matter of words, but I have utterd a truth this is unutterable.

बहूनां जन्मनामन्ते ज्ञानवान् मां प्रपद्यते ।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ १९ ॥

19 *"(Becoming) at the end of several lives the man of knowledge, he betakes himself unto Me in the conviction, "Vāsudeva is All". Such an exalted soul is exceedingly hard to find.* (127)

(Such a) devotee has indeed conquered all obstacles put by passions and desires in his journey through the dense forest of sensuous life and has climbed up the uphill path of a resolute will, Oh you, the best of warriors! Then he walks in the company of the righteous, avoiding the unrighteous way of sin, and betakes himself to the royal road of the right actions. He has continued his journey along this road through cycles of birth, renouncing all fruit of actions, as if he spurns the use of footwear. How could such a one count upon the fruit of action? In this way he journeys fast, alone in the dull night of ignorance of physical existence, along the road of righteous actions. Then at last, the dawn of knowledge proclaims the end of the nightly journey, when all action is dissolved. Simultaneously comes the "Ushah-Kāla" (उषःकाल—three fourths of an hour before dawn)—the grace of Guru as if it were the ushering in of day-break, that brings the mild rays of knowledge: and so his vision meets with the glorious treasure of the unity of all things. In such a pure mind, wherever he casts his glance, he beholds My divine being, and even in motionless repose, without looking at anything, he realizes nothing else than my own being in his heart. Suffice this description. He sees nowhere any other being except Myself. Just as a pot drowned

in water gets full of water in and out; in that way he being concentrated in me, I abide in him in and out, but this state is not one that could be described in words. I would only say that once the treasure house of truth is opened to him, he uses the wealth of knowledge in his dealings and the entire universe is at his feet. His inner experience getting full with the realization that this entire universe is full with "Vāsudeva," he proves to be the king among the devotees, and one of great knowledge. The wealth of his experience is so vast, that it can hold in it the entire universe moveable as also immoveable. But such a great soul, O Dhanurdhara, is so rare. There are many indeed who worship Me otherwise, out of desire for the fruit and become blind by sensuous desire in the darkness of worldly hope.

कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।
तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥ २० ॥

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।
तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥ २१ ॥

20 *"Those whose judgment is led astray by desires of different sorts, betake themselves to other Divinities, following various kinds of observances, being ruled by their own (inward) bent.*

21 *"Whatsoever man of devotion desires to adore in faith this or that form of manifestation (of the Divinity), I make that same faith of such a man steadfast.* (139)

Once desire for any fruit enters into the heart, through avarice, the Light that sees is blown out by the violent gale of that passion. Thus benighted in and out, they are lost to My divine being which is near at hand; and then they betake themselves to the worship of other deities, heart and soul. Being already slaves of 'Māyā' (delusion) they are helpless beggars through the love of sense-enjoyment; and what a pity, they covetously abandon themselves, to the worship of other deities. And no wonder, they of their own accord impose many rules of worship upon themselves, and scrupulously collect all sorts of materials used in worship, and dedicate riches to the deity, carefully observing the prescribed rules of procedure. And yet, I am the giver of the desires and the fruits of action to those who beg favours of any deity whatever. Such devotees have not (even) the faith to see that I am the God-head in all such deities.

They are always misled in their hearts by wrong faith in the diverse deities as distinct from each other.

स तया श्रद्धया युक्तस्तस्या राधनमीहते ।
लभते च ततः कामान् मयैव विहितान् हि तान् ॥ २२ ॥

22 *"(And) the man, joined to that (same) faith, longs for the adoration of that Divinity; and he does obtain therefrom (fulfilment of) those desires, seeing that they are (actually) granted by none but myself.* (145)

With such erring faith in his mind, he worships that particular deity in the prescribed form, and persists in such worship until he obtains the fulfilment of his desires. Such a devotee succeeds in securing whatever fruit he desires, but even this fruit is My gift.

अन्तवत् तु फलं तेषां तद्भवत्यल्पमेधसाम् ।
देवान् देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥ २३ ॥

23 *"But that fruition of theirs comes to an end, deficient in discrimination as they are. The worshippers of Gods repair unto the Gods, and my own votaries likewise repair unto Me.* (147)

But such devotees fail to reach my divine essence, since their faith is fancy-ridden and gains for them the fulfilment of earthly goods that they desire. Such devotion is but a path to worldly success; and enjoyment of fruit thereof is as short-lived as a dream. Let that be as it may. Such a devotee is one with the deity he worships. Others that whole-heartedly follow Me, undoubtedly are merged into Me—eternal being—when they leave this earthly journey. (150)

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।
परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥ २४ ॥

24 *"'The non-manifest has attained manifestness'—so do the thoughtless ones think of Me, not knowing my Highest-essence, which is immutable and transcendent.* (151)

But ordinary mortals do not take this eternal path to Me and are lost to real good, in vain like one trying to swim in water held on

the palm; why should one diving in the ocean of the nectar of life everlasting, keep his mouth shut up, and then bring to mind water in a pond? Why should one court death after entering into the nectar ocean? Why not be one with the nectar of divine life and live in that life itself? In that way, why not escape from the cage of desire for fruit, Oh Dhanurdhara, and soar in the infinite expanse of divine life to rule as its master there? The exploit of such a high flight opens such an endless experience of Bliss, that in the thrill of such a joy, one takes flight as one wishes. Why try to limit, by a measure, the immeasurable bliss of the Self? Why should I be held as one (to be) hunted for in My manifested incarnation and having a form, when I am essentially unmanifested and without form? Why should one squander one's energies on useless and unfruitful means, when My divine glory is self-evident in all beings? But, Oh Son of Pandu, my putting questions in this fashion is not much liked by these mortals!

नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।
मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ।। २५ ।।

25 *"I am not manifest to every one, being veiled by my Yogic-Illusion. The deluded mankind do not know Me as Unborn and Immutable.* (158)

These people are made blind, getting shut up in my Cosmic Yoga, and they cannot see Me with the power of day (light). Otherwise, there is nothing in the whole world in which I am not abiding. Is there any water without fluidity? Is there anyone who could not be touched by the wind or any place where there is no sky? Let that be enough, I am the One Supreme who pervades the entire universe.

वेदाहं समतीतानि वर्तमानानि चार्जुन ।
भविष्याणि च भूतानि मां तु वेद न कश्चन ।। २६ ।।

26 *"I know the beings that have been (in the past), and that are (now) in existence, O Arjuna, as also those that are yet to be: nobody, however, has (any) knowledge of Me.* (161)

Whatever beings lived in the past, had become one with My own being and those too that are at present, live also in My being and those that will be born in future, will not be outside Me. All this however is mere talk, nothing really comes into being nor does anything cease to be. Just as no one can tell truly if a rope (taken through

illusion as a serpent) is either of a dark or gray or reddish colour, even so is the separate being of living creatures, false and unreal. In this way, O son of Pandu, I am eternally and entirely the truth that pervades all beings; yet how does the cycle of their coming, and passing away occur is a different tale in a manner of speaking. I shall now relate that story briefly, listen.

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ।
सर्वभूतानि संमोहं सर्गे यान्ति परंतप ॥ २७ ॥

27 *"By reason of the delusion of the 'dualisms' springing from desires and aversions, O Scion of Bharata, all beings are, at (their) creation, overcome by confusion, O Tormentor of foes.* (167)

The ego fell in love with the body; out of that love is born the child, full of desire. When this girl (desires) comes of age and blooming youth, she becomes the wife of hatred. The offspring of this union was a male child in the form of delusion of the pairs of opposites (such as pleasure and pain, joy and sorrow etc.), which was nursed and brought up by its grandfather—the Ego. In due course this boy (infatuation) being fed up on the milk of hope, becomes the enemy of firmness of spirit, and being unruly, is not curbed by the restraint of senses, and gets intoxicated by the drink of discontent; he (the boy) is never sick of enjoyment in the dwelling of senses. He scatters thorns of false notions and ideas, on the clean path of pure feelings, and opens out all the crooked ways of evil actions. All creatures get confused thereby (by the doings of infatuation etc.) and get into the jungle of earthly existence, suffering hard blows of misery.

येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् ।
ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥ २८ ॥

28 *"But those people of righteous deeds whose sin has reached its end: they, freed from the delusion of the dualisms, betake themselves unto Me, being steadfast in their resolve.* (172)

But there are, however, others who seeing the thorns of senseless ways of doubt and error, keep out the delusion of the pairs of opposites. They walk straight, step after step in complete faith, crushing

under their feet the thorns of evil thoughts, and cross the wild jungle of great sins. They then run along the road on the strength of their righteous deeds (पुण्य), come near Me, escaping unhurt, from the hands of the robbers in the guise of passions and wrath.

जरामरणमोक्षाय मामाश्रित्य यतन्ति ये ।
ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम् ।। २९ ।।

29 *"To gain release from old-age and death, those that betake themselves unto Me and make the effort; they know the Brahman, and the entire process-of-subjectivation, and the whole (creative—) movement.* (175)

What else indeed, O Arjuna, would be the natural end to the story of births and deaths? Persons whose yearning after escape leads them to the pathway of liberation have at last their efforts crowned with success some time, and then the ripe and complete fruit in the form of the Supreme Brahman, dripping wet with the juice of perfection, drops into their hands. In that great movement the universe is filled with the joy of realization, the vision of the Self reaches its wondrous perfection, and the urge of action loses its point and the mind becomes perfectly tranquil and happy. Oh Dhananjaya, those that have made Me the sole capital of that business, secure in this way the interest on that capital of realization of the Self. Along with the spread of evenness in their temper, also widens the field of their Divine farm-produce, in the form of union with the Supreme Brahman, and there no longer exists anywhere that beggarly state of distinction.

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।
प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ।। ३० ।।

30 *"Who know Me as the inner essence of the Elemental beings, and the inner essence of the Divine beings, and the inner entity of the Sacrifice: they, with the minds perfectly attuned, retain knowledge of Me even at the time of death."* (180)

Those (seekers) are not distressed at the dissolution of body at death, who have, with self-realization that I am the inner essence mani-

fested in the Elemental beings of cosmos,—come near Me, the inner essence of Divine beings, and who have, on the strength of their knowledge, begun to see in Me, the inner essence of the Sacrifice. Indeed are not even those beings, not due to die (yet), so painfully agitated and feel that the time of world-dissolution has arrived, at seeing the pangs of one about to have his life-cord snapped? It is not known how, yet those that have clung closely to Me, do not, even in the bustle of their departure (death) forget Me. Those that have reached perfection, should normally be taken as being the true Yogins, with their minds perfectly attuned.

CONCLUSION

But while Lord Krishna was pouring out the juicy oration from the bottle in the form of these words, the cavity formed by joining the two palms (अजुली) in the form of Arjuna's attention did not move forward to receive it, since Arjuna's mind was still lingering behind on the preceding portion. As the fruit in the form of the word on Supreme Brahman overflowed with juice in the form of deep meaning, and spreading all around its fragrance in the form of good feelings, dropped down at the gentle breeze of grace, into the four mouthed-bag (खोळी) of Arjuna's ears, from the tree in the form of Lord Krishna's person, it was felt as if they (fruits) were formed out of great established eternal truths (सिद्धांत) or were dipped in the ocean of Supreme Divine Knowledge, or were rolled over and over again in the Supreme bliss. Their sweet charm made Arjuna's vision to take in gulps of nectar in the form of (pleasant) ecstatic wonder. As he enjoyed this taste of that Supreme happiness Arjuna even mocked and mouthed (वाकुल्निया) at those enjoying Heavenly paradise, while his heart was suffused with great joy. Then Arjuna felt an intense longing for tasting the juice of the fruit in the form of divine words, since the beauty of the mere external vision of it made his happiness overflow itself. Therefore, hastily taking in the hand of his Intuition, the fruit in the form of Lord Krishna's words, he (Arjuna) put it at once into his mouth of inmost experience. But the tongue in the form of intellect could not relish it, while the teeth in the form of reason found it hard to crack it. At this, the husband of Subhadrā (Lord Krishna's sister) left off even sucking it. Getting surprised, he said to himself, "Are these (merely) the glittering reflections in water of the stars? How have I got deceived by the external make-up of the syllables? What sort of letters are

these? They appear to be mere folds of the sky; my intellect would not be able to get any trace of anything, were it even to take a jump however high. How would I be able to know anything about it, unless I get any trace of it?" With such thoughts Kirīti once again turned his eyes towards Lord Krishna, the Lord of Yadavas, and resquested him, "Oh God, these seven (Brahma, Karma, Adhyātma and others) words put together are untasted and unique, Otherwise, could these great truths have remained unsolved even after being heard with concentrated attention? But this is not a thing of that sort. Even surprise got greatly amazed seeing this string of words! I am startled and my mind is cut into two, no sooner than the rays of the words reached my heart through the windows of ears. I have a great liking for hearing the meaning, but there is no time even to speak that out. So God, proceed with the discourse immediately." Just see, how adept is Arjuna in his way of asking questions viz. first making sure of the ground already covered and keeping his gaze further on the end and meanwhile mentioning also his great love for the theme; and never did he overstep the limits of scrupulous modesty. Otherwise, he would have outstretched his arms and held Lord Krishna in an embrace. Arjuna alone knew that that was the only respectful approach in putting questions to the Preceptor. Now the hearers should turn to the very charming manner, in which Samjaya will speak of Arjuna's question and Lord Krishna's reply to it. This will all be told, in simple, plain Marāthi so that the eyes have a vision of the meaning even before the ears grasp it. All the senses are lured by the beautiful shape of letters, even before the tongue of intellect tastes the sweet juice of meaning in the heart of the letters. Just see: not only that the buds of the flower-plant Mālati (मालती) please the nostrils with their fragrance, but the outward beauty of their colour does also please the eye. In that way the beauty of the Marāthi language blesses the senses with the power to make a conquest of Bliss and may then enter the dwelling place of eternal truths. Thus prays Jnānadev of Nivrittināth:— "Do listen to my talk of beautiful words that silences all talk." (210)

ज्ञानविज्ञानयोगो नाम सप्तमोऽध्यायः ॥ ७ ॥

CHAPTER VIII

AKṢARA–BRAHMAN

अर्जुन उवाच ।

किं तद्ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम ।
अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ।। १ ।।

ARJUNA SPAKE

1 *"What is that Brahman, what the process-of-subjectivation, and what the (creative–) movement, O Person Supreme? What is designated the inner essence of Elemental beings, and what is declared as the inner essence of Divine beings?* (1)

Arjuna then said, "Oh Lord, I am listening eagerly to your words. Pray tell me what I ask of you now. Do enlighten me on (i) Brahman (ब्रह्म), (ii) Karman (कर्म), and (iii) Adhyātman (अध्यात्म). Tell me also what is (iv) Adhibhūta (अधिभूत) and what is (v) Adhidaivata (अधिदैवत), in such simple and easy words as I can follow.

अधियज्ञः कथं कोऽत्र देहेऽस्मिन् मधुसूदन ।
प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ।। २ ।।

2 *The inner entity of Sacrifice: how and who is he, (stationed) within the body, O Slayer of Madhu? And how art Thou to be known at the time of death by those practised in self-control?"* (4)

Oh God, who this person that is called Adhiyajna (अधियज्ञ) is, and how he comes to this body, is indeed beyond the reach of reason. Let me hear too how you, the Supreme Person, are known by devout souls, adept in keeping the hearts under control, when they depart this life. Just see, the man of good fortune sleeping in a house built of Chintāmani (wishing-stones)—anything he could blurt out in his dream would not prove in vain; in that way no sooner did these words come out of Arjuna's mouth, then they were met halfway by Lord Krishna saying, "Hear attentively: I am just telling what you

have asked for." Kirīti was the very calf of the Kāmadhenu (wishing cow), and it was as though he was also resting under the shade of the wishing-tree (Kalpataru). Is there any wonder then that his wishes are fulfilled with pleasure and with ease? Even those whom Lord Krishna smites—out of wrath—would be one with the Supreme eternal everlasting life. How then would one to whom Lord Krishna mercifully preached the eternal truth fail to reach it? When we ourselves live up unto Lord Krishna, Lord Krishna comes to dwell in our very heart, and then the Goddesses of success and perfection (ऋद्धिसिद्ध) are voluntarily at our service. Such an undivided love towards the Lord was only in Arjuna, and hence, all his desires were fulfilled. Therefore, Lord Anant, anticipating what Arjuna would ask for, held ready the dish in the form of the reply. The mother by instinct feels the need of the child, no sooner than it puts its mouth to the breasts. Does it ever happen that the child first asks for her breasts, and then she takes it for feeding? No wonder then that such deep love towards his disciples is discovered in the merciful Preceptor—the very ocean of kindness. But let that pass. Pray listen to what the Lord said.

श्रीभगवानुवाच ।
अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।
भूतभावोद्भवकरो विसर्गः कर्मसंज्ञित ॥ ३ ॥

3 *The Exalted One Spake: "Brahman is the Highest Immutable: the process-of-subjectivation is the assumption of inwardness (by it). What is designated the (creative-) movement is the genetic act which causes the beings and forms of existence to spring up.* (15)

Then said the Lord of the universe, "The Supreme Brahman fills up the entire porous body, and yet does not ooze out. It is as subtle as the very void, and yet it has been sieved through the fabric of Ether; and yet so thin and subtle a stuff, even when stirred, does not trickle down through the bag (झोळी) of worldly knowledge. And that self-contained and self-sustained Being is Adhyātma, Spirit, which is pure eternal being–in itself, that knows not change, when space and body come into being, or cease to be. And now know 'Karma'—action—to be this: by some unknown process, at times the multi-coloured clouds emerge in the clear (blue) sky. So come into being from that formless and pure Brahman, the Prakriti (Nature), egotistic

sense and other diverse elements, and then begins the process of the formation of the universe. On the arid planes of fancy-free Brahman germinates the seed of the primeval desire and there issue forth shoots of multiform desire which soon get fully laden with bunches of fruit in the form of universe. Looking carefully at these, they appear to be full of the (original) seed viz. the Brahman, but it appears impossible to count the separate things coming into being and then ending after a brief life. The different particles of the universe go on repeating the primeval desire—"I am many"—and then goes on growing in limitless abundance this universe in diverse ways. But all these are overfull with the Supreme Brahman, the plurality and the distinctiveness sweeping over it like floods. Similarly it is not to be known, how such "even" and "uneven" flux of things comes to be created in the universe. May it be that this entire cosmic process, made up of the moveables and immoveables, goes on merely as a pastime. Then (why) do there appear lakhs of diverse orders of living beings? No limit in regard to number or distinction can ordinarily be set to these shoots of beings, but to trace them to their origin, one must resolve them in the eternal void Brahman. Thus where the author or the motive of the activity is not to be traced and yet, the effect viz. the universe appears suddenly and growing rapidly,—with this manifold appearance of things which comes from the formless Brahman, without its doing anything, and wears a form perceptible to the senses, is called Karman (creative movement).

अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् ।
अधियज्ञोऽहमेवात्र देहे देहभृतां वर ।। ४ ।।

4 *"The inner essence of Elemental beings is the Mutable Existence, and the inner essence of Divine beings is the Puruṣa (Person). The inner entity of the Sacrifice is no other than Myself residing, here within the body. O best of embodied beings.* (30)

I (now) tell you in brief about what is called Adhibhūta (inner essence of created beings). It is like the clouds that become visible and then disappear. It is that whose real being is hollow, the truth of which is that it never comes into being, which has a visible form given by the five gross elements, which only takes the created things as its substratum and appears through their coming together and disappears as soon as this union is dissolved—all this variety experienced as name and form is called Adhibhūta. Adhidaivata (inner luminous

soul) is the Purusha, who experiences whatever is created by Prakriti-Māyā (delusion). This Purusha is the very eye of the sentience. He is the chief presiding agent in the sphere of the sense-awareness as also the tree on which, at the time of the setting of bodily life, the birds in the form of unconscious desire, take shelter. He is in fact the Supreme Spirit itself, but he has become somewhat distinct, getting drowsy through the slumber of ego-sense and experiencing, as he does, the joy and grief in the doings of the Māyā, which is only another sleep-condition. What is ordinarily called the life (जीव) is the Adhidaivata in the body formed of the five gross elements. Now, O Son of Pandu, the Supreme Being who longs to rid the distress of bodily existence, know ye, is My own self (known as) the Adhiyajna, the inner entity of the Sacrifice. Both Adhidaivata and Adhibhūta are also myself; yet, does not pure gold form part of the alloy (also) when mixed with such alloy? Pure gold (as such) never gets dim nor becomes part of the alloy: as long as it exists as alloy, it must be called alloy. In that way these Adhibhūta and others, as long as their true being is hidden by the fabric of the Prakriti-Māyā, are to be held as separate from the Pure Sacred Brahman. With the removal of the covering of ignorance (delusion), and the snapping of the hunting knot of distinction, the Adhibhūta and others get melted together, and become one with the Supreme Brahman. And really when were these separate from the Supreme and how? Could they be separate? A crystal slab placed on (a cluster of) hair-combings, looks cracked to the eye, but with the removal of the hair-combings, (there appear no cracks) no one knows where the cracks have gone! No: it (slab) was originally one whole (uncracked), but appeared cracked with the association of hair-combings, but as soon as the latter were removed, the former (slab) became uncracked as before. In the same way with the destruction of the illusory ego-sense on the part of the Adhibhūta and others, they abide as one with the Supreme as they eternally are, the true being unto whom they are united is Myself the Adhiyajna. This is the meaning of the truth. I told you already that all sacrifices arise out of Karman. I have thus revealed to you today, O Son of Pandu, the eternal Home (of Rest) of Souls, the Supreme bliss that crowns the path of attachment-free action. At first, should be obtained in abundance, fuel in the form of asceticism and with that should be kindled the fire of all sense-organs, and there–into should be released the oblations in the form of sense–objects. Then clearing the ground in the form of the posture named Vajrāsana should be constructed on it the basin (कुंडवेदिका) in the form of Mūlabandha (posture in

which the upper half of the body remains balanced on the 'Ādhāra-chakra'—the region of pelvis—between the penis and the anus) with the canopy of the body roofing over it. Getting ready in this way, there should be offered in abundance, in the fire basin in the form of restraint of the senses, the balls of oblations in the form of sense objects, accompanied by the recital of Mantras in the form of 'Yoga' —discipline. Then should be propitiated, the smokeless fire in the form of knowledge, through the sacrificial material in the form of the control of mind. When all is sacrificed in the fire of knowledge, that knowledge becomes one with the Supreme—the object of knowledge (the Brahman), and then only, this Supreme objective existence abides in its own whole of pure essence. And that object of knowledge is called Adhiyajna (अधियज्ञ)." No sooner Lord Krishna said all this, than did Arjuna, of thoughtful mind, grasp it immediately. At this Lord Krishna said "Well done, Pārtha! You grasp it all quickly." Arjuna was satisfied in his heart. It is only the mother, who can realise the joy (felt by a mother), at seeing the babe fully fed; or it is only the good preceptor, who realises the pleasure (felt by a preceptor), of seeing the disciple getting fully initiated. Therefore, a wave of pure and pious feelings swept over Lord Krishna, even before Arjuna (had felt so), with such exuberance that he could hardly check it, and then Lord Krishna, with great difficulty, steadied himself anyhow; and picking up the thread of reasoning spoke again soft and plain words which were like the flow of cool nectar or like a fully ripened fragrance. He said, "Oh, hear, ye Dhananjaya—the Prince of hearers: once the delusion thus begins to get burnt, along with it the burning knowledge itself too burns in the fire.

अन्तकाले च मामेव स्मरन् मुक्त्वा कलेवरम् ।
यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ।। ५ ।।

5 *"And at the time of death he who, mindful of Me alone, sheds off his body and departs, he attains to oneness (of essence) with Me: of this there is no doubt.* (59)

That, about which I told you just now, and that which is called Adhiyajna is, from the beginning to the end, only Myself—and those that know this, consider this human body as a mere outer cover (खोळ), themselves becoming the Supreme Brahman, and abiding in it internally and externally, just as a house holds the atmosphere in itself and yet remains itself in the atmosphere. Having entered the inner-

most chamber of firm conviction, in the central hall of the house of their all-seeing experience of Supreme Brahman, they have no awareness of anything else but the Supreme Brahman. And when they, in this way, become one with the Supreme Brahman in and out, they drop down naturally and without their coming to know of it, the scabs (खवले) in the form of human bodies made up of the five gross elements. They never cared for their bodies, even while the bodies were living and moving. How could they then feel any grief, by their dropping down the cover? And so, even when the bodies drop down, their experiencing the Supreme Brahman, is not disturbed in the least. That experience (of the Supreme Brahman) is, as it were, a cast-image of the abiding unity rooted in the heart of everlasting life, and having been submerged clean in the sea of identity with the Supreme Spirit, it never gets soiled. An earthen jar dipped and placed in deep water becomes full of water in and out, and even if it gets broken in that state, the water (which was in it) does not get broken. When a serpent casts off its wornout skin, or when one, feeling warm, casts off the cloth he has worn, is any harm done to the limbs in any way? Even so, though the body bearing name and form gets destroyed, yet the Brahman remains intact in its essence, even without that body. How could then the soul that has realised itself in Brahman and become itself the Brahman, get perturbed? Therefore, those that are mindful of Me at the time of the breaking off of their bodies, depart from them in that state and get merged in Me.

यं यं वापि स्मरन् भावं त्यजत्यन्ते कलेवरम् ।
तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥ ६ ॥

6 *"In fact, of whatsoever being a man is mindful when he at death sheds off his body to that same being does he attain, O Son of Kuntī, constantly imbued with the thought of that being.* (69)

The common rule is that whatever state the living being finds itself in when on the point of death, into that very state he rises after death. Just as a helpless and frightened one, while running with the speed of wind, should accidentally and unluckily fall (unawares) into a well on his way, there being no other alternative since there was no one else to hinder him from falling, in that way, whatever idea stands in front of them at the approach of death, that very essence they cannot avoid getting one with, after their death. Also whatever idea

one has in his mind while awake, that very idea appears in his dream, while he is asleep.

तस्मात् सर्वेषु कालेषु मामनुस्मर युध्य च।
मय्यर्पितमनोबुद्धिर्मामेवैष्यस्यसंशयः ॥ ७ ॥

7 *"Therefore, at all times, do thou direct thy thought unto Me and fight: with thy mind and thought dedicated unto Me, thou wilt, without doubt, attain to Me exclusively.* (75)

In the same way, whatever desire remains unsatisfied, while alive, that very desire gets strengthened at the time of death, and the rule is, whatever is uppermost in mind at the time of death, that very thing, the soul is reborn into, and therefore, you do always keep steady in your mind your thought on My Supreme Essence. Whatever you see with the eyes and hear with the ears, or think in the mind, or speak with the tongue, should all solely be (in regard to) myself, through and through (in and out) and when this is secured, it will be an established truth that I abide everywhere at all times. This secured, Oh Arjuna, you have nothing to fear from death, when your body gets destroyed. What is then there for you to fear in the war? If you dedicate to the Supreme Spirit of My Divine Being, both your mind and the intellect, you will yourself be one with My Divine Being and this is My word of promise to you. Were you still to feel doubtful as to how all this would take place, first try, and have the experience of it by study, and then you may be all wrath towards Me, should you fail in securing the fruit of it.

अभ्यासयोगयुक्तेन चेतसा नान्यगामिना।
परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥ ८ ॥

8 *"With the mind attuned by the practice of Yogic concentration, and not wandering astray, he, ever thinking of the Person, Supreme and Divine, attains to Him.* (81)

By dint of constant study in this way, the Yoga of Actions makes the mind clean and firm. And such a devoted Yogi, like a cripple on the strength of the practised skill climbing a mountain, climbs the path of the Supreme Brahman, by constant study of the Yoga of Actions, not caring in the least if the mind and body survive or perish. Who cares to recollect whether the body exists or departs, once the mind that holds the power of divine perfection, is concentrated

on the highest self? Does the water flowing along the course of the river and ultimately falling into the sea, ever think of turning back to see how things left behind, are getting on? It never does that, but gets one with the sea. In that way the mind also becomes the very sentience, where end all the births and all the deaths, and which is in essence the one all-pervading Supreme Bliss.

कविं पुराणमनुशासितार-
मणोरणीयांसमनुस्मरेद्यः ।
सर्वस्य धातारमचिन्त्यरूप-
मादित्यवर्णं तमसः परस्तात ॥ ९ ॥

प्रयाणकाले मनसाचलेन
भक्त्या युक्तो योगबलेन चैव ।
भ्रुवोर्मध्ये प्राणमावेश्य सम्यक्
स तं परं पुरुषमुपैति दिव्यम् ॥ १० ॥

9 *"Whoso would ponder upon that Primal Architect and Law-Giver, subtler than the subtle, the Sustainer of everything, whose form transcends thought, and who is effulgent like the Sun, and on the off-side of darkness:*

10 *"With steadfast mind, fixed in devotion, and by the power of Yogic practice correctly reposing, at the time of departure, the life-function (Prāna) betwixt the eyebrows: he attains that Person, Supreme and Divine.* (86)

He, with tranquil mind, meditates at the time of his death, on the Perfect Brahman,—which is Pure Being without form or space, beyond birth and death, and all-pervading and all-seeing, which was prior to the sky itself, and which is more minute than an atom, and by whose power the Universe moves, which creates all that is visible, on which the entire Universe survives, from which reason turns away, and which is thus beyond the power of thought. It remains invisible darkness to the physical eye, even during day time, in the way the white ants cannot enter into fire, or darkness cannot enter into brilliance. It is Pure Being that is like a heap of pounded, cleaned (crushed) grain in the form of Sun's rays and which is ever an eternal light of seeing to persons that know, and in regard to which rising and setting are meaningless words.

He, at the time of his death remembers, meditating with tranquil mind (on) the Supreme Brahman of such flawless and perfect form; and he sits in the position named "Padma" (पद्म) facing north, with his mind imbued with the eternal bliss of the Yoga of active life, and there eagerly awaits to be reabsored, with all his poses of mind united, in the essence of the Supreme Self, as speedily as he can, through his Yoga discipline, make the Sushumnā (name of a nādi or tubular vessel of the body) pass along the middle passage from the Ādhār to the region in the head known as Brahmarandhra; and when the life-wind named 'Prāna' enters the sky in the region of the head, he feels as merely an outwardly show, the union of the body and others with the mind; but he sustains himself on the strength of the tranquillity of his mind and gets full with deep devotion; and he exists as one perfect and ready, getting tried by the power of Yogic Discipline. He extinguishes all that is dense as well as subtle in the universe and abides concentrating the life-wind between the eye-brows. In such a tranquil state he leaves behind, his body (unperceived) in the way a light kept shut up under a pot gets extinguished or in the way the (metallic) sound of a bell gets extinguished in the bell itself. Such a one is the very Supreme Brahman. He abides in the form of the Self which is self-same and the very brilliance itself and which is known as the Supreme Male (Person) (परमपुरुष).

यदक्षरं वेदविदो वदन्ति
विशन्ति यद्यतयो वीतरागाः ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति
तत् ते पदं संग्रहेण प्रवक्ष्ये ॥ ११ ॥

11 *"That Immutable One which Veda-knowers speak of, that within which the ascetics free of passions enter, out of yearning for which they take up the Vedic student's career: that Abode I shall succinctly expound unto thee.* (100)

That Being is given the name of Akshara (अक्षर –Immutable) from the conviction of the men who are in possession of the true knowledge and it is the very mine of the best of knowledge—and the be-all and end-all of all knowledge. That which does not get blown up even by violent wind is indeed real sky, or else if it were only a cloud it cannot hold firm before the wind: even so what the learned know is thus measured by that knowledge; and what is not thus known is well

called Immutable Being as the men of knowledge say: and therefore that (which) the knowers of the Vedas name Immutable and (which) is beyond the Prakriti is the very essential being of the Supreme; It is the Supreme good and the haven of rest, which recluses, freed from worldly affection and passions, biding their time in the shadow of their bodies in a perfectly detached condition long for, for they have their minds rid of the poison of the sense-objects and they are ever eager to reach it. It is also wished for by persons that have no desires left in them, and My devotees, who spurning the troubles and hardships of a virtuous life of celibacy, have with great vigour laid low the tyrants of passions. This highest good—hard to reach and to grasp—is of eternal and unfathomable glory, on the skirts of which, even the Vedas are humbled. It is secured by such as meditate on Me at the time of their death. Now, Oh Arjuna, I repeat once more the description of that stage." Arjuna there-on said, "Oh Lord, I was just going to ask you about it, but since you yourself are, without any prompting from me, showing such mercy, do tell me about it, and in a simple way." There-on the giver of Light to the Universe said, "I know your need: hear, I tell you in a simple way. Only beware that your mind is curbed in its habit of moving in outward life and is made to turn inward and to dive deep in the depths of soul-life.

सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च।
मूर्ध्न्याधायात्मनः प्राणमास्थितो योगधारणाम् ॥ १२ ॥

12 *"Controlling all gateways and restraining the mind within the heart, concentrating his life-function within the crown of his head, and rapt in Yogic meditation.* (112)

This shall be the power of mind, only when the doors of senses are all tightly shut by restraint. Then the mind so shut up by restraint is brought to quiet rest in the heart, just as one crippled of hands and feet cannot leave his place. Once the mind gets steady, Oh Son of Pandu, the Pranava (the Sacred Om) should be steadily meditated upon with the power of the life-breath, and then the vital breath should be pushed up, step by step, as far as the Brahmarandhra (ब्रह्मरंध्र—supposed aperture at the crown of the head). When it reaches there, it should be sustained there in a balancing state, as if it is just about to get merged in the essence of the pure sky, till the three sacred syllables (अ-उ-म) get extinguished in the half syllable.

ॐ इत्येकाक्षरं ब्रह्म व्याहरन् मामनुस्मरन् ।
यः प्रयाति त्यजन् देहं स याति परमां गतिम् ॥ १३ ॥

13 *"Repeating 'Om', (which is) the Brahman (in the form) of the Mono-syllable, and meditating upon Me, whoso departs, shedding off the body: he attains the Highest Goal.* (117)

Then the life-wind should be steadied in the sky region (in the head) so that as the union is complete (with the sacred 'Om') the entire 'Om' (ओम) is in tune with the original Supreme Brahman. Then even the meditation of the Sacred Om stops and the life-breath itself is brought to rest; there is then left the pure form of the essence of the Supreme Brahman. What is called Pranava (Sacred 'Om') is only the mono-syllabic form of My own self. And one who leaves his body while meditating on this sacred letter 'Om' (Supreme), definitely reaches My pure essence and when this is reached, there remains nothing beyond it to reach. Now, Oh Arjuna, if there be a doubt haunting your mind as to how they remember Me, without fail, at the time of death,–doubt as to who would prepare and occupy the seat, who would restrain the senses, what mind could meditate upon the sacred 'Om', at a moment when the organs are all out of joint, the happy and contented state of the life has yielded place to vivid signs of death eclipsing the body internally and externally—you dispel all doubt in your mind and be assured that at the ebbing of life of one who uninterruptedly dedicated his life to meditation on Me, I am his servant to do his bidding.

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।
तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥ १४ ॥

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।
नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥ १५ ॥

14 *"He who, with the mind not straying elsewhere, always and continuously thinks of Me: for such a Yogin, ever diligent in application, I remain, O Son of Pṛthā, easy of attainment.*

15 *"Having reached Me, (they) do not become liable to re-birth, which is transient and an abode of woe; the high-souled ones who have (already) attained the* summum bonum. (124)

Such God-Seekers relinquishing all sense pleasures and delights, and fettering all earthly desires, have made Me the cherished treasure of their hearts: thus they enjoy the bliss of My Divine Presence; while enjoying this bliss, no wonder that they forget even hunger and thirst; how could the lure of visible and other objects affect them? Such Souls, as have in this way united themselves to me and been merged in Me and live in Me entirely—would they, at the time of departing this life be required to remember Me for relief? Were it to be, that I should be propitious to such ones only, if and when they remember Me at the time of the fall of their bodies—of what avail then would their entire life of devotion and worship be? Any poor mortal in distress prays piteously, raising the cry of help "Hasten, Oh God, to save me". Do I not hasten to him to soothe his pain? And if My lifelong devotees be placed in this sad plight, what worth may this strife and strain of a devoted life be? Therefore, I say, let there be no such doubt in your mind even for a moment. I am at their service and ready to relieve their distress, whenever such devotees remember me; for unbearable indeed to Me is the burden of their unswerved devoted life. With such a debt of devotion on My head, I am at all times eager to relieve their suffering, at the time of their end, thus repaying the debt I owe to them. To protect from bodily affliction, the tender and delicate frame of these dear ones, I give them shelter in the Spiritual encasement of Self-knowledge, and then covered with the soothing and cool shade of perpetual presence of My Divine name and fixed in their mind full of Me, they are united to My essence eternal. Therefore, it never happens that My devotees ever suffer any distress at the time of their death.

I bring those, dear to Me, to My own eternal being. I get them to merge into My Divine life by making them cast off their outer bodily covers after brushing aside the dust of their conceit, and keeping untainted the purity of their pure desires. The devotees too have left (in them) no bodily attachment, and therefore, they hardly feel any pangs of separation from their bodies. Also having already become one with Me, even while in (human) body-form, they naturally have no feeling that I should get by their side at death and take them unto Myself. In truth, their very sojourn in this mortal life is only a reflection, as it were, in the waters in the form of their bodies. And just as the reflections of the moon-beams in water, abide in the moon herself with the disappearance of the water, even so with the ebbing of their bodily life, their sojourn in the mortal life abides forever in the Essence of the Eternal Self. Their existence in the world is, in fact, not real

but is like reflection while the real form is only the essence of Supreme Brahman. In this way, they having ever become My own Essence, I am always in their life and there is consequently no doubt, that with the fall of their bodies, they abide in Me. And to bodily life they never return—those who have reached the eternal abode in Me. For, verily the body is a soil in which grow trees of misery and a hot-bed of fire breeding three classes of affliction (i) physical, (ii) mental and (iii) Super-natural. It is indeed a victim (बळी) offered to the carrion of Death. It breeds plenty of wretchedness, multiplies, and is the hot-bed of all evil. It is the root of all vice, the ripe fruit of wicked actions and the very image of human folly. It is the home of misery that earthly life is, the garden on which grow all lusts and passions, and the very dish in which food is given to all ills of this life. The body again is a foul morsel of rice dish (खिचडी), that all-destroying time has thrown after chewing. It is the ever-growing strength of the hope never-ending, and the fertile and watery soil for (the breeding of) births and deaths. It is full of delusion and error, is cast on the stuff of fancies and is as it were the very underground (grain) pit of scorpions. It is the den of the tiger, and is strumpet-like in its action on soul, and is the very tool of sense enjoyment on Sensuous pleasures. It is like the affection of a sorceress or like a sip of cool poison, or the showy (false) faith of a thug. It is like embracing a person having white leprosy or the softness of a dark-coloured snake, or the singing of an entrapper (फासेपारधी), or the hospitality by an enemy, or the welcome from a vicious person–nay it is an ocean of evil things. It is like a dream in a dream, or a dense forest grown on (the water of) mirage, or a sky formed by the particles of smoke. To a body of this nature, never return those, who have reached (Me) and become one with the essence of My Being.

आ ब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।
मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ १६ ॥

16 *"The worlds, including (even) the Realm of the Brahman, are, O Arjuna, subject to repeated return; but, having attained unto Me, O Son of Kuntī; there does not remain (liability for) any re-birth.* (152)

In sooth even the high and mighty power of creator God is not above the cycle of births and deaths. Dead men cannot suffer from stomach-ache; or a waking person is not drowned in the high floods (seen)

in a dream; even so, those that have once come to abide in Me, are not touched by the cycle of births and deaths. The abode of the creator God, is indeed the crown (head) of the universe (of name and form) and so it is the floor of all the eternal immortal abode of Gods, and the top (शिखर) of the mountain in the form of the three worlds—in that place the period of the first three hours (प्रहर) of the day, covers the entire life-time of God Indra. In this way the passage of a day witnesses as many as fourteen such Indras.

सहस्रयुगपर्यन्तमहर्यद्ब्रह्मणो विदुः ।
रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥ १७ ॥

17 *"The day that reaches its termination after a thousand æons (Yugas): that the persons who possess the knowledge of day and night know as the Day of the Brahmā, as also that as (his) Night which comes to an end after a thousand yugas.* (156)

One thousand rounds of the four æons (युगे—yugas) cycles, form the day of creator Brahmā, and one thousand similar rounds of that cycle make a night. Those fortunate ones that live in a sphere of such days and nights and yet do not come to the end of their time, remain as the immortal denizens of the heavenly abode and abide there as spectators of all time. What of other petty Gods then in this vast cycle of time? Just see the pitiably narrow span of life of their Chief –Indra; as many as fourteen Indras come to rule in a single day of this cosmic time. Yet those that see with their own eyes the eight periods of three hours each (अष्टप्रहर) viz. a full day and night of God Brahmadev, are named the knowers of (His) "day and night" (Ahorātra-Vida– अहोरात्रविद).

अव्यक्ताद्व्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।
रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥ १८ ॥

भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।
रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे ॥ १९ ॥

18 *"From the Non-manifest all Manifestations spring forth at the advent of the Day; at the advent of the Night they get dissolved into that very same (entity) known as the Non-manifest.*

19 *"The self-same aggregate of beings, after repeatedly coming into existence, gets dissolved, in utter helplessness, at the advent of the Night, O Son of Pṛthā, and springs into being at the advent of the Day.* (160)

At the dawn of the day in the time cycle of Brahmā the non-manifest being becomes manifest as the visible universe of countless things. At the end of twelve hours of the day, this ocean of countless things ebbs away and again at the dawn it swells in high tide. The clouds melt into the sky at the coming of the 'Sharad' season (about the month of November), and again take shape at the end of 'Grīshma' season (about the months of July-August); in the same way, at the beginning of the day time of the creator God, this universe, comes into being by the stuff of the five gross elements, and endures as long as the completion of the thousand rounds of the four æon cycle. Then with the approach of the night, the universe is dissolved into the non-manifest (spirit of the Supreme Brahman). The night of Brahmadev (also) lasts till the completion of thousand rounds of the four æon cycle, and when these rounds are completed the universe gets re-created as before. This long winded story shows that the cycle of creation and dissolution alternates during one day and one night of the duration of the God Brahmadev. Just see, the measure of this life span of Brahmadev is so wide, that it holds in itself the store-house of the seed of the entire universe: yet in the measure (मापडे) of the rounds of the cycle of birth and death, this life span of Brahmadev becomes only the last pulse that completes that endless measure. This entire mass of the created worlds, Oh Dhanurdhara, is only the outlying environs of the city of Brahmā. It springs up at the dawn and at the advent of the night it disappears, i.e. gets merged into its original seed, the state of evenness-(साम्य). Just as a 'tree-state' extinguishes in the seed in the end, or just as the clouds eventually become dissolved into the sky, in that way, the state into which are merged the manifold becoming of all things, is called Sāmya (साम्य-the state of unitary being).

परस्तस्मात् तु भावोऽन्योऽव्यक्तोऽव्यक्तात् सनातनः ।
यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ।। २० ।।

20 *"But higher than this Non-manifest is another entity which is the Eternal Non-manifest, which, while all beings perish, perishes not.* (170)

In such a state nothing like "great or small" (in the Sāmya), is to be found and so words like this and that all lose meaning in the way milk loses its name and form as soon as it is turned into curds. Just so, with the disappearance of the form of the universe, is dissolved its manifold becoming; yet it remains in its pure equipoised state of being as seed. Hence it is properly called non-manifest "Avyakta;" and that which takes a local habitation and place out of this non-manifest is the manifested. These two names get their meaning from each other: in reality these names are but appearances. Silver when melted becomes a silverbar: when this solid mass changes, it itself becomes ornaments: yet these two changes appear on the original substance of silver: in that way the changes of 'manifested and non-manifested' take place in one and the same Supreme Spirit. But this Supreme Brahman is neither manifest nor non-manifest—it is neither eternal nor perishable. It is the self-same pure being beyond changes and abiding for ever. It abides as pure being even while the universe comes into being, and does get destroyed even though the universe gets dissolved. Letters once written may be wiped off, but the meaning remains: waves get created and also disappear, yet they exist eternally in water form; in that way even though the beings perish, yet that (from which they are created) is eternal: or just as there exists the (state of) gold that is above melting in the ornaments which are melted; in that way even though the form of beings perishes, that (from which the forms are created) abides in the immortal state.

अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।
यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥ २१ ॥

पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया ।
यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ॥ २२ ॥

21 *"It is designated the Immutable Non-manifest, and that is said to be the Highest Goal, having attained which they no longer (have to) return: that is my Highest Abode.*

22 *"He, O Son of Pṛthā, is the Person Supreme, to be attained by single-pointed devotion: He within whom the beings dwell, and by whom all this is permeated.* (179)

That might be called "Non-manifest" in a witty manner of speaking. Yet it is not an apt description, since that pure being does not come within the grasp of mind or reason. Its limitless Being does not change even when it appears as limited, and again its immutable essence abides eternally, though the limitations are destroyed. Hence it is truly called Akshara (अक्षर immutable), for, by that word, its essence is grasped. Beyond the Immutable, there is naught, and so it is the highest haven of rest—the highest good. But it spreads in the entire life of this body and yet it is slumbering all the time, since it neither causes anything to be done nor itself does anything. Indeed, Oh Arjuna, not one out of the functions of all the ten organs and senses comes to a stop and (all) are being carried on uninterruptedly and the routes of all the organs overflow ever and anon. The mind indeed becomes the very market place where show-cases of sense pleasures are opened to view. In this, the soul too gets its due share of pleasure and pain. Business and trade goes on in all quarters of his State while the King lies enjoying his slumber as people do their business just as they please. Even so, the act of knowing in the intellect, the action of the mind, the doings of the organs, and the movements of the (life) breath, continue even while the supreme soul does not cause them to be done. People carry on their daily round of duties, without the Sun making them go on; in that way, O Arjuna, the soul is called "Purusha," as he dwells resting in the body, and this name "Purusha" is also given to the soul for the reason that he lives conjugal happiness in the company of the Prakriti-Māyā, who is to the supreme soul as a faithful and loyal wife. The Vedas with their omniscient lore cannot reach even the skirts of the souls' dwelling place—what then of (reaching) the house itself? The boundless sky is only the outer garment of His glory. Hence the Yogins call it the supreme beyond all exuberance, and yet this Supreme Divine being comes out to meet and find the devotee in his humble dwelling. For, the devotee, wholeheartedly, in mind, body and speech, surrenders himself exclusively to the Supreme. The Supreme is then to the devotee a garden of plenty. It is the home, Oh son of Pandu, of men of unflinching faith: for they have seen that the whole world is a revelation of Purshottama (Person Supreme). The Supreme is the one story of those who have dropped self-conceit; it is the very sentience of Being without quality, and places the recluse in the kingdom of the highest happiness unending. It is the richest food served to the happy soul, the mother's love to the Blessed poor spirits who do not worry about life's cares; and the royal road to this Supreme Abode is devotion. In how many ways

shall I, Oh Dhanajaya, repeat this? Suffice to say, it is that Abode by reaching which, the soul is united to and merged in it. Hot water gets cold with a cold breeze; or darkness turns into light with the Sun coming to it; in that way, this Supreme divine abode makes of this earthly life the eternal Home of Perfect Freedom; or a dry wood falling into fire becomes itself the fire and cannot be brought back as fuel. Or, O Son of Pandu, once sugarcane is turned into sugar, it cannot be made to change again into sugarcane, however intelligent and skilful one (trying it) may be. Once the *Parīs* has made iron into gold (by its touch) how could it bring back the lost state of the iron, however much it *(Parīs)* may try? Therefore, as milk once converted into ghee cannot definitely get back its state of milk, in that way the final resting place, which when it is reached leaves not a trace of the distress of births and deaths, is the Highest and My real Abode; take this deepest secret of My heart that I am disclosing to you.

यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः ।
प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ।। २३ ।।

23 *"As to the time when Yogins depart either to return again, or never to return: that time I shall (now) relate, O Bull of the Bharata clan.*
(204)

Similarly it is easy to know in another way My real essence whereto the Yogins are united at death. By chance it might happen, that a Yogin might leave this body at an unseasonable time and then he has again to be reborn. Therefore, such, as leave their bodies at the proper time, as prescribed in the Scriptures, immediately become one with the Supreme Brahman: but others dying at inauspicious times have to come back to face the agony of re-birth. So emancipation and re-birth depend upon the time (of death); of this, I now tell you, as this is the right moment. Hear therefore, O good Warrior. When the stupor at the approach of death, creeps in, the five gross elements desert the body and go their way. At such advent of death, the delirious frenzy does not overpower the intellect, the memory does not become blind, nor does the mind lose its life. Under cover of the experience of the Supreme Brahman, the vital, Sentient powers keep up their strength intact. Maintenance until death of this vigour of the internal senses intact depends on the internal fire (Vaishvānara वैश्वानर–Fire abiding in the body). Just see, if the flame of the lamp is extinguished by a strong breeze or water, and the lamp loses its

power (of giving light), how should the vision even of the most flawless be able to see things? In that way at the time of departure, the body is stuffed with phlegm (कफ) in and out, causing the heat of internal fire to cool down, with the result that vital life is almost extinct. Of what use would mind and reason be then? In short, there cannot remain any life in the body when the bodily warmth disappears. And of what avail is the body when the warmth in it is no longer there? It remains only a lump of wet clay. In such a state the soul helplessly flounders in darkness. In such a state, how should the memory of the past be sustained and how should one leave one's body and merge in the supreme self? As one brings these things to mind, life in the body itself, is reduced to a lump of clay in the form of phlegm, and is extinguished, and the memory of the past and the future fades away. Thus the study of the Yoga Discipline secured earlier, gets altogether lost even before one has to depart, such as a lamp (light) in the hand should be put out before the hoard (under search) comes to be actually seen. In short, the main support of knowledge is internal heat in the body, and it is necessary to maintain it in full measure, at the time the life departs.

अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् ।
तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥ २४ ॥

24 *"Fire, Flame, Day, Bright (Fortnight), the Six Months (that mark) the Northern Path: the Brahman knowing peoples who depart (along the Path marked) by these, attain the Brahman.* (220)

Inside, there should be the light of the internal fire, and outside, there should be the bright half (शुक्लपक्ष) and also the daytime, and anyone of the six months during which the Sun is in the Northern Hemisphere. Those, that lay down their bodies at an auspicious juncture, reach the Supreme Brahman, and undoubtedly become the Supreme itself. Hear, O Dhanurdhara, such is the power of this coincidence of such favourable auspices that it is the only straight way to reach the Supreme. The first step on this way, is the internal fire, the second, its bright flame, the third, the day-time, and the fourth, is the bright half of the month. One of the six months during which the sun is in the Northern hemisphere, is the highest step of the ladder of five steps, which the Yogins scale and then reach the home of salvation—absorption in the Supreme Brahman. This should be considered as the most auspici-

ous time for dropping down the body, and it is called the bright "path way". Now, I tell you about the inauspicious time also.

धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् ।
तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ।। २५ ।।

25 *"Smoke, Night, as also' Dark (Fortnight), and the Six Months (that mark) the Southern Path: (departing along the Path marked) by these, the Yogin attains the Moon's Light-realm, and has a return (thence).* (226)

At the approach of death the phlegm and the wind (कफवात) overpower the body and thereby in the mind is spread the darkness of stupor; the organs get stiff like wood, the memory is scuttled by delusion, and the mind is deranged while the life-wind is choked up. The body's heat falls rapidly, smoke pervades all through, and animation in the body is suspended. Just as it gets dusky, and there remains neither darkness nor bright light when the Moon gets behind dense and watery clouds, in the same way, life gets stiffened and still, being neither dead nor alive but hovering on the borderline between life and death. The mind, reason, and senses being choked up by the smoke, all that is secured in the hard-worked life-time gets all lost and when what is already secured is thus threatened, what of making new acquisition? In short, such distressed condition prevails at the time of departure of life. This is what goes on inside the body. Outside, there is first the dark half of the month (कृष्णपक्ष), next, the night time, and over and above that one of the six months when the Sun is in the Southern Hemisphere. When such inauspicious events concur and forebode the fated cycle of rebirths at the time of the departure of life of a Yogin, even the talk of the attainment of the Supreme Brahman is out of his hearing. One whose body drops down at such a juncture, reaches as far as the region of the Moon, that too because of his being a Yogin, and then he has after some time to dwindle down from there to this world of life and death. This is, know ye, O Pāndava, the improper time I made mention of, and this is the smoky (dark) path-way that leads to the region of the rotations of births and deaths. The other one, is the bright path, populated, independent, self-same, and peaceful and it leads to absorption into the Supreme Brahman (निवृत्ति).

शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।
एकया यात्यनावृत्तिमन्ययावर्तते पुनः ।। २६ ।।

26 *"These then are the Bright and the Dark Pathways of the living world, which are deemed eternal; by the one departing, he returns not; by the other (departing), he again returns.* (238)

These are the two pathways from the beginning of Time—one straight and the other crooked; I have spoken of them, so that you should know which is good and which is evil, and what is real and what is unreal, and you should find out what is your real good. Just see, will anybody take a leap into deep waters when there is seen available an excellent raft? Who would follow a crooked path leaving a good one? How would one, able to discriminate between poison and nectar, leave off nectar? In the same way, he who sees a straight way, would not follow a crooked one. Therefore, the (first) thing one should do is to test what is real and what is false, and once this test is taken, no harm shall be done at the critical time. Else, a very grave danger awaits the Yogin, at the time of the fall of the body and there would arise a great confusion about the two path-ways, and the study of the Yoga Discipline made all through the life, will all be in jeopardy. If a being is to miss accidentally the straight path-way and to take to the smoky (dark) one, he will get tied down to the rope (दावण) to which all creations in the grip of life and death have been tied down, and will have to be revolving in the cycle of births and deaths. Keeping in mind these great difficulties and dangers and wishing to tell you how to escape from these, I made clear to you, in detail, both the path-ways of the Yoga. One leads to the Supreme, while the other entangles you in the cycle of births and deaths. What one will have, will depend upon the (kind of) path-way he would, by chance, find himself on.

नैते सृती पार्थ जानन् योगी मुह्यति कश्चन ।
तस्मात् सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥ २७ ॥

27 *"Knowing these Pathways, O Son of Pṛthā, the Yogin is never confounded. Therefore, at all times, do thou remain steadied in Yoga.* (247)

Let that pass: for one cannot be sure what might happen at the time of death. Whatever he is destined to be by fate he shall get (even) without wishing for it. How could it happen then, that one would get united to the Supreme Brahman, by following one of these path-ways? Whether the body perishes or not our soul is verily the Supreme

Spirit. The rope itself makes an end of the error taking it to be a snake! Is the water ever conscious if it has got any ripples or not? From first to last it exists in its own pure being with or without ripples. It (water) does not come to be with the advent of ripples, nor does it perish with their disappearance. In that way those that get absorbed in the Supreme Brahman, even while in the (human) body-form, are called "Disembodied" (विदेही). Now since there is left not even a trace of the body in the case of those that have become bodiless, how should anything perish at any time? How then are they to search for a path-way and whence, where, and when (are they) to go, since the place (देश) and the time have all merged in their Supreme. Just see. Does it ever happen that the sky (reflections) appearing in an earthern jar has, at the breaking of the jar, to rise up quite straight in order to be able to be merged in the unbounded sky, and if it does not do so does it fail to be one with it? The fact is that with the breaking of the jar, only the form (of the reflections in it) is destroyed: yet the original pure sky existed, even before the jar came to be prepared and continues to exist (as it is) even after its (the jar's) breaking up. Therefore, those Yogins, that get absorbed in the Supreme Brahman, through their knowledge of the Brahman, never experience any difficulty in regard to the pathways viz. which is right and which is wrong. Therefore, Oh Son of Pandu, you be ever steady in Yoga, and through that stage you will, without further ado, be absorbed in the Supreme Brahman and then your free eternal union in the Brahman will not be shaken, whether the body lives or dies. Such a soul united to the Supreme Brahman is neither born at the time of creation of the universe, nor has it anything to fear from death at the time of the world's dissolution: nor is he entangled, during the cycle of coming and going between the creation and the dissolution of the universe, in any such delusions leading to heavenly and worldly enjoyments. He alone, who becomes a Yogin with the realization of this knowledge, is secure in the enjoyment of the fruit of it, since he spurns the enjoyment of the sense pleasures and attains unto the form of the Self. Holding them as utter trash he scorns and renounces even the sovereign powers and enjoyments which are famed to crown the heavenly life of Indra and other gods.

वेदेषु यज्ञेषु तपःसु चैव
दानेषु यत् पुण्यफलं प्रदिष्टम् ।
अत्येति तत् सर्वमिदं विदित्वा
योगी परं स्थानमुपैति चाद्यम् ।। २८ ।।

28 *"Through (study of the) Vedas, through sacrifices as also through austerities and through gifts, whatever merit's fruition has been pointed out (as attainable) the Yogin, knowing all this, gets beyond it (all), and gains the Supreme and Foremost Abode."* (261)

The best fruit of the study of the Vedas or attainment of immense meritorious action through sacrificial works or through austerities and charity—all this, with all its abundant crop of merits is but a poor thing as compared to the glory of the Supreme Brahman. The Heavenly bliss, (which) when weighed in the balance does not weigh in any way lighter than the Supreme Brahman, to which the Vedas and the sacrifices are the pathway, of which one never feels surfeit, nor can it ever come to an end—nay it widens the field of enjoyment according to the desires of the enjoyer, and with ever increasing richness it begins to be felt as not second to the Supreme Brahman. That heavenly bliss is reckoned fit even to take the place of the Supreme Bliss, on account of the contentment felt outwardly (from it) by the senses. That heavenly bliss is insecurable even by performers of hundred sacrifices: such heavenly bliss when weighed by the great Yogins on their palms in the form of divine vision secured through the attainment of the knowledge of the Supreme, is found by them to weigh ridiculously light and consequently holding it to be worthless, the Yogins make of it only stepping stones, and raising themselves high up, by standing on these steps, they ascend the seat of the Supreme Brahman. Such (is) the united glory of the universe, composed of the moveables and immoveables, and (is) fit to be prayed for even by Gods Brahmadev and Shiva. (It is) the thing of enjoyment by the Yogins and also the resultant bliss of that enjoyment.

CONCLUSION

That mystery was unfolded to the Son of Pandu, by Lord Krishna, the soul of all arts, the Supreme Bliss incarnate, the very means of subsistence of all the living beings in the entire universe, the very life-blood (जीवन) of all knowledge, and the brilliant lamp of his own dynasty—such an account of Kurukshetra, Samjaya narrated to the King (Dhritarāshtra), and the same should be heard by the hearers,—so requested Jnāndev of his hearers.

अक्षरब्रह्मयोगो नामाष्टमोऽध्यायः ॥ ८ ॥

CHAPTER IX

RĀJAVIDYĀ AND RĀJAGUHYA

Introduction

Pray be ye now heedful with heart and soul, and ye earn the right to your share of happiness Supreme, oh hearers; and I say this as a solemn promise. My words are no boast before you—revered seers—through any selfconceit. It is only an humble prayer of fondness and love; you are all-knowing masters—listen to me. When one possesses such rich parents as you, that assures fulfilment of all fond wishes and desires of one's heart. Here are blooming the arbours of bliss, through the coolness shed by your glances beaming with blessings; and under its cool shade—my soul, distressed and weary with life's journey, has come for rest. Oh masters, you are the very deeps of everlasting happiness, from where I desire to secure freely as much cool relief as I want. How should I scruple to be intimate and unreservedly free? Where else shall my soul secure peace and tranquillity? Does not a mother feel extreme joy at the prattling of her child? Is she not happy at the sight of its faltering on its tender feet? In the same way, oh Lord, I am venturing to be as familar and playful with you in the fond hope that I should win your affection and love. What else is there that you masters of knowledge should learn from words, such as mine? Does the son of Saraswatī (goddess of learning) learn literary art by rote? Just see, however big a glow-worm might be, alas it pales besides the brilliance of the sun! And what dainties are worthy of being served in an ambrosial plate? Is it not foolish to cool the moon by fanning, or to thrust music on sweet melody, or to adorn the very beauty herself with ornaments? Pray tell me, what is that which fragrance itself can smell, or in what place of deep water could the ocean ever take a bath, or where is the place that could envelope the entire sky? Is there a mortal with such superb excellence of speech that can win your ears and attention, extracting from your mouth words of praise such as 'here is an ideal oration'? Even if this be true, should not a devotee wave worshipfully around the Sun, who gives to the entire universe, a handful of lighted wick (आरती)? Or, should a devotee not offer, to the Deep, just a palmful of water? Oh masters, you are the very image incarnate of God Shankar, and

I am an humble and poor worshipper of yours; and yet my words though as worthless as the *'nigdy'* (reed) leaves, you will (I am sure) accept. A child puts its hand into the plate of its father and fondly feeds the father himself. The father being pleased, puts forward his mouth (to receive it). Even so, I am taking liberties with you in a childlike and loving way; you will, I have no doubt, be pleased in your heart, for such is the way of love. And you, oh saints, are transported with feelings of love for me lying prostrate at your feet: and so you would not feel in any way embarassed with the fond way in which I have taken liberties with you. The mere touch of the infant's mouth to the breast makes the mother release the flow of milk: the displeasure on the part of the beloved one, makes love flood with a redoubled vigour. Even so, this my prattling has roused in you the slumbering affection for me, and knowing this, I am talking in this way. Else, would the moonlight be ever put under any heat of pressure for ripening, or the wind ever given any motion in order to blow in a particular way, or can anyone enclose the sky in any way? One may as well liquefy water, or put the churning rod into butter for churning it; just so, my unworthy discourse turns back in shame from the depth of the Gīta. Not only that, even the very great Brahman, in the form of words i.e. the Vedas, is at the end of his tether, and goes to the jungle to rest and sleep on this bed of the Gīta. What then of my own capacity, to render in Marāthi the teachings of the Gīta? My one desire, in venturing upon this, is that I should render myself worthy of your love and grace through this venture. May these wishes grow in strength by winning your attention, which is more cooling than the moon herself, and even possesses the power of giving everlasting life in greater degree than ambrosia. May your eyes beaming with your kindness and love shower on my mind your favours; so shall thrive the crop of the true meaning of Gīta and were you to deny this to me the sprouts of knowledge that have grown would dry up. Pray remember, how eloquence is fed on the careful attention of the hearer; thus words are matched to the weighty truths they convey. No sooner do such words shape themselves out than the meanings body forth, leading to an ever-increasing fruitful line of meanings arrayed in beauty patterns, and the mind is covered with a wreath of the full blossom of flowers. When there sets in the favourable wind of the dialogue of speaker and hearer, the vault of hearts is full of watery cloud, in the form of learning and truth, or else when the hearers flag, then the clouds may melt away. Indeed the moonstone can emit moisture, yet the power of making it moist lies in the

moon. In that way, there cannot be a real speaker when there is no hearer. Does the rice ever request the eater to make a sweet meal out of it? Do the dolls (कळसुत्री बाहुली) dancing to the movements of the thread held by the puller, ever ask the puller of the thread, and does he make the dolls dance for themselves or to show his own skill? Where is the need for me to worry about this? Thereon, the Master said, "Enough of this talk now. Let it be as you say: do now narrate what Lord Krishna said." Being very pleased, the Disciple of Nivrittināth said, "Yes, I will do your bidding," and further said, "Do hear, what Lord Krishna said thereafter."

श्रीभगवानुवाच ।

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।
ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥ १ ॥

THE EXALTED ONE SPAKE:

1 *"This, however, is the profoundest mystery that I am about to expound unto thee that art listening with appreciation: this knowledge accompanied by realisation, by understanding which thou wilt be released from Unweal.* (34)

"Oh Arjuna, I speak to you again about the very root of all knowledge, which is a profound secret hidden in the depth of My heart. Well, a doubt may haunt you as to the need that makes Me open the secret door of My heart and speak to you of the mystery hidden in it. So hear, oh you wise one; you are the very incarnation of "eager desire" (आस्था) to know truth and will not be remiss about precepts enjoined on you. Therefore, shall the great mystery be unriddled, and the unutterable truth be spoken, by which the great secret in My heart may, once for all, illumine your soul. Oh, ye look here, the milk is hidden in the breasts, and yet it is not food to the breasts: let it then quench the thirst of anyone with unswerving love if such a one needs it. Grain kept for seed is taken out from a Mudā (rice-straw case- मुडा) and is sown in fistfuls in a seed plot tilled and prepared for sowing. Could it be said that it is wasted? Therefore, to one with pure mind and clear discerning power, and to one who is free from cavil, and to one with unflinching devotion, this secret shall be freely spoken. And at present, I see none such, except yourself, and it will not be proper to keep back that secret from you. You

may be feeling tired of hearing the word "Secret—Secret" oft-repeated; therefore, I preach to you openly knowledge of true being along with its special branches. Counterfeit and genuine coins mixed together, must be distinguished, by scrutiny, and kept apart: even so, I am going to show you, knowledge and its special parts separated from each other, as the swan separates milk from water with its beak: and then just as in the sweeping wind, the chaff cannot sustain itself (but is blown away) leaving behind only a heap of solid grain, in that way, when knowledge and its special branches are distinguished in full realised vision, the cycle of births and deaths is dissolved into the state of name and form only and that Supreme Knowledge of true Being enthrones you as the glorious majesty of emancipated existence.

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।
प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥ २ ॥

2 *"It is a Sovereign Knowledge and a Sovereign Mystery: it is sanctifying as nothing else, and is capable of realisation in experience; it conforms to the Sāstra, is quite easy of accomplishment, and infallible.* (47)

(It is that) which is enthroned on the majestic position of the most High Spiritual Teacher, in the Kingdom of all knowledge (विद्या) and which enjoys too the sovereign place amidst all secret truths, and is also the holiest of holies, which is the fountain of religious piety and is the highest good, and which when realised, leaves no room for births and deaths: which being initiated by the word from the mouth of the spiritual teacher is verily revealed as Self-being, in each and every heart, and is thus easily realised. On the same way of easy attainment, one meets with this Brahman as soon as one attains the step of the Bliss of the Self, and then the triad–the enjoyer, the object of enjoyment, and the actual enjoyment–are merged in itself. The soul, even on this side of the absolute enjoyment has a foretaste of that Supreme Bliss; such is then that knowledge, which besides being within easy reach, is in itself the Supreme Brahman. This knowledge has further excellence: once it is attained, it does not leave you, nor does it drain off by enjoyment nor is it stunted. Should you raise a reasonable doubt as to why such a thing (of such supreme worth) should be left out and spurned by mortals, why should those, who go through fire (and water) out of greed, for piling up

their (capital) wealth by usury, deny themselves and spurn bliss of the Self so easily within their reach, this is indeed a reasonable doubt as to how the Bliss of the Self, the most holy and the most lovely and so easy of attainment, which is most sacred and unites one to the Self—such a thing full of happiness, should be left unsecured by the people. But do not entertain any such doubts.

अश्रद्दधानाः पुरुषा धर्मस्यास्य परंतप ।
अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥ ३ ॥

3 *"Men lacking credence in this Dharma, O Tormentor of foes, without being able to reach Me, return to the path of this death-dominated world.* (57)

But alas! Don't you see, pure and sweet milk is there under the covering of the skin (of the cow)? Yet the tick (गोचिड) leaves it (milk) out and sucks only the blood. Or bulbous roots of lotus and frogs dwell in one place: yet the large black bee (भ्रमर) sucks the pollen in the lotus, leaving the mud for the other (frog). Or in the house of the hopeless beggar may be hidden an immense treasure; yet sitting on it he starves or suffers. Even so I, the home and fountain of all happiness, am dwelling in the heart of all; yet the desires of the deluded (ignorant) run towards the enjoyment of sense pleasures. It is like one throwing out a mouthful of nectar at the sight of a big mirage, or like one snapping the *"Parīs"* worn round the neck, out of lure of a shell. Thus in the bustle of self-attachment and self-delusion the benighted mortals are lost to My Divine Being, and deluged in the flood between the two banks of births and deaths. To speak truly, I am as the Sun to men's vision, ever steady and straight to the eyes, and yet unlike the Sun, that at times is seen, at times not seen, owing to clouds or night-fall.

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ४ ॥

4 *"By Me, in my non-manifest form, is all this world of living beings permeated; upon Me resting bide the beings: I am not contained in them.* (64)

And is not this entire universe the manifestation of the expanse of My Being? Just as curds is the change in the outward form (solidified) of milk, or just as a tree is (another form) of the seed itself, or ornaments are the different forms of gold, in the same way, this universe is but the expansion of My one Supreme Self. My essence is in a congealed form when unmanifest and then is thinned out into this visible universe, with name and form, and (My) invisible self spreads over this entire compass of the three worlds. Just as the foam becomes perceptible on the water surface in the manifested form, in that way the entire mass of beings, from the gross elements to human soul having names and forms, appears reflected in Me. And just as there appears no existence of water in the foam, or just as the diverse things seen in dreams are not to be seen in the waking state, in that way all visible changes are reflected in My Being and not I in them. I have said this to you before and to enlarge upon it once again would be repetition. So suffice it now to say only this "May your vision enter into the essence of My Self."

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।
भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥ ५ ॥

5 *"And yet, the beings are not (in sooth) resting upon Me: observe this Yoga (power and skill) of Me the Overlord. Sustainer of the beings, and yet not contained within the beings, is the Self of Me who have brought the beings into being.* (71)

Try to realise My absolute being beyond the compass of primal nature (Prakriti), leaving aside limitations of imagination and then, the language that all the living beings abide in Me, is also untrue, since I am all in all, there being nothing besides My Being. When in the dust of blind will, Fancy creates and sheds the faint twilight to obscure knowledge with ignorance on the Supreme Spirit, the power of knowledge gets dimmed, and at the eventide of ignorance through the illusiveness of the material world (अविद्या), the entire mass of created beings appears distinct from the Supreme Brahman. But as the evening time closes the illusory plurality melts into the Sole Supreme Brahman in its unmutilated, undistorted, pure Essence of the Self, such as the misgiving of a floral wreath mistaken for a serpent in the dark is realized in its true being that puts an end to that suspicion itself. Do sprouts of earthen vessels ever spring from earth? Are they not rather shaped out by the potter's mind? And are there any

quarries of waves on the bed of the sea? Is it not rather entirely the doing of the wind that moves freely? Does cotton hold any box of readymade cloth? Is it not rather true that threads become cloth through the purpose of the weaver? Even though changed into an ornament outwardly, gold does not lose its real essence of gold; the external ornamental shape is through the imaginative vision of the wearer. Just tell me, if what is echoed, or what is reflected in the mirror, is our own sound or light, or was it originally there in itself? Even so, created beings—many and separate—appear as real to such a one who by imagination, works them up on My Pure Being in itself. When the action of this power of imagination is spent up, the illusion of created beings, which comes to naught is dissolved and there abides only My pure undistorted Self Essence. To one who gets dizzy mountains and valleys are seen as spinning round and round, in that way it is the illusion that by imagination causes the created beings to appear in My undivided pure essence. Get rid of this imagination and it would be futile even to dream either that I am in created beings or that they are in Me. Therefore, all this talk that I am the sustainer of all beings, or that I dwell in them, is like the raving of an unsound state of mind caused by the delirium (वात) induced through the power of fancy. Therefore, hear ye dearest soul, it is also the merest untruth to take Me as the soul of all created things or the inward supporter of unreal beings. Just as there comes into being, unreal mirage on account of sun's rays, in that way the entire beings are falsely ascribed to My pure being—not only that, but they make Me the real mover dwelling in them. I am thus held to be the creator of the beings: Yet I am the only real being in all that is, just as the splendour and the Sun are one and the same thing. Now have you known well this secret of innermost glory of great Power? And now say, if there is the least room for any distinction. Thus the beings are not other than Me that is the truth and so never hold Me distinct from the beings.

यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।
तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ।। ६ ।।

6 *"Just as, ever reposed within the Ether is the great Wind that moves everywhere; even so are all the beings reposed within Me: to this do thou hold fast.* (89)

The air spread in the sky is as wide as the mighty sky itself and makes

its presence felt only when it is made to move. Otherwise the sky and the air are one. In that way, all created beings appear to be in Me as Phantasy pictures them. But drop that Phantasy and the beings melt away: there then remains nothing but My pure Divine-Self. Thus it is all the work of Fantasy that the created beings are or are not. So when Fantasy, as the root-cause, ceases, what can be there that is or is not through its actions? So now know ye, once again this Yoga of glory—union with the glory of Divine Being (ऐश्वर्ययोग). Be thou only as a ripple over the surface of ocean of Divine Life, and thou shall realize thyself as the all-pervading self." Lord Krishna further said, "you are now awakened and are you not in the light of the supreme knowledge? The dream of duality has it not now vanished with this awakening? Were your reason to become drowsy again, by the action of Fantasy, this realization of unity (अभेद) will again give place to the dreamy state. Therefore, I now disclose to you the secret of Truth, which shall uproot the path of the sleep of Fantasy, and keep you eternally awake in the illumination of the Absolute Self. Therefore, oh courageous Dhanurdhara, attend to what I say, that it is the Māyā (Primal Nature) that makes and breaks all the beings.

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् ।
कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥ ७ ॥

7 *"All the beings, O Son of Kuntī, return within my Cosmic Nature at the close of a (Yuga–) cycle. The same once more, at the beginning of the (Yuga–) cycle I send forth into being.* (98)

That Māyā is named Prakriti, and as was said before it splits into two: one appears in an eight-fold variety and the other higher one manifests itself as "individual soul" (जीवभूता). You did hear all about this subject. No need then to say it again. At the passing away of the world, all these separate beings merge into My Prakriti in its non-manifest form. Grass with its seed, is dissolved into the earth in the extreme heat of summer "Grīshma" season; and do not the clouds surging in the monsoon melt into the autumnal sky? Or see, how the wind becomes calm and merges into the vault of the sky, or again see, the ripples disappear in water itself, or the scenes in the dream are dissolved in the mind itself on waking. Even so the beings created and made perceptible by the Māyā, merge into it (Māyā) at the close

of the Kalpa (cycle). Then in the beginning of the new Kalpa (cycle), so goes the story, I create them all again. Let me tell you now the truth of this story.

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः ।
भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥ ८ ॥

न च मां तानि कर्माणि निबध्नन्ति धनंजय ।
उदासीनवदासीनमसक्तं तेषु कर्मसु ॥ ९ ॥

8 *"Thus, holding my Cosmic Nature under my domination, I again and again send into being this entire aggregate of beings, which is rendered helpless under the control of that Cosmic Nature.*

9 *"These (generative) acts, however, do not, O Dhanamjaya, occasion any bondage for Me, who remain like one unconcerned, and not attached to those acts.* (106)

Oh Kirīti, when I rule over the Prakriti as my own, then like a band of threads getting woven into a web by the warp and woof of small squares of the fibres, the Prakriti herself changes over into the five gross elements with name and form of the universe. Just as milk mixed with leaven clots into curds, in the same way the Prakriti bodies forth as the created universe. As the seed by contact with moisture in soil blossoms forth and gets spread out into a tree, with branches and sub-branches, in that way the universe created by the Prakriti owes its being to Me. As the saying is, the king verily makes the town, do the royal hands ever toil at that work? And indeed I rule over the Prakriti not otherwise than one who is raised from a dream into wakefulness. Now pray tell me, Oh son of Pandu, if one feels footsore in going from his dream into waking. Does one feel like being tired with anything like a journey in a dream? The truth of all this is that in the creation of all beings, not the slightest touch of action ever reaches me. As a king rules over his subjects, and each toils and carries out his task, so do I rule over the Prakriti. All action is the doing of the Prakriti: it cannot touch me. Just see, on the full-moon night, with the meeting of the moon, the sea bursts into full tide: Oh Kirīti, has the moon ever to drudge for this? The iron inert as it is, when placed near a magnet, does it not move? Does the magnet

ever suffer in any way, in making the iron move? Even so, as soon as I behold the Prakriti to rule over it, the universe of created things begins to come into being. Oh Pāndav, the mass of created beings is born of the Prakriti as this Earth, becomes the breeding place for the seed to germinate and issue forth creepers, leaves, etc. or as being attached to the body is the cause of childhood, youth and old age, or the clouds are the cause for sending down rains from the sky, or sleep is the cause of dream—in all these ways, Prakriti is the cause of all the aggregate of beings. Prakriti is the root cause of all moveable, immoveable, big and small, in fact of the entire mass of created universe. Therefore, acts like those of creation of the beings or sustenance can never touch My Divine Essence. Although the rays of the moon appear as spread out over the water-surface like creepers, yet the moon is not the maker of this abundance; in the same way, although all these actions in one sense have their being in Me, yet they remain distinct from me. Just as a salt dam cannot resist the rising tide of the ocean, in that way all the actions having their end in Me, cannot affect My own Personal Being. Can a cage of smoke stop the blowing wind, or can darkness pierce into the Sun's rays? Just as rain showers cannot break through the mountain valleys, in that way the acts of the Prakriti do not touch Me. Although I am the mover of all doings on the part of Prakriti, My essential being is above all actions; I neither do anything Myself nor cause anything to be done. A (burning) lamp in a house neither prompts nor prevents any one from doing a thing. It is unconcerned as to who is doing, and what is being done; it is a mere spectator, and yet it is the condition of all that is being done: Even so, though I am the source of the being of created things, still I am severally unconcerned in their actions. Enough of this repetition, Oh husband of Subhadrā, of this one simple truth! Know it now once for all.

मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् ।
हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥ १० ॥

10 *"With Me as the Overlord does the Cosmic Nature generate this moveable and immoveable world, and by reason of this it is, Oh son of Kuntī, that this living world keeps on variously transforming.* (131)

As the sun sets going all the world's active life, so do I, oh Son of Pandu, start creation of the universe. Because I lord over the Prakriti and stir it up, the entire mass of living and lifeless things comes into

being, and so am I held to be the motive-power of all the universe. Now behold in this light of truth, the union of all things in divine glory and then their being shall be found in Me, and not Mine in them. Nor shall you miss the great secret that neither is creation in Me nor am I in creation. Thus have I opened up to you, the deepest mystery of My being. Now hold fast to it, and barring out all sense-pleasures enjoy the vision. So long as this secret truth (वर्म) has not been in one's grip, My real being, Oh Pārtha will not be known at all, just as a grain-particle (missed) in (a heap of) husk cannot be found. Well may one from guess-work fancy that he has come by the Knowledge of the Supreme, but it is all in vain, for can the soil ever soak in moisture of a mirage? The Moon's disc seems to be caught up in a net spread over water; and now take the net out and shake it; the Moon's disc is not there! Even so, do men and dupes of words indulge in tall talk about experience gained, and yet the truth is that by real test they are found to be devoid of it.

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।
परं भावमजानन्तो मम भूतमहेश्वरम् ॥ ११ ॥

11 *"Those under delusion, not cognisant of my real Nature, misprize Me, the great Lord of (all) beings who have assumed a human body:* (140)

If out of mortal dread of mundane existence of birth and death, you shrink from it and feel the desire for uniting with My own life, you must hold on to this path-way of truth: or else you will fall into the path of gross error. To persons affected with jaundice, the moonlight appears yellow: in that way the errant soul sees in My pure Essential Being impurities (imperfections). To one who has his palate spoilt through fever, even the milk tastes bitter: in the same way, I am mistaken for a personal being though I am not one. Therefore, oh Dhananjaya, I repeat this caution: do not lose sight of this secret truth. A superficial vision (स्थूलदृष्टि) (of seeing Me) or a crude way of knowing comes to naught. Seeing Me through a superficial vision is no real vision, since no one can become immortal with unreal nectar (taken) in a dream. Ordinarily people claim to know Me from such crude and superficial vision; but this sort of outward knowing keeps them from real knowledge (about it), just as the greedy swan is deluded and ruined by mistaking the reflections of stars in water for jewels; of what avail is it to run to a mirage as if it were the holy Ganges,

or to hold in hand a Babul tree taking it as a Kalpataru (desire-yielding tree), or to hold in hand a boaconstrictor, taking it to be a wreath of jewels? What avails it again to pick up flints taking them as jewels, or to hold in a four-mouthed bag (झोळी) live coal of the *catachu* wood, taking it to be a treasure (निधान), or to imitate a lion that mistakes his own reflection in a well for a real lion and leaps into death? Even so, is the reflection of moon in water—not the moon —clasped by them that give themselves up to My visible form in worldly life. And to cling to such fond conceit blindly is as vain as to make a porridge meal yield the effects of ambrosia. How on earth would My everlasting Essence be disclosed to them that set their mind's faith blindly on things of the earth? Can one setting along the Easterly direction ever hope to reach Western shores? And could one ever know My changeless, pure and perfect being merely knowing this gross universe of a ceaseless flow of changes? Can one be said to have drunk water merely by tasting foam or froth? Thus it comes to pass that men that have their minds blinded by this delusion try to take the universe as My real Being, and then attribute to Me earthly fortunes like births and deaths. Me, whose being has no name, they call by a name; to Me they attribute activity though I am free from all activity; and My incorporeal Essence they imagine to be embodied: (they) impute form to My Being which is without a form: My personality that is above attribute they endow with attributes and make Me subject to rules of duty, though I am beyond good and evil: (they) impute to Me caste, when I am not of any caste, quality to one who is without it, feet and hands, when I am without them: also (they) impute limit to My unlimited being, a local habitation to one who is Omnipresent (all-pervading). It is all like dreaming a forest while you are asleep in your bed. And further, they invest Me with ears when I am beyond them, eyes when I am free from this limitation, and make Me belong to a clan when I am without it. They impute manifestation to Me who am non-manifest; desire to one who is beyond all desires; contentment to one who is himself the source of self-contentment. They offer clothes and ornaments to Me, who am above clothes and ornaments, and consider Me as being created when I am the cause of all. Into an idol am I—the self-existent—embodied and installed and invoked. They invoke Me and bid Me farewell, when I am eternal. I am eternally self-identified, and yet they impute to Me all stages of life, such as childhood, youth and old age. One without a second, I am made manifold; free from all touch of action, I am made the doer of action; above all enjoyment. I am made the

subject of enjoyment. Eulogies are bestowed on what is taken as My clan and family, though I do not cling to any clan. I am eternal, and yet they are distressed at My passing away. They fancy Me having friends and foes, though I am the indweller of all. I am the very abode of supreme bliss, and yet they attribute to Me desire for different sorts of pleasures, and I am abiding evenly everywhere and yet they attribute to Me a definite place of residence. Verily I live in all beings, yet they attribute to Me taking sides with one and wrathfully killing another. Thus I am made the subject of almost all the human frailties; such indeed is their false belief. They devotedly worship as God any idol they see before them, and throw it away as Godless as soon as it gets cracked. In such manifold ways they imagine Me as an embodied human being, and their erroneous belief keeps out of their reach real knowledge of My true Being.

मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ।
राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥ १२ ॥

12 "*(They), of futile aspirations, of futile actions, of futile knowledge, void of wisdom, and partaking in the Demoniac or the Devilish nature that deludes (them).* (172)

Utterly vain is the life of such persons that have such erroneous belief as to My Being; they resemble the clouds that spread in sky when there is no monsoon, or the glare of a mirage which could only be seen from a distance, or like the men on horse-back in the performances of mountebanks, or like the ornaments created by a juggler, or like townwalls of the towns in the clouds (गंधर्वनगरी), which though not actually existing appear to exist, or like the 'Sābar' tree, growing very tall but bearing no fruit and also hollow in the interior, or like the useless nipples hanging down from the neck of a she-goat. Futile indeed is the life of such persons, their actions being of no more use than the fruit of Sābar-tree, which can neither be given nor taken. All their learning is as worthless as a coconut plucked by a monkey, or a pearl falling in the hands of the blind. Their entire doctrine and lore is as worthless as weapons in the hands of a coy girl, or holy incantations recited before unholy persons. In this way, Oh Dhananjaya, to one whose mind is not with real knowledge, neither learning nor his action is of any worth whatever. The sordid *Prakriti*—nature is verily the demon who eclipses the discerning power and leaves no trace of reason; always stalking in the darkness of ignorance, she

has such souls in her tight grip, so their minds are torn to pieces and they fall into the jaws of this demon full of the evil quality. From the mouth of this Tamas-made monster, violence lolls out like a tongue, from which trickles down the saliva of hope, which keeps on chewing fleshy quid of discontent. The demon smacks the lips, pulling out the tongue that waves ruinously as far as the ears. Thus the demon is verily the deep-mouthed den of the mountains of tempting error. Hate makes her jaws which crush down knowledge. To the minds of dull-witted fools, the demon lends a sheltering sheath as does the skin to the bones. Those that fall into the mouth of such a demon, like victims of ghosts, get drowned in the deep waters of delusion of ignorance. The helping hand of reason cannot reach such souls as have fallen into the pit of this sordid mass of ignorance. No trace of their whereabouts can be had. Enough of this fruitless tale of fools, as it would only tire out speech." So said the Lord, to which the son of Pandu agreed. Thereon, the Lord said, "Hear now the story of saints which gives good relief to the tongue."

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।
भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥ १३ ॥

13 *"The high-souled ones, O Son of Pṛthā, partaking in the Divine nature, adore Me, single-minded, knowing Me as the Immutable Source of (all) beings.* (188)

There are those whose pure hearts are the holy places, into which I—the Supreme Ascetic—retire and dwell; on them waits the spirit of renunciation even in sleep: in the realm of their intensely devout faith true religion reigns supreme. Their minds are the fountain springs that water the field of thought. Ablutions in the holy waters of the Ganges of Knowledge have purified them and have raised them to the Brahmic state of perfection. Through them appears the new foliage on the tree of ever lasting peace. Thus they flourish like blossoms protruding, as it were, from the Supreme Brahman, wherein matures the absolute end of Divine Existence. They are like pots dipped in and filled with the water of the ocean of bliss. The ecstasy of the love of God makes them spurn the very treasure of liberation, and out of their mere sport and play is born all goodness and love. Their bodily life is a vestment adorned with the beauties of perfect peace, and their heart becomes, as it were, a wrapper that encases My all-pervading being. Such high-souled ones realizing My divine

nature are the very consummation into which My divine love blooms. They worship Me with infinitely growing devotion that is free from all touch of duality. They, Oh Son of Pandu, become one with the essence of divine-life and yet worship Me. There is, however, one more feature about this worship, which do hear.

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।
नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥ १४ ॥

14 *"Ever proclaiming My glory and, steady of purpose striving for attainment, rendering homage unto Me, with constant application, they in devotion meditate upon Me.* (197)

Such devotees dance with the joy of devotion to God while singing My praise, and make all the talk of penance empty, since not a trace of sin is left in them. Control of body and mind is bereft of all meaning. Yama (punisher of the wicked), and places of sacred waters are unhoused and thus the door is shut upon the region of Yama, God of death; going thither and coming thence cease; Yama wonders whom to judge and to restrain! Dama wonders whom to subdue! The sacred waters are at a loss to find out what to wash out and cleanse, for not a jot of sin remains! In this way, the high-souled ones, merely by singing My praise heal the miseries of the world and make it resound with the purest bliss of the self. They give light without a dawn, bestow everlasting life without ambrosia, and confer God's vision without Yoga-practice. They heal the rich and the poor alike. They do not make any distinction between the high and the low and open freely the whole kingdom of pure bliss to all creatures. Hardly, if ever, a soul reaches the abode of God Vishnu (Vaikuntha), but these devotees have brought Vaikuntha (absolute freedom of Bliss) within the reach of all. Thus have they flooded with light the entire universe by virtue of the singing of the Lord's Name. The Sun is brilliance itself and yet suffers from the drawback of setting; these, Gods' favourites are perfect and ever shine. The Moon appears full on full-moon nights only; but these devotees are perfect at all times. Merciful are the clouds indeed, but they are emptied ere long, and hence cannot match the unending treasures of mercy. The great souls are as strong as lions and as free as birds. The glory of uttering My name even once, is the reward earned at the end of a cycle of meritorious lives: yet that name is ever dancing on their tongue to their breath's tune. For this or that even the Vaikuntha or the region of the Sun may for

once be without Me. I may even pass by the minds of the Yogins. Yet, if ever I appear to be missing, I may unmistakably be spotted out in that abode where my devotees are singing devoutly My praise. They are so enrapt in (singing) My praise, that they forget the place and the time, when absorbed in the supreme bliss. There is constant and unbroken stringing together of the names—Krishna, Vishnu, Hari, Govinda, accompanied by holy and open talk about My divine Self-essence and they sing songs of My praise to their hearts' content. But enough of this. Thus singing My praise these Saints live and move in the world: and then, O Arjuna, they gain complete mastery over the mind and the five life-winds and keep them under control. Outside, they enclose and hedge in, with the restraint of the senses, the bodily acts, and inside, building a fort in the form of the posture named 'Vajrāsana', (they) fix on it guns in the form of control of breath. In this state, and in the brilliance of the rushing power named Kundalini, the mind and the life-breaths remaining favourable, the lake, full of nectar in the form of Knowledge of the Self—of the seventeenth phase of the moon—(सतराबियेचे) gets turned on one side. The concentration, and the withdrawal of the senses from their objects reach their culmination, and then all the talk of disorders such as passions, etc., comes to an end, and all the senses are dragged in and kept bound up in the heart. Then the cavalry in the form of well-developed sustenance of mind rushes out, with the result that the five gross elements get together and get extinguished into the sky, while the four-fold army formed of diverse ideas and fancies is all destroyed. Then follows the victory cry, "The victory is gained" accompanied by the beatings of big kettles in the form of meditation and rapt concentration of spiritual realisations, and the flag of union with the Supreme Brahman begins to flutter and glitter. The Goddess in the form of rapt concentration in spiritual meditation is installed on the throne (पट्टाभिषेक) of the Empire of the full Realisation of the Self. So deep and mystic is, Oh Arjuna, the song of My praise, and the devotees that sing it realise,—that I am the one complete and entire being in the universe, in the way the thread pervades the fabric from end to end and that there is nothing else but Myself (in the universe). From God Brahmadev down to the very fly and the aggregate of beings between them, it is all but My own life; and acting in this knowledge they remain fully balanced. They thereofre make no distinction such as big or small, with life or without life, but bow straight to every visible creation, considering all as My own form. They forget their own greatness and they have likewise no notion as regards the worthiness

or otherwise of others; they love to bow and show humble regard to each and every being alike. The waterfall on a higher level, of course, flows down to the bottom; in the same way to bow to each and every being seen is their nature; or just as the branch of a tree laden with fruit bends low (with the weight of the fruit) to the very ground-level; in that way, they bow down their heads to the entire class of beings. They are ever without self-conceit, while their humility is their wealth, and they dedicate it to Me accompanied by the recital of the incantation "Jaya-Jaya" (Hail to Thee O God). Having got rid of the (false sense of) honour and dishonour by bowing before all beings they easily become absorbed in Me and remain satisfied there, ever worshipping Me. I told you so far about the order of high devotion; now hear (what I tell you) about those that worship (Me) by performing sacrifices (consisting) in knowledge. Yet you know, Oh Kirīti, their way of worship, since I spoke to you about it once before." To this Arjuna answered, "Yes Lord, I have once had the good nectarous dish of this divine grace, yet how can one say, 'I have had enough of it', when fortune is being served over and over again." The Lord hearing this, understood that Arjuna was eager to listen and was already beside himself (swaying backwards and forwards) by the ecstatic joy of internal bliss of knowledge. Lord Krishna then said, "Well done, Oh Pārtha, you have well said; otherwise this was not the proper occasion for this theme. Yet the deep love I bear to you in My heart makes Me talk about it." On this Arjuna said, "Is the moonlight intended only for the bird Chakora? No, it is the moon's nature to give cooling relief to the entire universe. The bird Chakora, with great delight, turns his beak upwards towards the moon; in that way I also make a small prayer to you. You are the very ocean of mercy. The clouds out of their munificence give relief to the afflicted. How heavy the down-pour of the clouds, and how tiny is the thirst of the (mere) Chakora? And yet even for the small mouthful or handful of water one has to go as far as the bank of the river Ganges; even so whether the desire is insignificant or not, it should be satisfied by you, O Lord". At this the Lord said, "Enough of your saying; I am fully pleased and there remains no necessity of further praise. That you do listen attentively to what I say, is (in itself) an encouragement to Me to go on " With this interlude Shrihari said further:

ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते ।
एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ॥ १५ ॥

15 *"Others likewise, worshipping Me with the Sacrifice (consisting) of knowledge, in diverse ways direct meditation upon Me, possessing multifarious faces, in my unitary aspect or in my distributive aspect.* (239)

Now listen to what I say about sacrifice that is performed through knowledge. The primeval will is the very pillar of this sacrifice, while the five gross elements are the sacrificial hall (मंडप—temporarily erected open-shed). The separation between the individual Soul and God is a sacrificial beast (fit to be offered). The special qualities of the five gross elements or the senses and the life-breath are the very materials (साहित्य) of the sacrifice. Ignorance is the ghee for oblation and the mind and the intellect are the altar (कुंडे-pits) in which the fire of knowledge is to be kindled. Equanimity is platform of the altar (Vedi–वेदी). Reason—power to grasp self and not self—is the very sacrificial Mantras (Vedic Hymns), while high regard for knowledge and mental peace are a sacrificial ladle (स्रुकस्रुव): the soul is the sacrificer and he destroys duality (distinction between the Jīva and Shiva—the being and the God), offering it in oblation to the sacrificial fire at the altar of Knowledge, using the sacrificial vessels in the form of experience of Supreme Brahman and chanting the Vedic hymns in the shape of right thinking. Ignorance then is at an end, there remaining neither the sacrificer nor the sacrifice, while the soul gets the final ablutions (अवभृथ) at the conclusion of the sacrifice, in the waters of the blissful state of union of the soul and the sacrificial spirit. Then ceases the awareness of the distinctions of separate beings, the objects of the senses as also the senses themselves, all merging in the Supreme Unity of the Brahman, revealed in the complete intuition of the Self. Just as, Oh Arjuna, one awaking from slumber says, "I myself became the wonderful army I saw while in sleep: now that I am awake, the army in the dream was all a delusion: at bottom I am all myself the underlying unity now." In the same way, the sacrificer in the sacrifice (consisting) of knowledge, realizes the truth that the entire universe is all inseparable from the Supreme Brahman. Then ends the talk of the existence of all (separate) beings and all existence high and good is pervaded by the unitary experience of the Supreme Brahman. In this way they adore Me through the path of sacrifice (consisting) of knowledge that terminates in the vision of undivided being. Others there are who grant that the universe is beginningless; and in it things separate and dormant are like one another; but to them the differences are due to names and forms.

This makes the universe contain difference of separate things; and yet this plurality does not affect the unity of knowledge. Just as the different senses all belong to one and the same body, or many branches big and small have their life in one and the same tree, or again immeasurable rays all of one and the same Sun—in that way many separate things having diverse names and different forms are yet known by them to be united in the supreme unity. In this way, Oh son of Pandu, those self-seers that keep their inner vision of the unity of the supreme self unbroken by separateness of created things, do perform a superior kind of sacrificial worship by knowledge of unity in diversity. For, have they not realized the highest awareness that whatever they meet, at any time and place—all in fact—is seen to be nought without Me—the supreme Brahman. Just see, whichever way a bubble floats, it is all in water, and whether it bubbles or bursts, it has its being in water: dust raised in the air by wind does not cease to be earthy: and when it (dust) falls down, it must fall on the earth. In that way, whatever the being and whatever the place, and whatever happens to it or does not happen—all that is in Me, for they have realized themselves and all in Me. As far spread is their consciousness as My universal existence, and being one with all, they live in everything. As the sun's disc is face to face with every one's eyes, so does their knowledge mirror in their realized self the entire mass of existence. There is nothing like 'a here' or 'a there' in their knowledge, Oh Arjuna, since it envelopes the entire universe, like the wind, which is here, there and every-where. The tether of their knowledge-being is so entire and whole as My own complete Being; hence their love and devotion to Me as complete without the least effort. Since I am all in all, can there be a creature that does not worship Me? Since I am the life of everything every creature worships Me. Only the creatures not knowing this, fail to reach Me. Let this suffice: I have said enough of them that worship Me through sacrifice in the shape of knowledge. Whatever actions are done by created beings are verily, without further ado, dedicated to Me: the fools however fail to reach My real self because they lack this know-ledge.

अहं क्रतुरहं यज्ञः स्वधाहमहमौषधम् ।।
मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ।। १६ ।।

16 *"I am the Vedic (Śrauta) Sacrifice, I am the secular (Smārta) Sacrifice; I am the Offer formula (Svadhā) for the Manes,*

(I am) the Herb of medicine. I am the (Vedic) Formula of offering, I am the Clarified-butter; I am the Fire, and What-is-offered (into it). (265)

Once the realization and knowledge of My being entire is there, the Vedas themselves—the fountain-source of all knowledge—are seen to be the same as My essence and obviously the Vedic commands of scriptural lore, are not different from Me. And again is My spirit too, Oh son of Pandu, the sacrifice that springs from the performance of the prescribed actions. I am also the Swadhā-Swadhā (hymns of offering oblations to Gods and Manes respectively). So too am I the sacrificial plant Soma and also the Ājya (sheep's clarified butter) and the Samidhas (समिधा–sticks of pure trees for kindling sacrificial fire). I am the Vedic hymns and the articles forming oblations: I am the presiding priest and the sacrificial fire is My own spirit: and I am thus all the sacrificial articles required for and helping the sacrificer.

पिताहमस्य जगतो माता धाता पितामहः ।
वेद्यं पवित्रमोंकार ऋक् साम यजुरेव च ॥ १७ ॥

17 *"I am the Father of this living world, the Mother, the Creator as well as Grandsire; I am the (syllable) 'Om', the holy object of (Vedic) knowledge, as also the Rg. the Sāman, and the Yajus.* (269)

The creator father am I, for my inspiration into the Prakriti of eight-fold form gives rise to this entire created universe. I am the Universal Mother too, as in the image of Ardhanārī-Nateshwar (अर्धनारी-नटेश्वर —the form of God Shiva half-male and half-female)—one and the same person is both Male and Female. And indeed, the support and the spirit, whereby the created world is maintained, cannot be any other but My own self. I am again the grandfather to this created universe, since from My pure unconditioned Essence are manifested —both the Prakriti and Purusha. I am also the mystic word 'Omkār' who is called the Supreme object of all knowing and lore, and in whose sacred abode meet the different paths leading to knowledge, and where different sects of opinion meet together and the different Shāstras (codes) become harmonised with each other, where the divergent paths of knowledge come together and which is therefore called all holy. It is thus the sprout germinating from the very root of the Supreme Being and the sacred temple of Primeval sounds. I am also

the three letters अ, उ, म abiding in the womb of Sacred syllable Om, that were born with the Vedas. I am doubtless the three Vedas—Ṛg., Yajus and Sāman (ऋक्-यजुस्-साम) and therefore the origin (परंपरा) of the entire mass of the sacred word.

गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।
प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ।। १८ ।।

18 *"(I am) the Goal, the Sustainer, the Lord, the Witness, the Abode, the Refuge, the Benefactor; the Origin, the Dissolution, the Stay, the Ark, the Seed Imperishable.* (278)

That great Abode am I, where, as to a haven of rest retires the primeval nature, in which is stored the entire universe of living and non-living things. I am in fact the Lord of the Goddess of Plenty and Wealth of the entire cosmic creation; by Me the Prakriti lives; by My presiding authority she gives birth to the universe; and thus I am the eternal enjoyer of the creations out of the three gunas of Prakriti. I am the sovereign Lord of the universe. By My command, does she spread out everywhere. So does wind waft unceasingly, and fire burn; and clouds shower (rain); the mountains too shall not stir from their places, the seas shall not outflow their limits; so too the earth shall bear the weight of all beings—all these live and move by My command. Why, even the Vedic word is utterance inspired by Me; and the Sun moves when moved by Me. The vital air (Prāna- प्राण) which is the source of life in the world, moves when moved by Me, and death itself works under My sway and lays its hand on mortals. These Gods are then the servants, who work at My behest—their sovereign Lord and Master. Though I am the sovereign Lord and Master over the entire creation, yet am I the universal spectator, Oh son of Pandu, like the sky; I am also the one that pervades all created things of diverse names and forms and also their support. Just as there arise ripples in water and yet water fills these ripples, I am likewise the support that sustains the entire created world which thus lives in Me and by Me. One who dedicates his life to Me devotedly is freed by Me from the bondage of birth and death. I am, therefore, the sole refuge to those who live by staking all on Me. I am essentially one supreme unity; yet become manifold through the qualities of Prakriti and thus I live the manifold life of the living world. Is not the Sun reflected (in water) without distinction of sea or a pond? So am I the inward spirit and most endeared friend of all alike, from the God Brahmadev

downwards. I am thus, O Pāndav, the fountain-head of all vitality in the Universe: the root-cause of creation and destruction of the world. The seed buds into a tree and yet the entire life of the tree is again stored up in the seed; so is the universe created from the primeval Will and in the end reabsorbed into that Will. The Will, being in essence the non-manifest desires rolled up, is the seed of the universe, and at the end of the cycle of creation (kalpa) reverts to its original home that is I, The Supreme Lord. Here space is nought, and so, names and forms cease to exist. Separate individual things disappear and all distinction of kind too dissolves. At that time I am the treasure-house where, as to an antechamber of creations, all the Gods, with the latent powers of desires rolled into the will to create, retire and recoup themselves for the next creation.

तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च ।
अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ॥ १९ ॥

19 *"I give heat, I hold back the shower and pour it forth; I am Immortality as well as Death; I am the Being as well as Non-being, O Arjuna.* (296)

When I glow in the guise of the Sun, the world dries up, and when I descend playing the roll of Indra, it is flooded. Fire consumes fuel, which in its turn changes into fire; thus both what is killed and that which kills are of My essence; and therefore, whatever lies within mortal nature is My outward appearance, while that which is immortal is certainly My being. To cut the long story short, I can give it in a nut-shell that 'Sat' and 'Asat' (सत्-असत्—real and unreal) both are all My Being. Therefore, Oh Arjuna is there any nook and corner anywhere in which I am not? And yet how pitiable is human lot indeed that these creatures fail to see Me in the world! See how astonishing it is that they are of My own being and yet they fall into the error of saying that I am not, as if waves should dry up saying, there is no water, or rays of the sun be invisible without a candle-light. The whole world, inside and outside, is full of My divine being and yet how cruel is fate that blinds mortals into saying that I am not! This is just like one falling into a well of ambrosia and wishing himself to be taken out of it! Such an unfortunate one is simply to be pitied. It is as if a blind man running hurriedly for a morsel of food, Oh Kirīti, should stumble on the Chintāmani (wish-fulfilling stone) and kick it out of his way in his blindness. Such indeed is the

lot of mortals when wisdom leaves them. Therefore, an action done without knowledge is no action worth the name. Of what avail are the wings to a blind eagle? Just so, actions, even if they are good actions, become vain and wasteful efforts, when not backed up by insight and wisdom.

त्रैविद्या मां सोमपाः पूतपापा
यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते ।
ते पुण्यमासाद्य सुरेन्द्रलोक-
मश्नन्ति दिव्यान् दिवि देवभोगान् ।। २० ।।

20 *"Knowers of the Three Lores, Soma-drinkers, of sin purified, worship Me with Sacrifices and aspire for Heaven (as) the goal. They reach the holy Region of (Indra), the Lord of the Gods, and partake in Heaven of the Heavenly enjoyments, meat for Gods.* (307)

Oh Kirīti, behold! these Vedic Pandits learned in Sacrificial Lore, living in the path prescribed by the religion of castes,—they themselves furnish the very touch-stone for religious duties. The Vedas nod their admiration for the perfection of their sacrificial art, so that their works fructifying in merit stand by them ever and anon. Such sacrificers drinking the Soma drink become themselves the very incarnate image of Sacrifice. And yet verily have they earned only Sin under cover of merit, since with all the Lore of the three Vedas and the performance of hundreds of Sacrifices they choose a life of enjoyment in heavenly paradise, and thus lose Me, who am the goal of all Sacrifices. An unlucky wretch sits under the very shade of a Kalpataru (desire-fulfilling tree) knots a cloth into an alms-bowl and goes out to beg. Oh Kirīti! such indeed is the worshipping of Me by performing hundreds of Sacrifices, and wishing for enjoyment in Heaven. How can this be any thing but sinful greed of demerit? Attainment of heavenly enjoyment without Me, is a path of meritorious action for the ignorant; indeed the wise man looks upon it as the way of misery and distress. Albeit enjoyment in paradise is reckoned happiness when set off against the misery of hell, pure everlasting bliss is what My divine Essence brings. Along the pathway to the supreme divine happiness of my abode, there branch off these two misleading tracks of Paradise and Hell used by the robbers. One goes to Heavenly paradise by virtue of misdeeds in the guise of virtue, while evil actions

that are sins as such, lead only to hell. But the purest way of spotless good life is that which brings the soul to Me. Better be a wretch, with the tongue torn away, than speak words that praise as meritorious action any way of life that leads men astray from My divine being in which they are rooted. Enough now of this: let us return to our theme. Behold, these sacrificers, in this way, worship Me by sacrifices and yet yearn for heavenly enjoyment. They come by Heavenly enjoyment, in virtue of rituals, which leads them away from My divine Bliss and therefore are sinful in a way. In Heaven's paradise, they are indeed enthroned on a state of being that is free from death, with the elephant Airavata to ride upon, and Amarāvatī, the city of Gods to dwell. Here they have at their service treasures of the eightfold occult-powers and cellars of nectars and herds of Kāmadhenus. The roads there are paved with jewels while there abound pleasure-gardens with rows of Kalpataru Trees. There the Gandharvas sing songs and the *Rambhas* (dancers in the court of Indra) dance, while on their pleasure attend celestial women of beauty headed by Urvashī. The God of love ministers to their needs in bed-chamber; and the Moon sprinkles water on the courtyards; while messengers as swift as wind are at their beck and call. There abide learned Brahmins with Brihaspati as the chief and they chant holy blessings and multitudes of Gods (सुरगण) sing as bards. Noble horse soldiers as protectors with the (high-mettle) horse 'Ucchais-shravas' (उच्चैश्रव —Indra's horse said to be churned out of the ocean) dance attendance on them leading the front. The sacrificers in this way enjoy the highest pleasures which are the birthright of Indra; this enjoyment however lasts as long as they have at their credit, any (balance of) merit (पुण्यलेश.).

ते तं भुक्त्वा स्वर्गलोकं विशालं
क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।
एवं त्रयीधर्ममनुप्रपन्ना
गतागतं कामकामा लभन्ते ॥ २१ ॥

21 *"They, after enjoying the spacious Heavenly world, as their merit gets exhausted re-enter the region of mortals. Thus those who routine-wise (anu) have betaken themselves unto the Pathway of the Threefold Lore—cherishing desires—earn (only) the going-up and the coming-down.* (328)

No sooner does the stock of merit sink and dry up than the glory of Indra's majesty fades and those souls of sacrificial followers descend into the Mortal world. The plight of these men of sacrificial faith is indeed no less pitiable than the lot of vicious man, who, when he has squandered his money on concubines, is not allowed even to tap their door. These men are thus lost to My everlasting Presence, since they are led astray into the path of yearning for heavenly enjoyment: Vain indeed is their ascent into the immortal region, for they come back to the mortal world in the end. And long and laborious is the road to this mortal world, wending through the den of mother's womb for nine months to hatch the mortal tenement into a birth in a cycle of births and deaths. One chances upon a treasure in a dream which is nought on waking up: So ephemeral is the heavenly bliss enjoyed by these Knowers of Vedic sacrifice. Even the masters of Vedic lore, Oh Arjuna, not realising Me, have lived a life, that is as vain and hollow as the chaff without the grain.

Therefore without Me, the supreme unity, the path of Rituals taught by the three Vedas is unavailing. Now know ye naught but Me; so shalt thou dwell in eternal bliss.

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ २२ ॥

22 *"Those people who, thinking on Me with singleness of purpose, offer service unto Me, and who are constantly putting forth effort (in that service); for their sake I take upon myself (the burthen of all) earning, and saving.* (335)

There are those, that have, staking their full faith in Me dedicated their entire life to Me; like the poor life-mass in the womb, that does not know of stirring into action, they hold nothing dearer than Me. Their very life they call by Me—supreme God. Thus they live in Me with their entire being, and worship Me in this way with singleness of purpose: of such, indeed, I am in turn the never-failing servant. The moment they are one with My being and live in My path of devotion, all their cares and worries become Mine; and like the mother-bird striving for the offspring, their duties and tasks become My own tasks and duties. Unmindful of her own hunger and thirst, she always keeps on doing things that conduce for the well-being of her young one. So am I required to provide for the comforts of those that have staked their whole life on my devotion, keeping full faith in Me in

all ways. Be it a yearning for union with Me, and I fulfill it; or if they choose to spend their time in serving and worshipping me, I give them the life of Divine love. In this way, I provide for and fulfil whatever they desire and also preserve intact whatever is given them. Thus for them that live by My divine support, I provide whatever they desire and preserve whatever they need for their life.

येऽप्यन्यदेवता भक्ता यजन्ते श्रद्धयान्विताः ।
तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ।। २३ ।।

23 *"Those devotees likewise who, endowed with faith, offer worship unto other Divinities: they, O Son of Kuntī, offer service, (albeit) not in the prescribed mode, unto none but myself.* (344)

There are also other paths; but they fall short of realising My all-pervading being. They perform sacrifices to Fire, Indra, the Sun and the Moon. Those sacrifices (ultimately) come unto Me, since I am myself the entire universe. Yet this way of worship is not a straight path, but uneven. Branches and leaves spring from one and the same tree; yet water is to be sucked in by the roots, and hence it is only proper to water the roots; or there are the ten organs of one and the same body, and everything taken in by them goes to one and the same root of life; yet would it do were one to stuff rich food in the ears, or flowers tied over the eyes? Nay the food must be relished in the mouth and fragrance by the nose. In that way one must worship Me in My being true and entire. Otherwise any worship done, not knowing My true self, is a vain fruitless effort, and so there must be for every action, the vision of knowledge and that vision must also be clear and unblurred.

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।
न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ।। २४ ।।

24 *"For, I am the recipient of all Sacrifices, as also their Over-lord. They, however, do not know Me in my real nature, and hence fall down.* (351)

Moreover, bear this well in mind that all these Sacrificial offerings must reach out to none but Myself as supreme enjoyer. I am the origin and the end of all the sacrifices. Not realizing this truth, those be-

nighted followers of the sacrificial cult worship other Gods, thus losing Me, the Supreme. Oblations to Gods and forefathers, of the holy waters of the Ganges, have to be offered into the Ganges herself; in the same way, the sacrificial offering to Me—the Supreme God—are dedicated by these devotees to Me in ignorant (अनानी—different) faith, consequently ever failing to reach Me; but they go to other deities for whom the offerings are meant.

यान्ति देवव्रता देवान् पितॄन् यान्ति पितृव्रताः ।
भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् ।। २५ ।।

25 *"Devotees of Gods repair unto the Gods; the devotees of Manes repair unto the Manes; the worshippers of Elemental Beings repair unto those Beings: those who worship Me likewise repair unto Me.* (355)

Worshippers of gods are united at death to the gods to whom they are devoted in thought, word and deed: and those that betake themselves to ancestral worship, at the end of their life, go to the abode of ancestors; those again, that propitiate the Gods and spirits and other petty Gods, as Divine beings supreme, practising magic, charms and black art (जारणमारण) are joined to the order of those Ghosts and Spirits; in this way their acts of faith bear fruit proper to their desires with the fall of their bodies. There are those, whose eyes are filled with the vision of My presence, and who hear only My praise with their ears, whose minds meditate upon Me, and whose words sing My praise. Everywhere in all things they bow to My Divine being with all their heart and soul. All their charities and acts of faith flow into the path of devotion to Me. On Me centres all their learning and lore: both inward and outward, their one exclusive joy is being one with Me; their entire life is dedicated to My worship. All their self-elation is turned to Me, to extol My divine glory: to own God's know-ledge is all their avarice: they are passionate with the passion for God: their love is to nothing else but to God: being lost in My being out of divine madness, they are unmindful of the world. By God-realiza-tion alone, all their scriptural lore bears fruit: their mystic utterance of My name, is a power to unite with Me; thus they have worshipped Me in all their life and actions. Surely are they already united to Me on this side of death; how then would they go any where else after death? Therefore, all those sacrificers and devotees who dedicate themselves to Me in all actions, are united with My eternal life. Oh Arjuna, without ungrudging self-surrender none can enjoy the supreme

bliss of My eternal life. No external ceremonial leads one into that eternal life. Little does he know indeed that vaunts his knowledge; the showing off of self-realization is itself an imperfection: a shallow mind is his who boasts of his divine perfection. Similarly, all tall talk, Oh Kirīti, of their sacrifices, charities and austerities is not worth a straw. Just see, is there one who excels the *Vedas* in knowledge, or is there any one who outshines the *Shesha* in eloquence? That very *Shesha* shrinks into himself under My divine resting place, while the very *Vedas* even turn, being confounded, into saying "Neti, Neti" ("Do not know".) The great primeval sages like Sanaka and others were struck with maddening wonder. In the practice of austere penances, who, indeed, can hold a candle to the God Shiva, the Shoolapāni (शूळपाणी holder of the trident)? Yet he too, dropping all pride, in all humility bears on his head the holy water that washes My feet. Oh, who indeed is there that is richer than the Goddess Lakshmī, in whose home the very deities of abundance and prosperity (ऋद्धिसिद्धि) work as maids of honour? If the toy-houses (घरकुली) made by them (Deities Riddhi-Siddhi) become the dwelling places of Gods, would not the great Indra and other Gods become her playthings? When out of displeasure with her toys, she (Goddess Lakshmī) breaks them (toy-houses) even the great Indra and other Gods turn into beggars, while any trees that chance to be sighted by Lakshmī are converted into Kalpataru trees. Even the principal queen Lakshmī, whose biddings are done by such powerful heavenly maids of honour—shrinks into insignificance as regards divine worthiness. Lakshmī too dropped all her pride in a whole-hearted self-surrender, before she was allowed by divine grace, the good luck of washing the God's feet. Therefore, cast off all pride of place, throw away vanity and learning and bow in all humility to all—one and all in all, and then become worthy of life divine. Even the Moon pales when the Sun of thousand rays comes forth; how then the glow-worm could go boasting of its own brilliance before the sun? Where the greatness of the goddess Lakshmī or the austerities of God Shiva are beggared into nothing, what avails the meanest power of ordinary mortals? Therefore, all self-conceit and pride of strength must be left off, and all vanity of virtue and excellence, and of good qualities or vainglory of riches must be waived to become worthy of union with Me.

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ।। २६ ।।

26 *"A leaf, a flower, a fruit, (even) water, whoso offers unto Me in devotion: that same, proffered in devotion by one whose soul is pure, I accept.* (382)

Out of unbounded faith and devotion let a devotee hold out before Me, as an offering to Me, even a little fruit of a tree, and I clasp it in both hands (and take it) and swallow it without even removing the stalk (देठ) of it. Albeit I should smell a flower offered in token of love, but I thrust it into My mouth and taste it. And why a flower—even a leaf, fresh or dry, of whatever tree, when overlaid with the milk and honey of deepest love, I swallow like one hungry, who gulps down a nectar-drink to his satisfaction. Should per chance, a leaf be not ready at hand, water at least may not be wanting, and is within reach unceasingly for nothing; and when a devotee of Mine out of love deep and unbounded, offers it to Me, he has indeed built for Me temples, greater in grandeur than the very Vaikuntha (paradise of God Vishnu), offered to Me jewels of lustre and purity more precious than the Kaustubha (कौस्तुभ—the celebrated gem obtained with thirteen others at the churning of the ocean, and worn by Lord Vishnu on his breast), he has only made for me bed (rooms), more comfortable than My resting place in the milky ocean, he has burnt for My enjoyment fragrant incense big as the mountain Meru consisting of camphor, sandal wood, etc. and he has offered illuminations with stick-wicks (काडवाती) as lustrous and high as the Sun, on the spiral row of lamps (दीपमाळ) and has offered rich vehicles as glorious as the very Garuda (गरूड—Lord Vishnu's riding bird-eagle); or has offered gardens of Kalpataru tree, or herd of Kamadhenus, or he has served Me rich dainties, more delicious than even the nectar. So rich is the propitiation of even a drop of water devotedly offered in token of love by My devotees; what more need be said? Thou knowest well, O Kirīti, how impatiently I undid the knots (of the bundle) of parched rice (पोहे) brought for Me by Sudāmā (Lord Krishna's friend from childhood). Devotion and love is the one thing that I prize beyond all things, be it from high or low. The ties of such passionate love hold Me bound even to the meanest of creatures. Things like leaves or a flower or a fruit are indeed mere tokens and the one single touchstone of the path to reach Me is unalloyed devotion. Therefore, Oh Arjuna, I tell you and you do hear of the very easy and simple way to secure it. Make your mind pure and fasten it on Me unceasingly.

यत् करोषि यदश्नासि यज्जुहोषि ददासि यत् ।
यत् तपस्यसि कौन्तेय तत् कुरुष्व मदर्पणम् ।। २७ ।।

27 *"What thou art doing, art eating, art offering in Sacrifice, art giving-away; what penance, O Son of Kuntī, thou art practising: make of it (all) a dedication unto Me.* (398)

Whatever be the deeds you do, whatever be the enjoyments you enjoy, whatever be the sacrifices you perform, whatever the charities you give away or the gifts you give to your servants, whatever be the austerities and penances you practice—in all these actions as they crop up in the natural course of your life,—let these be done with full faith in My name. When all sense of self-attachment and egotism is dropped in doing actions, the actions are cleansed and dedicated to Me.

शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनैः ।
संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥ २८ ॥

28 *"Thus wilt thou be free from the Karm-bonds which yield good as also evil fruits; and with thy soul attached to the (Path of) Renunciation (of fruits) no less than to that of (even-tempered) action, thou wilt, freed of bondage, come unto Me.* (402)

Then, like seed roasted in a fire-pot that cannot sprout any longer, all actions done in My name bear no fruit either good or evil in the way of holding the doer in bondage of their fruit. Oh, an action done ripens into fruits of pleasure and pain that must be experienced by the Soul in this bodily life. But once an action sacrificed at My feet and in My name, wipes out all trace of bodily (future) birth and death, with this disappear all wordly distress and troubles. Here, Oh Arjuna, I initiate you into the path of true and easy renunciation. In following it no time is to be lost. So you need not fall into the shackles of bodily life nor need you drown yourself in the sea of pleasures and pains; by following this easy and simple path merge yourself in My blessful eternal being.

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।
ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥ २९ ॥

29 *"Of even mind am I unto all beings: no one is for Me an object of hate or affection; those, however, who worship Me in devotion, they (abide) in Me, and I also in them.* (407)

If you wish to know that eternal being, I shall say that it is the abiding essence in all created things in which sink all feelings of separateness of 'I' and 'thou'. And those seers that realize My true and eternal being, breaking the sanctuary of all egotism, worship Me whole-heartedly in thought, word and deed. They seem to live in the world in their bodily life, but truly abide entirely in My eternal being and no less surely do I eternally abide in them, like the Banian tree that is contained in a small seed, which has sprung from that *Vata*-tree itself. Thus I and My devotees are separate only outwardly and in name; but in very truth I and they are one; and their wearing a bodily vesture is as unmeaning and empty as the wearing of a borrowed ornament. It endures till life's lease ends like the flower bereft of fragrance that is blown by the breeze. His sense of self-hood being raised to My divine eternal self, is entirely merged in Me.

अपि चेत् सुदुराचारो भजते मामनन्यभाक् ।
साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥ ३० ॥

30 *"Even if a person of extremely evil conduct were to be taken himself unto Me, seeking refuge in none else, he is to be reckoned as quite a good person, for he has taken the right resolution.*

(415)

One that worships Me with such undivided devotion never returns to fleshly existence again, albeit he belongs to the lowest caste. Oh great warrior, even the worst of sinners betaking himself to the path of devotion at the close of his life, ascends to the raised seat of devotion. Indeed life to come hereafter is shaped by the Soul's condition at the end of past life. Therefore, one who at the end of his life, gives himself up in devotional surrender to Me, though he be of evil ways in the past, is regenerated thereby (on account of the sanctifying power of his devotion). Like one drowned in floods and (subsequently) emerging safe from them, are they who were really drowned, but washed their sins and evil life by their devotional state at the end (of past life). Therefore, one of corrupt ways, taking bath in the holy waters of repentance, and surrendering himself unto My being in complete devotion, has indeed been joined to Me. The race of such a one is pure and holy: so his family is made spotless and he himself has realized the highest goal of his life. He is to Me a person learned, he has practised religious austerities, and the eight-fold Yoga-discipline. Enough of this now, Oh Pārtha. Indeed whoever is full of devotion and love

for Me, is purged of all taint of worldly life and action, for all his mind's acts and reason are rolled into an unflinching faith in Me and surrendered unto Me.

क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।
कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥ ३१ ॥

31 *"Speedily will he become a righteous soul and will (eventually) attain the Peace Eternal. O Son of Kuntī, recognise full well that one devoted unto Me perishes not.* (425)

Do not be of the misbelief that My devotee becomes like Me at the appointed time in future: for how can one immersed in ambrosial waters suffer death? So long as the Sun has not risen, it is called night; even so all actions and life that are without devotion to Me must be reckoned sinful. Therefore, Oh Son of Pandu, My devotee is united with My Divine essence as soon as his mind reaches out to Me in intense faith and devotion. Like two lamps one kindling the other that cannot be marked off from the first, the devotee that worships Me with all his heart, is thereby inseparable from My eternal self. He then settles down in My Being, lustre and eternal Peace; indeed he lives in My life. How often, Oh Pārtha, should I repeat the same eternal truth? One eager to realize My divine life must not flinch from the path of devotion. What is the use of high birth? Why boast of one's family and breeding? And why brag of one's learning? Why plume oneself on youthful charms? And wherefore trumpet the pride of wealth? All this is vain and comes to naught, for lack of passionate devotion to Me. Of what avail is the plenty of ears of corn without grain? A beautiful city, if it is desolate, is no city. A dried up lake, or the meeting of two cripples in a jungle, or a tree laden with profusion of blossom but with no fruit—no value can be set on any of these. All the glory or pride of birth, caste and family is all vanity and meanness, when devotion to Me is not in the soul, such as a decent body beautiful but without life in it. Cursed be the life without devotion to Me. Such life is nothing other than a stone-dead life. Just as the wise turn away from the shade of prickly pear, even so, real merit and worth (results of good action) shun the life without devotion. The bitter Nimb tree heavily laden with (bitter) fruit only becomes a rich and sumptuous festival to the crow; in the same way, even a rich life without devotion becomes the hot-bed of sin and vice. Like the richest of the dish that is served in an earthern pot, exposed to an

open thorough-fare to become a feast to the dogs, the life of devotionless man is pitiable indeed, for he is a stranger to virtue and purity of heart, even in a dream, and his life is verily the bitterest cup of the miseries of mortal existence. To a man of devotion and God's love, the birth in a noble family is a trifle; he cares not if he belongs to the lowest caste, and with devotion and love of God, he would be glad to dwell even in the body of a beast. Remember how the elephant *Gajendra*, seized by a shark at the leg, devoutly prayed to Me for rescue, shuffled off his beastly life to realise the Divine being in Me.

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।
स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ।। ३२ ।।

32 *"For, O Son of Paṛthā, betaking themselves unto Me—even though they be the (so called) lowly-born: women, Vyśyas (producers and merchants) as also Sudras (menials)—yet shall even these attain the Goal Supreme.* (443)

Many indeed are, Oh Kirīti! the souls that are born in families unnameably low and the vilest of the vile. Being slow-witted, they are as good as stones; and yet they are of unflinching faith and devotion to Me. (There are) others: their speech is nothing but My praises; their vision is ever fixed on Me; their mind ever thinks of nothing but Me; their ears ever listen to my praises; nothing else than acts of worshipful service decorates their bodies; their knowledge is a stranger to sense-objects, and so their awareness divines the sole God in Me. Being thus in Me and for Me, life is worth living (for them); all else is death. Thus have they, Oh Kirīti, made Me, in entirety, the very life-breath of their life. May such as these be the lowest of the low and base-born, may (they) be reckoned unlearned, all the same, they are not a whit inferior to Me in greatness. Just consider the very demons (दैत्य): by the power of their devotion (to Me), they made their rivals, the Gods, sink into degradation. Born in the demon race, My devotee Prahlāda won his eternal glory by making Me incarnate as *Nrisinha*. That great Prahlāda suffered the worst tortures in God's name, and therefore, did by his mere word command all that I would give. Born though he was of the demon family, the very Indra could not equal him in rank and glory. The one crucible here, therefore, is devotion and passionate love to God; all else like race or caste is the merest trash. A scrap of leather has power to buy all things, if made to wear the royal insignia: without these even gold and silver fail

as measure of things and the royal sign then becomes the proper measure of things; and a piece of leather bearing such royal insignia, is enough to buy all things. Even so does perfect virtue blossom into eternal life and infinite knowledge ripened into fulfilment. Only then, and not till then—entire soul and mind is filled with love for Me. Purity of race, family and caste is then all false and empty. Oh Arjuna, life's real meaning and vital essence lies in being possessed of My love and devotion. Take whatever path for your devotion, once the mind is filled with such devotion, the devotee enters into Me, and all his past sins and imperfections are wiped off. The brooks and streams run their impure, separate courses only till they meet the Ganges: and once they have joined the Ganges, they become one with the Ganges. Sandal wood and Khair (catachu) are differently named so long as they are not consumed by fire. Even so, men are separate in caste, race, family and sex till they are absorbed into My infinite eternal being. This feeling (of separation) of single man from caste and class becomes null and void, when caste and class are all merged into My essential being, like salt in the sea. Rivers and streams, large and small, are seen to flow eastwards and westwards, so long as they have not flown into the sea. Whichsoever be the path by which the soul is drawn to My being, once it enters into My divine life eternal, it of its own accord becomes one with Me. Iron changes into gold, the moment it touches the *Parīs*-stone, even if it be to break it. And did not the Gopis seeking to win Me for amorous passion become united with Me in My divine life? And did not Kamsa out of fear, Shishupāla and others seeking to be at feud with Me, become one with Me? The Yadavas were bound to Me by blood ties, and Vasudeva and others by filial love,—they reached My eternal abode. Nārada, Dhruva, Akrūra, Shuka, Sanantkumāra all won eternal life through their deep devotion for Me. In the same way the Gopis won My divine love through their amorous passion for Me, and Kamsa through the delusive passion of terror, while Shishupāla and others through their wickedness and enmity towards Me. Verily I am the eternal abode of Peace to all those that seek it, whatever be the channel of their feelings towards Me, be it devotion, renunciation, love, hatred. Therefore see, Oh Pārtha, pathways to enter into My divine home are manifold indeed. May be, the caste into which thou art born is the lowest, and may be, thy ruling passion be love or hatred; the love or hatred should turn to Me. Whichever then is the pathway by which thou seekest Me—being one with Me is the goal within thy reach. Therefore, Arjuna, all alike—men and women of whatever

caste,—whether Vaishya or Shūdra, or the meanest shall enter into My divine home as soon as they love and worship Me.

किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा।
अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ॥ ३३ ॥

33 *"How much more (certainly) then the pious Brahmins and the Royal-sages who are My devotees? Having come into this impermanent and joyless world, do thou become My devotee.* (475)

How much more worthily do the holy Brahmins win that divine home? For, amongst the religious castes, they indeed are the princely majesties enthroned with royal insignia; heavenly paradise is a free gift divinely bequeathed to the Brahmins, whose knowledge is the mother (fountain-spring) of all sacred lores in this world. They are the very Gods on earth, embodiment as it were in flesh and blood of holy penances, the rising visible glory of all sacred waters. In name, the holy art of sacrifice has its true eternal home, and the very Vedas shine forth as armour-clad; all auspicious array of things is reared in Fortune's lap of their august and blissful presence. Virtue and right action are nourished and fostered on the lap of their high resolve, and truth has its life-breath by their firm will. By the Brahmins' benedictory utterance, fire is blessed into a God of everlasting life, who then is given a resting place by the sea out of love for the Brahmins. For the Brahmin's sake, did I once part company with the Goddess Lakshmī, take-off my necklace—"Kaustubha"—from my person, and offered My breast-basin to have the imprint of the Brahmin's sacred foot. That sacred imprint have I since borne with pride wherewith to preserve My divine glory. The Brahmin's wrath, Oh thou excellent warrior, is the birth-place of the all-consuming, destructive deities of Time, Fire and Rudra; and the eightfold supernatural powers come as a free gift of his benedictory utterance. Wherefore then need it be said in (so many) words that worthy Brahmins of such venerable piety, with an intensely passionate devotion to Me reach their divine home in Me? For knowest thou not that even the unworthy Nimb trees nearby, touched off by the breeze, wafting along the sandal trees, rise to the eminence of besmearing the foreheads of Gods? And could thou doubt that the sandal wood itself fails in reaching that glorious position, so that only words should put that truth into thy mind? The crescent moon is unceasingly worn

on the head by the God Shiva in the hope of cooling down; how then should the sandal wood, wholly perfect and soothing, and more fragrant, be not worthy of covering the holy body? When way-side waters flowing into the Ganges run to the ocean without further ado should the sacred Ganges herself reach other destinations? May the devotee be a Brahmin seer or a Kshatriya prince, I am in all things their protector, the very life-breath of their mind and soul; and in truth I am the support of their life. How strange unconcern would be in any one sailing in a boat pierced at hundred places? And how should a man risk his life under a hail storm of missiles? How should one, exposed to an impending stone, fail to protect oneself? And should a man tormented with disease be unmindful of cure? And it would be queer indeed, if one should not escape from flames threatening him on all sides; and it is no less queer in men born into this mortal world not to betake themselves to the path of devotion. And what indeed is that self-confidence on the strength of which earth-born men, scorning the path of devotion, feel secure in the full enjoyment of worldly pleasures? Or barring pious devotion to Me, how should mortals count upon youth and worldly wits to yield the full measure of life's joys? All that suffering mortals endure is for the pleasure of the body and that body is ever wasting away in the jaws of death. Alas! In this mortal world bundles of miseries are being unloaded and death is being measured out in huge heaps till at the last stage the soul arrives in the human market! Where life is not worth an hour's purchase, what goods of happiness can man expect from this warehouse? Can you kindle a light by blowing up ashes? As well might you hope to win your way to immortal life by swallowing the extract of poisonous root. Sensuous enjoyment is thus a hotbed of miseries, and what a pity indeed that the benighted human soul never loathes it? Happiness in this mortal world is as futile a mockery as healing the footrot by cutting the head. Where then is the earth-born man, who has listened to the tale of happiness, in this mortal life? How can (one) expect to enjoy sound sleep on a bed of embers? In this world the moon herself is infected with the wasting disease. Everything overhead rises to sink, and utter misery under the cover of pleasure envelops one and all; it is here in mortal life that even a sprout of enjoyment is already strangled by the malignant cover of unlucky turn, and death steals into the (secret chamber of the) womb to grip the poor helpless yet unborn soul. And while the mortal sufferer is made to brood over fatuous vanities, he is suddenly snatched away by death to a place of which little is known. Not even the most

searching glance has ever come across a single return foot-print along the manifold exits from this life, and all the myths and legends of this miserable world recount but untold tales of mortals who have been gathered into the dateless night. Not even the creator in his appointed time can, with any measure of final utterance, extol to the skies the glorious impermanence of this world. And how amazing is the utter unconcern of men born into this miserable existence? For these niggardly wretches stint a pie towards their real good in this or other worldly life, and yet become munificient in their evil designs. In their eyes men ensnared in lascivious pleasures are now at the summit of ambition and he is reckoned worldly-wise that is enslaved by greed. Aging, that shortens the lease of life and makes body and mind shrink in power, is held to raise men to the eminence of venerable elders. The yearly return of the birth-day of the child is fondly celebrated as a festival, with total unconcern about the shortened life. From the birth onwards the child is slowly caught in the meshes of all-devouring time, and yet every advancing year is a festivity. Alas! While not putting up with the imprecation 'die', they lament the deaths of kith and kiṇ, and never heed that life's days are numbered. Even while the snake threatens to swallow the frog, the frog smacks its lips at sight of a fly; even so, human mortals are slaves of their greed, of what heaven knows! Alas! How sadly and monstrously perverse indeed is the array of things in this mortal world? Being fated to be born into such a world, shake off the dust of thy feet and betake thyself to the path of devotion and love; so shalt thou reach My eternal divine abode.

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि युक्त्वैवमात्मानं मत्परायणः ।। ३४ ।।

34 *"Infix thy mind in Me, be devoted unto Me, offer service unto Me, render homage unto Me, so wilt thou come right unto Me, having thus attached thyself (to Me) and accepted Me as the Ultimate Goal."* (517)

Let thy mind be full with My presence; fill thy soul with My love; bow down to My divine being in all. He alone worships Me by true sacrifice, who burns up all desires in his unswerving devotion to Me. Here indeed I tell thee the innermost secret truth: with thy heart full of My divine being thou shalt reach My eternal home, and realise that treasure of eternal bliss, that is hidden from all.

CONCLUSION

Samjaya then said, "In this way said Atmārām, the Supreme person with dark coloured complexion, the very Kalpataru of his devotees. The old man Dhṛitarāshtra heard all this and was unmoved like a buffalo not budging even amidst floods. Samjaya nodded and said to himself, "Inspite of the down-pour of words sweet as nectar, he (Dhṛitarāshatra) although present on the spot, is miles away from here, having gone out to a neighbouring place. But as he is our Master, it would not be proper to befoul my tongue with such a blunt talk. That is his nature. (Yet) it is my great luck that the King of the sages —Vyāsa—has given me protection in the guise of recounting the tale of the battle-field." Just as Samjaya said this, making his mind firm with great effort, he was overwhelmed with the emotion of piety that he was beside himself. His mind was swimming, he became tongue-tied, while there came a tremor, the hair standing on end. Tears of joy trickled down from his half-closed eyes, while his body began to shake, as waves of extremely pious emotion surged in his heart. Small globules of pure sweat began to glisten on the pores all over his body as if they were pearl-nettings worn on the body. Losing himself in that rapture, he was prevented from going ahead with the story of the battle-field, with which he was charged by Vyāsa. But Samjaya freed himself from the emotion and returned to his senses on hearing Lord Krishna's torrential flow of talk and made himself ready to do his task. Wiping off his tears and perspiration all over his body, he requested Dhṛitarāshtra to hear further. There is the choicest seeding of Lord Krishna's talk: on the other hand there is the (tilled) soil in the form of Samjaya's pious mind, ready to be sown with the seed. With such a combination there would be, undoubtedly a rich harvest of eternal truth to the hearers. Oh you (hearers) were you to listen with attention to the story, you would be sitting on the summit of great joy. Extremely good luck has dawned today for the ears. Therefore, Jnānadev, the disciple of Nivṛitti, requests (the hearers) to hear about that abode—'Divine Manifestations'—that the Lord of the Perfect will preach to Arjuna.

राजविद्याराजगुह्ययोगो नाम नवमोऽध्यायः ॥ ९ ॥

CHAPTER X

VIBHŪTIYOGA

INTRODUCTION

(I) bow to thee, who art the master in the art of giving clear knowledge and illumination of the Supreme Brahman. Thou art too, the light that makes the blooming of the lotus that is perfect knowledge; thou art the adept in sporting amorously with the great youthful-maiden that is truth beyond words. (I) bow to thee; all glory to thee, the Sun, who art the expeller of the darkness of worldly life, and person of unbounded strength, as thou, who enjoyest the amours of the youthful Turya (तुर्या—one of the four states (अवस्था) viz. जागृति, स्वप्न, सुषुप्ती and तुर्या)—glory to you—the protector of the entire universe—the treasure of gems of all blissful things. Thou art like the sandal tree, among the trees, who are the virtuous and the pious. I bow to thee, Oh God, who are the supreme object of devotion. All glory to thee—thou art the Moon, the source of embalming delight to the Chakora bird, that is the mind of the wise. Thou art the Majestic King, destroyer of cupid, among those that have realised the Supreme Self—the very ocean of the quintessence of revealing knowledge. (I) bow to you—glory to you—worthy of being worshipped by the pious devotees—the destroyer of the temples (गंडस्थल) of the elephant, which is this worldly life of birth and death, the origin of all created things. I bow to you, Oh Preceptor; Oh Lord, God Ganapati himself is your grace; by his gift, even a child has access into the Sanctuary of learning. When thy divine utterance of grace pledges its word for deliverance from fear (evil) one may easily dive into the depths of the ocean of the nine poetic excellences of sentiments and passions (नवरससुधाब्धि). The Goddess of Learning—Saraswatī—(वागेश्वरी) who comes at your bidding and favour—would by her power enable even a dumb man, to rival even with Brihaspati (बृहस्पती —the preceptor of Gods) in poetic talents. Even a poor unworthy mortal rises to the eminence of God, when the light of your benedictory vision falls on him; or the lotus of your palm graces his head. How indeed should I extol with the feeble power of my words, such glory of power and grandeur? As well could one besmear the body of the sun with fragrance. How indeed can one decorate with flowers the Kalpataru

tree? With what dainties could one treat the very ocean of milk? How could camphor itself be made fragrant by scents? What can sandal wood gain when treated with other scents? What other food could be made out of nectar itself? Could any one raise a higher hall above the sky itself? Where indeed is that yardstick that can measure the glory of my master who is beyond measure? Knowing this fully, in all humility, I bow down to Him in silence. To embolden one to extol the glorious power of the master, by the fullness of wits, is as vain as trying to enliven the beauty of pearls; all praise of my master is like silver-plating to gold. It is wiser (simply) to prostrate oneself at the feet of my master. Jnānadev then said to his master: "Nāth, Oh master, thy benignant glances blessed me into this condition, which made me the "Prayāga Vata tree," at the confluence of the sacred rivers, the Ganges, and the Jumna, which is the talk between Lord Krishna and Arjuna. God Shankar in times of yore, dished up the very ocean of milk before Upamanyu who had asked for milk; and the Lord of Vaikuntha, for tender love humoured the sullen Dhruva, with the gift of a firm seat on the never-changing (North) Polar Seat; in that way (you) made me sing, in sweet, simple, numbers (verses) the Bhagawadgīta,—that is the sovereign ruler of the kingdom of "Brahman lore" (ब्रह्मविद्या), and the haven of rest to all the sacred Scriptures. My tongue that wandered in the tangled mass of words, with not a syllable that bore fruit, blossomed by your grace, into a creeper laden with immortal thoughts. My mind that was the slave of the body, is now the very treasure-house of the Supreme bliss of Divine vision, while the mind is enjoying sleep on watery-bed (जलशयन) in that ocean of the Gīta truths. So unfathomable and unbounded (अपार) in mercy are the acts of God (my master); how indeed should my words suffice to sing their glory? Yet, may the utterance with which I have dared to clothe them be forgiven.

By your grace I have been able, so far, to sing in short, sweet measures, the first part (पूर्व खंड) of Bhagawad-Gītā with extreme joy. In chapter One, was described the direful anguish of Arjuna at the product of war with his kith and kin: in the Second was treated the Yoga of actions, marking it off from the Yoga of knowledge. The simple way of action is settled in the Third, while in the Fourth was revealed the way of action in alliance with the way of knowledge. The Fifth belauds the path of Yoga. And the Sixth works out the theme from the very postures of the body, right up to the final union of soul with the Supreme Atman; further, the Sixth discourse extols the Yoga Union, and talks of the state to which returns the soul of

seekers fallen from the Yoga path. In the Seventh are set forth the four kinds of devotees, who first making a triumphant conquest of the illusion, betake themselves to God. The Eighth raises the seven questions and unravels them, showing the state of the soul at the time of its final parting from the body. Now the Mahābhārata in its hundred-thousand verses rolls out in a compact mass, the truth that ripens in the unlimited utterances of the Vedas. The full meaning of the Mahābhārata is disclosed in the Gītā discourse of Lord Krishna; and this eternal truth of Lord Krishna's word, is rolled into the Ninth Chapter. Where Arjuna himself was chary of laying his finger on the inner meaning of this chapter, how should I vaunt of laying it bare? Made of the same juice, lumps of jaggery and sugar are yet of different flavour and sweet taste: even so all the chapters of the Gītā sing of the Brahman knowledge; yet, some chapters, replete with full knowledge, directly reveal the essence of the Supreme Brahman as realized, while a few others only intimate it by hinting forthwith: while yet in others Brahman knowledge in its flight to the highest abode gets lost in that which they comprehend. So varied is the excellence of the quality. Yet the glory of the ninth amongst them is verily unutterable; yet by your grace, Oh my master, have I laid open the glorious truth. The chhāti (छाटी—flowing outer garment) of one (sage Vashistha) vied with the Sun's self-luminous rays in shedding light; while yet another (sage Vishwāmitra) rivalled the very creator in setting up a new order of created beings: one (Lord Rāmchandra) led his monkey-army (on foot) across the sea, on a stone-bridge built on it. The monkey god (Māruti) flew into the sky to catch the very Sun; another (Sage Agastya) made a mouthful of the whole seawater (चूळ); in that way you made a mute creature like myself speak the unutterable truth, a spiritual discourse, to which it is hard to find a parallel. And just as the warfare between Rāma and Rāvana (having no parallel) can only be matched by a conflict between Rāma and Rāvana, in the same way Lord Krishna's utterance in Chapter Nine is only matched by nothing but itself. All truth-seers who have the Gītā teachings (truths) at their finger's ends realize this. So I have extolled the glorious meaning of the first nine chapters, according to my lights; now I begin the second half of the Gītā and pray that you lend me your ears. Now I shall speak in sweet words of beauty the divine manifestations, great and small, which Lord Krishna recounts to Arjuna. By the excellence of the mother tongue (Marāthi) the sentiment of serenity is sure to outvie the sentiment of love; so shall my Marāthi verse shine like a crown on the head of the Muse.

Hard indeed would it be then to mark off the original Sanskrit from the Marāthi verse, when this latter illumines the Gītā truths descending on the mind that reads both with zealous care. Bodily charms enbellish the very ornaments and make it hard to say which adorns which; in the same way, the divine utterance in Sanskrit and my Marāthi verse meet in lovely alliance to illumine and adorn the very soul of the Truth. Pray listen with care. Let a luxuriant wealth of meaning surge in the mind and words of beauty will overflow in rapturous emotions to bring the very wisdom to its original home. So shall the beauty and youthful vigour of my mother-tongue body forth the unlimited treasure of the Gītā. Hear now what spoke the Lord of Yādavas, the Great Master of the entire universe, and the giver of miraculous joy to the enlightened souls. Dnyāndeo, the disciple of Nivṛittī, said that Shrīhari then spoke "Oh Arjuna, with thy entire mind and soul steady and balanced you have indeed become fit to receive the deepest secret of the knowledge of the Self".

श्रीभगवानुवाच ।

भूय एव महाबाहो शृणु मे परमं वचः ।
यत् तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥ १ ॥

THE EXALTED ONE SPAKE:

1 *"Yet again, listen, O Long-armed one, to my supreme word that, unto thee that dost find delight therein, I am going to speak in my desire for thy weal.* (50)

What I have set forth in my talk has indeed put to test the tether of thy wit which shows itself to be complete and entire. An earthen pot that does not leak with a few drops, is then made full with water. In that way, finding you fitted by the earlier talk to receive the knowledge of God, I am yearning to utter fully the entire truth. A newly levied servant, tried by temptations put in his way and found worthy of reliance, is then invested with the rank of the very treasurer. In that way, Oh Kirīti, you have now become the master of my true and final abode". Thus spoke to Arjuna the supreme Lord of all, being moved by extreme love, like the clouds that swell towards the mountains. The merciful Lord then said "Hear, you mighty-armed, hear, I repeat what I have already spoken. Sowing with untiring zeal, year after year, the same field that yields ever increasing crops, is no burden;

or again, one would fain purify gold, which when heated over and over again gains lustre. Even so, Oh Pārtha, I love to dwell on the same great truths, rather for my self-satisfaction than for thy benefit. Herself–a stranger to the joy, the child beautified by ornaments is yet the cause of exultation in the mother: in the same way, the more surely thou art settled in the enjoyment of thy good, the greater is my joy in my realization. Enough of flowery talk. My love towards thee, that is unbounded, makes the attainment of satisfaction recede the further away from me, the more lavishly I speak to thee. For no other reason than this, I talk to thee about the same thing over and over again. So now, without further ado, do hear attentively my words on the mysterious truth. Do bear in mind my great word, which is truth absolute, made flesh to hold thee in love's embrace.

Verily, Oh Kirīti, you do not yet know my real essence. Oh, what you see of my person in this body of flesh here and now is the very be-all of the universe.

न मे विदुः सुरगणाः प्रभवं न महर्षयः ।
अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥ २ ॥

2 *"Neither the Hosts of Heaven nor the great Sages know my birth; for, I am, in all respects, the beginning of the Gods and of the great Sages.* (64)

Here in declaring my glory the very Vedas were struck dumb. Mind and vital breath were crippled in their effort to reach Me; and the Sun and the Moon suffered an eclipse even without the night. It is as vain for the offspring in the womb to gauge the mother's age, as for all the Gods to know me. As well might fish of the sea fathom the depth of waters or the fly cover the very canopy of sky; so, not all the wisdom of the great Sages can penetrate into my being. Kalpas–Aeons (कल्प —one thousand Yugas or 432 million years make a Kalpa) have rolled on in the march of time and have been spent in peeping into mysteries as to who I am, how great, of whose making, and of what age. The truth is that neither the great Sages and Gods, nor all the living beings could have access to my eternal being, Oh Pāndav, since I am the beginning of them all. If water running down-hill ever rise up to the top, or the up-growing tree ever start down-spreading and reach the very roots, then only can the world, of created things hope to have access, to my being. Or were the seedling ever to cover the entire world-globe to be covered up in one single atom, then only

may all created beings formed out of myself, the Gods, the Sages, and all others be able to know Me.

यो मामजमनादिं च वेत्ति लोकमहेश्वरम् ।
असंमूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ।। ३ ।।

3 *"Whoso amongst the mortals knows Me as uncaused and without beginning, and as the Supreme Lord of the worlds; he —delusion-free—is delivered from all sins.* (72)

So incomprehensible is my absolute divine being, and is yet accessible to that rare seeker, who relinquishing all onward march of worldly life sets himself against all the sensuous enjoyment, or even when engaged in world-activities drops his selfhood and plants himself on the crown of the five elements of all material nature. Elevated to that supra-mundane existence with the pure light of self-knowledge, he sets his eyes on my divine essence beyond birth and death. The one, that thus knows Me as the pivotal Being beyond all change and beginning, as also the Supreme Lord of all worlds is indeed as a *Parīs*, (a rarity) discovered amidst dead mass of living beings; also take My word for it that he is part of the divine essence amongst mortals as nectar is amongst liquids. Such a human being is the very embodiment of pure knowledge living and moving. His bodily life is, as it were, the very blossoming of supreme rapture of happiness; and his being in a human body otherwise is but another name for common delusion. A diamond that flashes out by chance in camphor does not dissolve in water dropped on it; in the same way, living and moving like all earthly mortals, he yet is an utter stranger to all taint of illusion of Prakritī.

As a serpent flees from a burning sandal tree, all sin, for very fear, keeps itself from touching a God-seeing man, and all sensual desires and passions leave him aside. And may not your mind be desirous of knowing the way to secure this all-seeing vision of My true and entire being? As to this, you will now hear about My divine essence and its emanations. These emanations have spread out amidst the created beings in all the three worlds, according to their several natures.

बुद्धिर्ज्ञानमसंमोहः क्षमा सत्यं दमः शमः ।
सुखं दुःखं भवोऽभावो भयं चाभयमेव च ।। ४ ।।

अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः ।
भवन्ति भावा भूतानां मत्त एव पृथग्विधाः ॥ ५ ॥

4 *"Discrimination, knowledge, (and) undeluded vision; unruffled temper, truthfulness, self-restraint, inward calm; so also, pleasure and pain, elation and depression, fear and fearlessness;*

5 *"Non-injury, equanimity, contentment, austerity, (and) charity, (and the resulting) success (or) failure (therefrom): all these diverse dispositions of beings proceed from Me alone.* (82)

The first and the foremost amongst these is intellect (बुद्धि). Next come unbounded knowledge (ज्ञान), unerring vision and truth (असंमोह), endurance (सहनशीलता), forgiveness (क्षमा), truthfulness (सत्य), then both inward calm and self-restraint (शमदम), as also, Oh Arjuna, pleasure, pain, birth and death; these too—are among the emanations. Then fear and fearlessness, non-injury, equanimity, contentment, and austerity, Oh Son of Pandu, so also charity, and fame and obloquy—these qualities that show themselves in created things have emanated indeed from no other source than My eternal being. Individual created beings are different; so too are my manifold emanations. (Of these) some take their origin in the knowledge of My divine being; others are rooted in ignorance. Light that bursts at sunrise and darkness that spreads at sunset—both are caused by the sun. So, are knowing Me and not knowing Me the fruit of actions of past births and hence emanations become different in diverse created beings.

In this way the entire universe of living beings is wrought up within My emanations, Oh Son of Pandu. Now then, let me speak of the eleven emanations that are the guardians of creation. By their command the created beings do live and move.

महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा ।
मद्भावा मानसा जाता येषां लोक इमाः प्रजाः ॥ ६ ॥

6 *"The seven mighty Sages of yore, as also the four Manus, have been born from Me—as mind born entities of whom descended are (all) these creatures in this world.* (92)

(They are) Kashyapa and other celebrated seven Sages; they are fully invested with all powers and among the sages are the most perfect in wisdom. Besides these, the four principal of the fourteen Manus, the first and primeval being "Swayambhu", these eleven in all, emanate from my mind, Oh Dhanurdhara, for the control and preservation of the order of the created universe. Ere the worlds were yet not shaped and the three regions were not laid out in full expanse, and the stuff of five gross elements was waiting to be formed, these celestial beings sprang into existence, and formed the worlds with guardian deities to protect them, and they presided over their destinies. In this way, these beings are rulers, with the entire universe as their subjects. Thus know then, the entire universe to be the spreading out of My Pure Being. Behold, there is at the start one single germ, which shooting forth becomes a stem and then grows into a seedling of branches. From the branches come out twigs and subtwigs and on these flourish the leaves and the foliage. From this foliage blossom flowers and fruit. Thus grows the entire tree: and yet strictly considered, it is but the single germ spreading out. In that way, I am the Primal Being that gives birth to Mind, and from that Mind came into being, the seven Sages and the four Manus. They created the guardian deities presiding over the worlds, which in their turn, added the world from which the whole group of created things sprang. Thus the entire universe is nothing but the outward spreading of My Being and only those that have faith in My Being and its emanations may be blessed with this insight.

एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ।
सोऽविकम्पेन योगेन युज्यते नात्र संशयः ॥ ७ ॥

7 *"This Creative-manifestation of Me, and my even-tempered activism, he who realises in its true-nature, he becomes linked (with Me) in unswerving union; of this there is no doubt.*
(104)

Therefore, Oh Son of Pandu, these emanations and their specific manifestations are My own reflexions that have pervaded the entire universe. Hence right from the very God Brahmadev, down to the tiny ant, verily there is nothing (in this universe) except My divine self. One who realises this, has indeed awakened to see the light of illumination into which evaporate the bad dream that causes the error of plurality and distinction of better and worse. Through his

insight born of Yogic illumination, he sees the unity in My divine being of these created manifestations, as also all created individuals, born of these manifestations. Being free from all doubt and error, through his yogic experience of unity, his mind becomes one with My spirit and undoubtedly he has become completely purified and perfect. And there in the sanctuary that such a yogin builds out of his devotional strains coming from his vision of God's Pure Unity, I would fain make My home. I have already said enough in Chapter six how the devotional path that starts from the yoga of God's unity, must bring him to Me unswervingly, even if he drops his body on the way. To satisfy your yearning to know more of this devotional yoga of God's unity, I speak these words which you hear.

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।
इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥ ८ ॥

8 *"'I am the source of everything: from Me everything proceeds' —thus thinking, do the men of enlightenment, imbued with fervour, adore Me.* (112)

Therefore, I am the only source, Oh Son of Pandu, from which the entire universe takes its birth and sustenance too. Just see a stream of waves; they arise out of water and are supported and sustained by water. And as the waves have all their being in water, so there is no real being but Myself in this universe. There are then those that realize Me as being everywhere in created things one and all, and worship Me, with the most fervent love and intense devotion surging in soul, and dissolving in My being as air in space, all feeling of place, time, and circumstances (देश – काल – वर्तमान). Thus realizing their true self in Me, these devotees treasure Me up in their heart, and live in all worlds their happy life as a perfect sport, prostrating themselves before all creatures as very God. Such a way of life, know ye definitely, is true Yoga of devotion.

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परत् ।
कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥ ९ ॥

9 *"With their mind rivetted on Me—with their life absorbed in Me—enlightening each other (by mutual instruction) —and ever recounting tales of Me: (such men) find (therein) contentment and joy.* (119)

Those that in heart and soul are fully united to Me and have found their highest contentment in Me, have by lure of self-knowledge unlearnt all sense of life and death. And in the sheer ecstasy of self-knowledge, they dance with the joy of converse that gives and takes self-knowledge. When two close-lying lakes are heavily flooded to overflowing into each other, the breakers are joined in mutual embrace: so in the union of souls waking up the self-vision, the surgings of Divine ecstasy are woven into the harmony of the purest joy, whereby the grandeur of self-vision displays itself in the lustrous beauties of self-vision. As if one sun goes out to dance himself into rapturous worship of another sun; or as if one moon holds another in embrace; or again as if two streams of equal might have rushed into each other; in that way, the coming together of such blessed souls reveals a confluence of sacred streams of Divine life, throwing up on its surface dross of the eight-fold bodily flushing and the suffusion of Sattwa. Then they (the devotees—men of God-seeing wisdom) become, as it were, the presiding deities, on the high road of dialogue of soul and soul. Overflowing with this Supreme bliss of self-vision and the rapturous transport of being one with Me, they outrun the precincts of their bodily life and shout for joy of having seen God, in a thundrous voice, proclaiming to the whole world the secret and mystic word of truth, which only the master discloses in solitude to the initiated one. As the blooming bud of a lotus unable to hold its sweet smell in itself, wafts it liberally to all, high and low, those devotees extol Me to the world, and extolling, are hushed into eternal silence of soul's joy, and lose their earthly body and mind in that eternal silence. Utterly oblivious of time's flow day and night, in the bliss of this overflow of God's love, they are settled in the enjoyment of everlasting bliss in union with Me.

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।
ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ १० ॥

10 *"In such persons of constant application who adore Me in lovingness, I cause to arise that mental-absorption by virtue of which they come unto Me.* (130)

Then, Oh Arjuna, of whatever gifts I should bestow on them, the choicest one of picked quality, is already theirs. Both heavenly paradise and final liberation are seen to dwindle into two by-ways

that stray from the royal high road they have chosen to tread. Therefore, the (devotional) love they have borne to Me is a debt that I must repay by My love for them; but this too they have at their bidding. Hence, hereafter, to make that bliss of love grow on end, and to save it from all-devouring time, is all that needs to be done by Me. Just as a mother, Oh Kirīti, wrapped up in her pet child at play, and covering it with her loving gaze, runs at the child's bidding, to amuse it with whatever toys it asks for; in that way it is My pleasure to upbear the glorious path of devotion and to make it glow with lustre. It is then My labour of love to bedeck the path of devotion; so shall My devotees come to Me with ease. Oh, my devotees love me, and so am I all-absorbed in My loving concern for them. For, a devotee in distress rends my own home in two. Behold, how the two well-trodden paths of heavenly paradise and liberation comfort the ordinary worshipper that may claim in the end, even My person with Lakshmi; that Supreme bliss of soul's self-vision is set apart for My devotees. So dearly I love them and unite these loving devotees, Oh Kirīti, to My true Being. This love is, however, beyond the power of utterance.

तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।
नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥ ११ ॥

11 *"Out of compassion for these very persons, I, stationed within their very Self, cause their ignorance-born darkness to dissipate by the blazing lamp of knowledge."* (141)

Therefore, there are those that have made devotional faith in Me—the supreme self—the very life-breath of their existence, so that all else becomes as nought in their eyes. These lovers of divine truth have Myself as their torch-bearer, walking in front of them with the torch of camphor. Dispelling the mass of darkness in the ancient night of primeval ignorance, I usher in eternal light before their vision. As Purushottama the supreme self, the beloved of his devotees spoke thus, Arjuna said "Oh God, my soul is now set at rest. Pray hear thou my words. Well hast thou shaken, with a sweeping stroke, the dirt of worldly existence and brought my Soul, Oh Lord, through the consuming flames of being born of a mother's womb. To-day, indeed, my eyes have seen through the whys and wherefores of my life, and verily, life eternal is come to my hand unsparingly. Now has the grace of thy divine word effected the purpose of my life and

brought my Fortune to its acme. The illumination of thy word has dispelled darkness that thickened my Soul inside and outside, and so have I a vision of thy Pure being divine.

अर्जुन उवाच ।

परं ब्रह्म परं धाम पवित्रं परमं भवान् । 7
पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥ १२ ॥

12 *Arjuna spake: "The Highest Brahman, the Highest Abode, the greatest Purifier art thou. The Eternal Puruṣa, the Radiant, and Primal Divinity, the All-permeating Unborn;* (149)

Oh God, thou art indeed the Supreme Brahman, the haven of rest, where-unto return these primeval great elements of the world, and, Oh Lord of the world, Thou art the holiest of holies. Thou art the Supreme Deity of the triad (God Brahmadev, Vishnu, and Mahesh). Thou art Thyself the Supreme Soul absolute, eternally standing behind the veil of Prakriti. Now, have I seen the truth that thou art the Master of the Universe, uncreate and self-existent, whom birth and decay touch not. Clearly indeed has the vision gleamed on my mind that Thou art the great Being that pulls the strings of past, present and future time, the guardian spirit of all that throbs with life, and of the entire sphere of the Universe.

आहुस्त्वामृषयः सर्वे देवर्षिर्नारदस्तथा ।
असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥ १३ ॥

13 *"(So) do all the Sages declare Thee, as also the Divine Sage Nārada, Devala, the Asita, and Vyasa. Further, Thou Thyself dost so speak unto me.* (153)

The same great truth further comes home to me, thiswise. Sages in the past too declared Thee, the glorious Being absolute. And I have, Oh Thou my master, realized now the truth in my heart of hearts by thy grace. During his frequent visits to our home, the Sage Nārada has ever extolled Thy glories: the music of his sweet song won the ear, though the deeper meaning touched not my heart. The

Sun may visit, in person, the home of the blind who feels only the warmth; but what indeed is light to him? Even so, did the sweet melodies of Nārada's divine song touch my ear; his meaning did not reach my heart. The Sages Asita and Devala too praised Thy divine glory; but then my mind was smitten with the poison of sensuous pleasures. And so deadly is the action of these pleasures that it makes man averse to God's truth, and sensuous pleasures hold him in their grip of sweet enjoyment. Why talk of others? Even the saintly Vyāsa in person came to our place and praised Thy name and glorious life. Yet, it was like the *chintāmani* on which I stumbled in dark, failing to value it as such till daylight showed its lustre. In that way talks of Vyās and others were the mines of jewels and divine knowledge, and yet were brushed aside in the absence of the light of the glorious Sun of Thy Divine Person, Oh Lord Krishna.

सर्वमेतदृतं मन्ये यन्मां वदसि केशव ।
न हि ते भगवन् व्यक्तिं विदुर्देवा न दानवाः ॥ १४ ॥

14 *"All this I hold to be true that Thou hast spoken unto me, O Keśava. For, neither the Gods nor the Danu-born (Demons), O Lord Blessed, comprehend Thy Manifestation.* (163)

Now, these rays beaming from Thy words have spread out and cleared up the mystery of the uncouth paths held out by the sages. These talks of the sages did indeed sow the seed of knowledge that had gone deep into my heart. Now has the seed, moistened by Thy grace, sprouted into fruition by Thy converse divine. The sages like Nārada poured out their teachings that flowed into river-streams to meet the mighty main, that swells with the Majestic bliss of Thy divine theme. Meritorious acts in all my life, have it not in their power to give what Thou, my master, art blessing me with. For, I have been ever hearing the elders extol your glory to little avail, and the dark night of soul lingered on; the one thing wanting was the light of Thy grace. Hence just as one's efforts are crowned with success when luck attends him, so learning and lore all in one, comes to final fruition with the gift of the master's grace. The gardener tends a garden, toiling day after day and sweating, to water the trees; yet the trees yield fruit only on the arrival of the spring. A patient can taste a sweet thing as sweet only when the fever abates. A drug is not sweet until it cures the evil and restores health. Sense, vital breath and

speech—the all and the one, fulfil their being when spirit moves them. In the same way the scriptures, learning and excellence in Yoga path, are adorned with their masterful crown, only when the master utters his grace and benediction on them. With these words, Arjuna went into raptures of that experience which made him dance like a toy baby with the conviction of inner light and went on, "Oh God, Thy words are verily come home to me: Oh Thou the giver of liberation —Thy divine being is past the wit of either Gods or demons. I have now realized that in sore plight would he find himself who ventured upon knowing thee by his own reckoning, uninitiated by Thy word."

स्वयमेवात्मनात्मानं वेत्थ त्वं पुरुषोत्तम।
भूतभावन भूतेश देवदेव जगत्पते ॥ १५ ॥

15 *"Thyself alone, O Best amongst the Puruṣas, dost know Thyself through Thy own self: O Thou that art the Originator of beings, the God of the Gods, and the Lord of the world.* (176)

Just as the sky itself can know its boundless expanse or, the earth itself can feel the entire bulk of its mass, in that way, Oh Lord of Lakshmī, Thyself knowest Thine being and power; vain indeed is the boast of all the wits like the Vedas themselves that lay claim to have known Thine being. How indeed can one outstrip the mind in speed? Or how can any one clasp the wind within one's arms? Or how again can one swim across, with unaided arms, the ocean of primeval void (आदिशून्य)? Equally hard is knowing Thee in full—indeed beyond any mortal's ken. Nothing less than Thy infinite knowledge is equal to the task of realizing Thy true being. By Thee alone is Thy real self known: Thou too hast the power of Thy word, to make others realise Thee in Thine own being. I pray then, do Thou wipe away the sweat on my brow of life's yearning to see Thee (make me see Thee). Thou hearest my words, oh Thou creator of the universe, the lion who destroys the elephant of illusory worldly life, the great and one object of worship to all Gods and spirits, and Thou supreme master of the universe! Standing ever in the presence of Thy glory as we do, we yet sink into nothingness whereby we cannot hold a candle to Thy infinite light. But to flinch, for fear of this unworthiness, from beseeching a favour of Thee, would make us utterly helpless. For the bird 'Chakor', all the deep waters of the oceans and rivers are indeed dried up, until the clouds sprinkle a few drops

into his mouth. In that way, although many are the spiritual preceptors near and far, yet Thou, Oh Lord Krishna, art the one be-all and end-all of our existence. Let this be enough; now tell me about your emanations.

वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः ।
याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि ।। १६ ।।

16 *"Deign therefore to declare exhaustively—for they are Divine: those Thine own Forms-of-Manifestation, through which [Forms-of-Manifestation] Thou dost permeate all these worlds, and remain (over and beyond).* (185)

You do show forth your emanations, that have by their divine lustre and power become all abiding. Speak to me about the chief, noteworthy ones from amongst them, through which Thou fillst all the unending worlds.

कथं विद्यामहं योगिंस्त्वां सदा परिचिन्तयन् ।
केषु केषु च भावेषु चिन्त्योऽसि भगवन् मया ।। १७ ।।

17 *"How may I, constantly meditating on Thee, comprehend Thee, Thou Master of the Yoga? In what forms of being, O Lord Blessed, art Thou to be thought of by me?* (187)

Say, how I should feel Thy August Presence? What presence so felt thus should I meditate upon? To take Thee as the All and the One would leave little room for meditation. Therefore, do once tell me all those emanations in detail of which Thou spoke briefly. And thus unfold the path of uniting with Thee by making meditation on them easy.

विस्तरेणात्मनो योगं विभूतिं च जनार्दन ।
भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम् ।। १८ ।।

18 *"In detail Thy Yoga (Wondrous Power) and Thy self-manifestation, O World-destroyer, once again do Thou recount: for, never am I sated whilst I am listening to Thy ambrosial (speech)."* (190)

Oh (Master of the entire class of beings), do tell me all the emanations which I ask Thee (about); and pray do not hesitate and say "Why tell them over and over again",? Let not such doubts touch Thy mind, Oh Janārdana. None can be glutted even with the usual drink–beloved of God—that nectar which is a twin of the all-devouring-poison (Kālakuta)—that nectar which was drunk by the Gods for fear of very death; and yet as many as 14 Indras rise and fall from that seat of immortality during the time span of the creator's day. A mere extract churned out of the sea of milk, it deluded mortal men into the belief that it is the giver of immortality. Even such a sweet taste—a trivial drink cannot clog any one, and is held in such high esteem. What a glorious drink then is Thy sacred Words? It is verily super-nectarine. It is of eternity, self-existent and self-same, and not made by churning of the sea of milk with the churning rod 'Mandaragiri' mountain. It is neither thin nor thick; it is without any taste or smell and is one which is within easy reach of any one who yearns for it. No sooner does Thy sweet word meet the ear, than the entire worldly life vanishes like an empty dream and the soul ever grows from strength to strength of its deathless eternal life; of the talk of birth and death, no trace remains; and the supreme bliss of self-realization reigns, in and out. And any one who by good luck drinks in that super-nectar of Thy word, he is thereby raised to the Divine Being itself. It is no wonder then that I cannot take it to satiety when Thou art the giver of it. By the love of Thy dearest name, have I lived all my days. So at last did I find Thee and live in Thy very presence; and now Thy talk is a flow of soul out of the ecstasy of bliss. I know not words befitting this great joy that is beyond compare; I am thus eagerly yearning to hear the same words from Thee over again. Is the Sun that rises every day ever stale, or otherwise the worse for age? Can any one treat the all-purifying fire as unholy or befouled? Or can any one dub the ever-flowing holy Ganges as unwashed, and musty? The supreme nectar (of words) which has been flowing from Thy mouth, is the very Absolute Brahman Word, made flesh and blood, and bodying forth; and I feel as if I am enjoying the fragrance of the flower of the sandal tree!" At these words of Arjuna, Lord Krishna's body began to quiver with joy of divine ecstasy. Said he to himself "This Arjuna has become a true nursery for the plant of God's devotional knowledge." Thus Lord Krishna's mind was full to overflowing with the joy of divine vision at sight of the great love felt by Arjuna. The Lord checked that feeling and spoke thus:

श्रीभगवानुवाच ।

हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः ।
प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ॥ १९ ॥

19 *The Exalted-one Spake: "Right Ho! I will recount—for, Divine are my Self-manifestations—such as are the most important, O Noblest of Kurus. Of Me there can be no end to the detail.* (206)

Knowing too well and yet unmindful of his being the very Father of the Creator himself, Lord Krishna said to Arjuna, "Well done (said), "(बा पांडुसुता), Bā, Son of Pandu." And can we wonder at Lord Krishna calling Arjuna as 'Ba' (बा —father)? Did he not play himself that part of the son of Nanda? These words came from his unbounded love; let it pass. Then he, Lord Krishna went on, "Oh Dhanurdhara, give me thy ear to what I say. The emanations of My Divine Being, thou art intent on learning, Oh husband of Subhadrā, countless is indeed their number; of My own essence, they yet outrange My mind's reckoning. One might as well count the hair on one's own person. Thus My own emanations are to myself immeasured. In sooth the nature and vastness of My own Divine Being is but dimly present to My own mind, and therefore, thou shalt hear only of such of them as are foremost and renowned. These being known, Oh Kirīti, it will make the entire mass of them easy of access like the tree that is summed up in the seed, or like the garden, which being owned, serves you with plenty of flowers and fruits. So by these emanations, shalt thou grasp the entire universe; else, Oh Dhananjaya, there can be no bounds to the compass of My Being; indeed the limitless vault of heaven takes cover in My Divine essence.

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।
अहमादिश्च मध्यं च भूतानामन्त एव च ॥ २० ॥

20 *"I am the soul, O Gudākeśa, abiding within the heart of all the beings; I am, of the (animate—) beings, the origin, the mid-stay, as also the end.* (215)

Hear thou, who wear the curly black hair on thy head, who art the very Shiva amongst archers. I abide as the eternal 'Ātman' in each and

every living being. Inside, I am the Supreme Soul in the heart of hearts of these beings; outside too their lives are wrapped up in My being. I am indeed the very beginning, the absolute end, as also the life that lives in the mid-stream of existence. To the clouds, up and down, inside and outside—the sky is every-where. Born of the vault of space, they float and move in it, and melting they return into it. Even so, I am the creator, the support, and the destroyer of all the living beings. Thou shalt know by this unitary vision of emanations, the boundless infinitude and all-filling quality of My essence. Therefore, hear thou ye, being all ears with the soul! Now let me speak of the principal emanations of My Divine Being.

आदित्यानामहं विष्णुर्ज्योतिषां रविरंशुमान् ।
मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ।। २१ ।।

वेदानां सामवेदोऽस्मि देवानामस्मि वासवः ।
इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना ।। २२ ।।

21 *Of Ādityas I am Vishnu, of luminaries the Sun (named) Aṁśumat; I am Marīci of the Maruts, and the Moon amongst the stellar bodies.*

22 *"I am, of the Vedas, the Sāmaveda, of the Gods I am Indra; of the sense-centres I am the Mind, and of the living beings their Sentiency.* (221)

So saying, the kind (God) said, "I am Vishnu amongst the Adityas; (Twelve sons of Aditi, the wife of progenitor Kashyapa); of the lustrous things I am the Sun beaming with rays; and of the host of gods I am the Marīchi-Patriarchal (first-born) beings. I am Sāmaveda amongst the Vedas." said Govinda, "Indra, the brother of Maruta amongst Gods; the mind, the eleventh organ amongst the organs of sense, and life-breath of all living beings.

रुद्राणां शंकरश्चास्मि वित्तेशो यक्षरक्षसाम् ।
वसूनां पावकश्चास्मि मेरुः शिखरिणामहम् ।। २३ ।।

23 *"Of the Rudras I am Saṁkara, and (Kubera), the Lord of Wealth of the Yakṣas and Rākṣases; and of the Vasus I am Pāvaka, and I the Meru of the crested crags.* (225)

"Amongst the fourteen Rudras, I am Shankara, the enemy of cupid, do not doubt it. I am Kubera, the wealthy friend of Shambhu (God Shiva) amongst Yaksha-Rākshas order of spirits," said Ananta. "I am Pāvaka (fire) amongst the eight Vasus, and I am also the Meru amongst the (seven) mountain-peaks)."

पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम् ।
सेनानीनामहं स्कन्दः सरसामस्मि सागरः ॥ २४ ॥

महर्षीणां भृगुरहं गिरामस्म्येकमक्षरम् ।
यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥ २५ ॥

24 *"As the Chief of the officiating priests, as Brihaspati, know me, O Son of Pṛthā; of the army-leaders I am Skanda, of water-reservoirs I am the Ocean.*

25 *"Of Great Sages I am Bhṛgu, of utterances I am the Unitary Syllable ("Om"); of sacrifices I am the Sacrifice of Mantra-repetitions, of stationary masses the Himalaya.* (228)

Of the high priests ministering at the altar I am the Bṛhaspati, the ally of all the Lord of the Heavens and the home of all-seeing light. I am Skanda (Kārtikeya) the great master Mind amongst the army chiefs in the three worlds, who took his birth with fire in "Kṛttikā" from the seed of Hara (Lord Shiva). I am the Sea, the great ocean of water amongst all lakes. I am also the Sage Bhṛgu—the very treasure of austerities amongst the great Sages. Of the entire mass of Word Creations, I am the one Syllable OM from which springs forth the dancing sport of truth, said the Lord of Vaikuntha. "I am the Japa-Yajna, Sacrifice by meditation in this world, the supreme sacrifice of all; raised through the renunciation of all actions, from the meditation on OM the great Nāmajapayajna, the Prime Sacrifice, that without unsettling the daily round of ceremonials, sanctifies both piety and impiety and is, in the Veda, known to be the Supreme Brahman. Among the immovables of the earth I am the Himalaya, the holiest treasure of sanctity" said the husband of Goddess Lakshmī.

अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ।
गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥ २६ ॥

उच्चैःश्रवसमश्वानां विद्धि माममृतोद्भवम् ।
ऐरावतं गजेन्द्राणां नराणां च नराधिपम् ।। २७ ।।

26 *"Of all the trees the Aśvattha (Ficus Religiosa), of the Heavenly Sages Nārada; of the (Heavenly) Musicians (Gandharvas) Citraratha, of Perfectioned-beings (Siddhas) Sage Kapila.*

27 *"Of horses know me as the Highly-extolled (Uccaiḥsravas), in origin the peer of Ambrosia; as Airāvata, of the Lordly elephants and of men as Ruler of mankind.* (235)

Pārijāta takes the foremost rank amongst the heavenly trees that grow in paradise while sandal is celebrated for its quality (fragrance). Yet, I am the Ashwattha of all trees. Know me, Oh Pandava, as Nārada amongst the Heavenly sages, as Chitraratha amongst the Gandharvas (Heavenly musicians), as Kapilāchārya, the celebrated amongst the perfected beings (Siddha—semi-divine beings supposed to be possessed of great purity and holiness and said to be particularly characterised by eight supernatural faculties called Siddhis). I am Uccaishravas amongst horses, Oh Arjuna. I am Airāvata amongst the elephants—the glory of kings. I am ambrosia secured from the churning of the sea. I am amongst all men, the King, a manifestation of spiritual power, who is served by all his subjects.

आयुधानामहं वज्रं धेनूनामस्मि कामधुक् ।
प्रजनश्चास्मि कन्दर्पः सर्पाणामस्मि वासुकिः ।। २८ ।।

अनन्तश्चास्मि नागानां वरुणो यादसामहम् ।
पितृणामर्यमा चास्मि यमः संयमतामहम् ।। २९ ।।

28 *"Of missiles I am the Vajra (thunderbolt), of milch-cows I am the Wish-milching (cow). I am Love the procreator. Of serpents I am Vāsuki.*

29 *"Ananta I am of the Nāgas (dragons), and I am Varuna of the aquatics; of the Manes I am Aryaman, I am Abstention (Yama) amongst the (mind) curbing (Yogic-aids).* (240)

Amongst the weapons, I am, Oh Dhanurdhara, the thunderbolt, that is flourished in the hands of Indra, the performer of a hundred sacrifices; *Kamadhenu* amongst cows. I am the God of Love amongst those that procreate. I am *Vāsuki* the chief of the serpent race; I am *Ananta* (Shesha) amongst the Nāgas (dragons-serpents-semi-gods having bodies of serpents and faces of men). I am *Varuṇa* the master beloved of the Maiden—"West-sky"—amongst the maids," said Ananta. "I am *Aryama*, the Chief *Pitara* amongst Manes (Pitaras —ancestors or departed progenitors of human families). And I am that Yama (the chief of the arbiters of men who set down all good and evil actions of souls, keep vigil over the searching of the hearts of all beings and requite them for their actions by strict rules). I am then the (Yama) Dharma, the great judge of all actions," said Rāma, the husband of Ramā (रमापती).

प्रह्लादश्चास्मि दैत्यानां कालः कलयतामहम् ।
मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम् ।। ३० ।।

30 *"And Prahlāda I am of the Diti-born (Demons), I am Time of the calculation-makers; of wild beasts I am Lion (the Lord of beasts), and the Vinatā-born (Eagle) of the winged ones.* (247)

Know that of the *Daitya* race (Demons race) I am Prahlāda who thus was unsullied by the stuff the demons are made of. I am the Great Kāla (Time)", said Gopala "amongst those that wrap and wear all things away,(कळितयामाजी). I am the Tiger (शार्दूल). (Note— It is lion—Mrigendra in the original Gita) amongst the wild beasts. Amongst the winged creatures I am Garuda, who thus has the power to carry me on his back.

पवनः पवतामस्मि रामः शस्त्रभृतामहम् ।
झषाणां मकरश्चाहं स्रोतसामस्मि जाह्नवी ।। ३१ ।।

31 *"Wind am I of those that speed, I am Rāma (of the Axe) amongst the weapon-wielders; of fishes I am the Crocodile (Makara), of streams I am the Jahnu-born (Ganges).* (250)

I am, Oh Son of Pandu, the wind amongst the swift-footed beings, that encircles the earth and encompasses the seven seas with one

bound in a flash. Amongst warriors (wielders of weapons) I am Rāma (that Rāma) who in "Tretā-yuga", finding religion's holy cause in peril came to its rescue by using his very person as bow, left no choice to the Goddess of victory but to crown him,—who standing on the top of the mountain named "Suveli," cut off the heads of the mighty Lord of Lanka and offered them as sacrificial oblations, into the hands of creatures that shouted his glorious victory; Rāma indeed reinstated Gods to the rightful place of dignity and honour, gave new life to religion's sacred trust and became the very luminary truly born of the solar race (सूर्यवंशी).

The Supreme one amongst the wielders of weapons, indeed Rāmachandra, the husband of Sitā, is myself. And crocodile I am amongst the tailed sea-animals. I am, O Son of Pandu, the greatest of all the streams in the three worlds, the Ganges, which while being brought to the earth by King Bhagīratha, was swallowed by King Jahnu (जन्हु) but which God released from his body by ripping open his thigh. Such are my different manifestations in the universe and not even half of these could be fully described during a thousand births.

सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन ।
अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥ ३२ ॥

अक्षराणामकारोऽस्मि द्वन्द्वः सामासिकस्य च ।
अहमेवाक्षयः कालो धाताहं विश्वतोमुखः ॥ ३३ ॥

32 *"Of (inanimate) Creations, the Beginning, the End, as also the Mid-stay I am, O Arjuna; of lores I am the Ātmic-Lore, of controversialists I am the (truth-seeking) Dialectic.*

33 *"Of letters I am 'A' and of the group of compounds I am the Copulative Compound. I alone am the Exhaustless Time, and I the Omni-facing (Creator).* (259)

Just as a soul yearning to pluck at all the stars in the heaven must tie up the whole sky in his bag; or one must clasp in his armpit the entire global earth before the atoms of the earth are numbered, even so, he that longs to behold the full expanse of My divine manifestations, shall know the all and the one of My real being. The entire tree must be uprooted to make it yield the branches, the flowers, and

the fruits all at once: So My real being, pure and entire, shall have to be known to be able to visualise all My manifestations. Or else how endlessly long should you hear of them separately. Therefore, know ye, once for all, that I am all in all like the threads that make the web by warp and woof. I am, O, Kirīti, the beginning, the middle and the end, of the entire universe. Once awakened to My all pervasive divine being, how trivial indeed would be the recounting of manifold manifestations? But that is yet beyond thy tether, so let it pass. Since you ask Me about the manifestations, do hear now, Oh husband of Subhadrā, that I am the Atman knowledge (अध्यात्म विद्या) amongst all lores. And argumentation am I in those that love to talk; for with them it never comes to an end even with the consensus of all the sciences. Rather it widens its horizon with every attempt to close it, increases the argument, giving greater scope to eloquent oration, which the orators so much love. The controversy in the arguments is myself," said Govinda, "I am the letter 'A' amongst the letters of the Alphabet; amongst compounds I am definitely Dwandwa (द्वंद्व —formed of two syllables—suggesting dual existence in the world); I am Time (Kāla) who devours all—from the very fly to the Creator God Brahmadev. I am also the inexhaustible Time, who dissolves the entire universe including the mountains Meru and Mandara, who swallows the boundless floods that deluge the universe at the time of the dissolution of the world, who clasps the very fire of universal conflagration and devours the wind, and who also holds the sky in his womb at the end of the world," said the husband of Goddess Lakshmī and added, "I am also the creator who revives again the entire universe."

मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यताम् ।
कीर्तिः श्रीर्वाक् च नारीणां स्मृतिर्मेधा धृतिः क्षमा ॥ ३४ ॥

34 *"Death the All-ravisher I am, and also the Originating-cause of those that are to be. Of the women I am (their) Good Report, Grace, Eloquence, Presence-of-mind, Retentive-power, Endurance, and Forgiveness.* (274)

I create all beings, I am their support too, and when they meet with their appointed end, I am their all-devouring death. Amongst things viewed as of female sex, I have seven principal manifestations; and with delight I shall speak of them which listen. Fame and renown

that flourishes ever green, is the very image of My divine being, Oh Arjuna, while wealth and property when allied to generosity, is also Myself too. I am that power of eloquent speech, which being enthroned on the seat of reason, treads along the path of wisdom and insight.

And know this well, that I am the power by which men at sight of the world bethink themselves of Me, the author of their being. I am also the power of judging, that is alert in guarding self-interest. I am also the fortitude in the universe (that makes men endure), as also the forgiveness.

In this way, there are seven manifestations of mine in the female kind," said the Lord—the Lion—the destroyer of the elephant that is the form of mundane existence.

बृहत्साम तथा साम्नां गायत्री छन्दसामहम् ।
मासानां मार्गशीर्षोऽहमृतूनां कुसुमाकरः ॥ ३५ ॥

35 *"So too, of the Psalms, I am the Bṛhatsāman, of metres I am the Gāyatri; of months I am the Mārgaśīrṣa, of seasons the Flower-abounding (Spring).* (281)

I am, O my dear friend, Bṛihatsāman, of the psalms (Vedas). I am also the Gāyatri amongst the metres (छं) without doubt. I am (the month of) Mārgashīrsha amongst the months and the Vasanta (Spring) the flourisher of flowers—amongst the seasons of the year.

द्यूतं छलयतामस्मि तेजस्तेजस्विनामहम् ।
जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ॥ ३६ ॥

वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनंजयः ।
मुनीनामप्यहं व्यासः कवीनामुशना कविः ॥ ३७ ॥

36 *"Of deceivers I am the Gamble of the Throw. The Glory of the glorious I am. I am, of the Sattva-possessing stalwarts, their Success, their Perseverance, as also their Sāttvic nature.*

37 *"Of the Vṛṣṇis I am Vāsudeva, of the Pandavas, Dhanañjaya (Arjuna); of the Sages likewise I am Vyāsa, of Seers the Seer Uśanas.* (284)

I am the Gamble of the throw, amongst the deceitful arts that beguile men. Thus it is that a victim of a highway robbery by gambling cannot be saved. I am in sooth the Splendour (तेज) of the luminaries. I am also the Success in all undertakings. The endeavour in all acts that moves in the path of rightousness is indeed my manifestation", said the Supreme Lord of all Gods. "I am the righteousness in the righteous, also the most prosperous among the Yadavas; coming into the world for Vasudeva and Devaki, and then being removed to Gokula to take the place of the daughter of Yashodā, I sucked in (milk of) Pūtanā to her death: and even while childhood's bud was half-blown, cleared the whole earth of Daityas (demons) and measured power with the great might of Indra by lifting on the palm of my hand the mountain Govardhana. I pulled out cobra Kāliā that was the thorn in the bosom of the river Yamunā, and preserved the entire Gokula unscathed in burning flames; and out-juggling the plunder of calves and kine by replacing them, outwitted the very creator and sent him off. And who, at the very dawn of his childhood, crushed out for mere sport, formidable foes and invulnerable enemies like Kamsa? Why wax tedious over all this? You have seen and heard all about this. That Krishna in all the Yadavas is My divine manifestation. I am the Arjuna amongst you Pāndavas, born of the lunar race (चंद्रवंशी) and therefore it is that our love knows naught of a break or a breach. Feigning to be ascetic, you did indeed steal away my sister; yet doubts as to thy virtue never touched my mind, we both being one and the same soul in two bodies. I am Vyāsa amongst Great Sages," said the King of Yādavās "and Sage Ushanāchārya the most courageous amongst the wisest of men."

दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम् ।।
मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ।। ३८ ।।

38 *"I am the Sceptre of the chastisers, of the triumph-seekers the State-craft; and I am the Silence of the secrets and Knowledge of those that know.* (296)

Amongst rulers that hold royal sway by sceptre of chastisement, I am that very inexorable retribution that requites all created beings from the ant to the creator God in the appointed time. I am that State-craft amongst arts that decide good and evil in conduct by the righteous standard of sacred religion. I am Silence, Oh my friend, the greatest of all mysteries and so, before those that think in silence,

even God Brahmadev pales into an illiterate being. I am also the Knowledge which abides in the all-knowing. Let this alone. There is then no end to these manifestations.

यच्चापि सर्वभूतानां बीजं तदहमर्जुन ।
न तदस्ति विना यत् स्यान्मया भूतं चराचरम् ।। ३६ ।।

नान्तोऽस्ति मम दिव्यानां विभूतीनां परंतप ।
एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरो मया ।। ४० ।।

39 *"And further, whatsoever is the seed of all beings, that am I, O Arjuna. There does not exist any moving or unmoving being that can subsist without Me.*

40 *"There is no end to my Divine Forms of Manifestations, O Tormentor of foes. Here is declared the extent of my Self-manifestations only by (diverse) illustrative examples.* (300)

The rain showers could (perchance) be counted, O Dhanurdhara, and even the sprouts of grass on the earth could be numbered. But as innumerable as the waves of the ocean, are My separate manifestations in the world. Yet the more important—seventy-five (सात पांच) of these are recounted to you, O Arjuna, with a view to satisfying your desire; that indeed has been a vain attempt; for, the extent of My remaining manifestations are limitless; how many should I speak of and of how many should you hear? Let me, therefore, cut the whole story short by telling you the deepest secret, that I am that primary seed from which sprout forth all the generations of created beings. Therefore, do not treat anything as small or great, cast aside all grades as high and low, but take the entire universe of things as My Presence. Over and above this, there is, O Arjuna, this general mark by which, you should know generally My manifestations.

यद्यद्विभूतिमत् सत्त्वं श्रीमदूर्जितमेव वा ।
तत्तदेवावगच्छ त्वं मम तेजोंशसंभवम् ।। ४१ ।।

41 *"Whatsoever entity of outstanding essence, grandeur-ful or possessed of high spirit there be; each such know thou to be born from a phase of my Radiant Potence.* (307)

In whatever person or thing dwell both prosperity and glory, going hand in hand with large-heartedness, know ye that, Oh Dhananjaya, to be My manifestation.

अथवा बहुनैतेन किं ज्ञातेन तवार्जुन ।
विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ।। ४२ ।।

42 *"Or rather, what profit unto thee, O Arjuna, by knowing more of this? By just a part of Me do I permeate and sustain all this universe, and abide (over and beyond)."* (308)

But one Sun's disc swings in the sky; yet its light fills the entire universe; in that way, he is neither lonely nor destitute whose commands sway and move all the world. Does Kāmadhenu (wish-fulfilling cow) carry with her carloads of materials? No, with her horn of plenty she serves all and sundry with an overflowing store of whatever things are desired from her at all times. In their person (My manitestation) is the dwelling place of the entire glory of the universe. The one single mark and visible sign is that the entire world prostrates itself before such a person, and his word is law; and such ones should be known as My incarnations. Since My universal presence is there in the universe, it is a sin to discriminate one (manifestation) as common (low) and another as special (high). Why then befoul your mind with such profane distinctions of high and low? Why should one churn the clarified butter; and why should you boil nectar and lose half of it? Is there in the wind a right and a left? Were one (to try) to sunder the front and back of the sun, it would only make you blind; even so, there are absolutely no grades as high and low in My divine being. How many of these infinite presences can you count and number separately? Therefore, Oh husband of Subhadrā, enough of this vain venture. The whole universe has been filled but by an insignificant fraction of My divine essence; and therefore worship Me without distinction as one in all and all in one.

Conclusion

Thus said Lord Shri Krishna of divine majesty, who is the very spring of the pleasant garden of knowledge, the great mysterious Presence who reveals himself in solitude to the ascetics. On this Arjuna said, "Oh master, how wildly you tell me that we should drop all distinctions.

As well might the sun at day-break ask the world to drive all darkness. Rash indeed would it be on my part to speak thus to you and call you wild and thoughtless. Let Thy holy name but once touch the ear or lips of Thy devotee and all egoistic sense of distinction drops off from his heart. By free gift of my luck, Thou—the Absolute Brahman incarnate—hast come to my hand. How then should any distinction remain now to blur my vision? Should any one dwelling inside of the Moon still be affected by heat? It is but wild talk coming from you Oh High One". At these words, Lord Krishna was overjoyed, and clasped Arjuna in a hearty embrace. The Lord then said, "Be not angry at my words. The story of my manifold presences have I recounted in the guise of the distinctions of My divine manifestation; with words of distinction have I tested and seen that the undivided unity of My divine being has gone deep into your heart in truth." Thereupon Arjuna said, "Oh God, it is for Thee to see; on my side, I feel now the whole universe is filled by Thy Divine presence". King Dhritarāshtra remained unmoved by the account when Sanjaya told him, that Arjuna was rising to that vision of God's universal Presence. Sanjaya, sore of heart about this sight, exclaimed to himself; "How amazing indeed for any one to cast aside such a (fruition) good luck?" He further bethought himself that the King (Dhritarāshtra) was probably a seeing soul. Now it turns out that he was blind no less inwardly than outwardly. Leave him aside and turn to Arjuna, who is now yearning to enrich the full measure of his good fortune; for there sprang in his heart an ardent passion and he said, "Oh God, in my mind there has stirred up an intense longing for the vision,-directly with my (physical) eyes, in this very visible world,—of the (internal) realization in my heart that all is God."—being Fortune's favourite, he (Arjuna) asked thus fired with the ambition that his eyes should now dwell on a direct cosmic vision of the Omnipresent God. Oh hearers, he was, as it were, a branch of the Kalpataru (wish-fulfilling tree): his desires could not fail to bear fruit. Whatever words, therefore, he utters come true as Lord Krishna is ready to fulfil them. For, Lord Krishna is his Great Master, who at the bidding of Prahlāda became himself the poison. Jnāndev of Nivritti will next narrate in what words Pārtha made a request for the total vision of the Omnipresent God.

विभूतियोगो नाम दशमोऽध्याय: ।। १० ।।

CHAPTER XI

VIŚVARŪPADARŚANA

INTRODUCTION

Now, woven in the story of the eleventh chapter are two sentiments which describe the vision of the Omnipresent Deity revealed to Pārtha. While the sentiment of serenity hails the miraculous as guest, the other sentiments too share the honour of wheeling into the illustrious line. As at a nuptial festivity, the medley of revellers too are recipients of gifts or the finery which they show off, so does the entire galaxy of the nine elevated sentiments of art (Rasās) adorn the splendid throne of my mother-tongue. From the brilliant cluster, however, the serene and the miraculous stand out in full relief as if for the very eyes to drink in, like the gods Vishṇū and Shankara, affectionately holding each other in fond embrace. Or again in the narrative of the eleventh, the serene and the miraculous blend like the spheres of the Sun and the Moon, meeting on the New Moon day. Like the sacred streams of Ganges and Jamna joining to make the holy place Prayāg (Modern Allahabad) the two elevated sentiments of the serene and the illustrious have here blended to make another Prayag for the whole world to take a holy bath in and to purify itself. Here, indeed, is another veritable Triveni (confluence of the Ganges, the Jamna, and the Saraswati) since amidst these two visible streams of sentiments of the serene and the miraculous, the Gītā as Saraswati, is hidden. The name of Ganges, especially applies to it at Prayāg, where it meets the Jamna and is supposed to receive underground, the Saraswati. Verily says Jnāndev "My merciful preceptor has inspired me to make immersion into holy waters safe and secure for all by the door of hearing. By the grace of Shri Nivrittināth, through the high-levelled banks of Sanskrit text, hard of access, an easy pathway of Marathi words is cut out, that leads to the treasure house of Divine Truth. So to one that lives up to the best of his faith, is held out the promise that a dip in these holy waters shall secure him the vision of the Omnipresent Madhava of this Prayāga, by which he shall renounce (तिळांजळी) all worldly life. Let that pass! Here in this chapter have burst in full bloom the most elevated of such visible beauty that a whole realm of resounding joy has been won for the ear of Mankind

for here, both the Shānta and the Adbhuta sentiments (Serene and miraculous) move in their palpable beauty and heighten the other sentiments too: this is little praise indeed, for it opens the prospect of nothing less than absolute liberation. This is that eleventh chapter whereto the Supreme Person (Lord Krishna) retires as his abode of rest; and Arjuna too, the Prince amongst fortune's favourites, is here (to claim his share). Why mention only Arjuna who is present at this supreme hour? For one and all here is a prospect of abundance of Supreme bliss, now that the Gitā teachings are made to appear in Marathi garb. Therefore, Oh, my master, this is my earnest prayer that you listen with open ears. Also my taking liberties ill becomes the honour of a saintly gathering like this; yet shall I beseach you, sirs, that you treat me as your child. Why indeed one does receive with an admiring nod a parrot taught by oneself? And does not a mother's heart rejoice in the sportive pranks of her child? (In that way) Oh, my masters, all my childish chatter is of your making. So will you be pleased to listen to your own talk? You have yourself planted this beautiful plant of eloquence, and may it now be reared and nurtured with the ambrosial waters streaming from your rapt attention. And then it will blossom into beautiful flowers of elevated poetic sentiments and yield a rich crop of spiritual meanings: So shall the world be blessed with abundance of happiness. My saintly masters, rejoiced at these words and said, "Mightily pleased we are with thy well-tuned words; now tell us what Arjuna said further." Then the disciple of Nivritti said, "Oh, that an unlettered man like me could set forth the deep meaning of Lord Krishna's words to Arjuna!! You give me the power to clothe that meaning in words! Oh, did not the very king of Lanka suffer annihilation by the hands of forest monkeys living on leaves? And was not Pārtha single handed as he was, armed with power to vanquish an army of eleven Akshouhinis (आक्षौहिणी-21780 chariots, an equal number of elephants, thrice that number of horses, five times that number of infantry—218700 total strength of the army)? Thus, whatever the Almighty Lord ordains, nothing in the world can prevent. In this wise, make me, Oh saints, give utterance to the Lord's teaching. Now listen to my words as these set forth the teachings of the Gitā that flowed from the mouth of Lord of Vaikuntha. Oh, what a mighty wonder (the book of) the Gitā is? The speaker here is Lord Krishna Himself, the Supreme Person and Deity, whom the very Vedas quest and extol. How indeed may the glory thereof be aptly sung—the glory that eludes and baffles the mighty mind of Lord Shiva? Meet it is for me then to

prostrate myself in utter humility of soul before that augustly glorious presence. So, hear then how Kiriti yearning to gaze on the visible presence of the Omnipresent Lord comes out with his prayer: By inward realization he had experienced the truth that the entire universe had its being in God; and may not that realization also spread out as a vision for the bodily eye to dwell upon? This was the deepest yearning of his life. Yet the profoundest mystery of the Omnipresence of Divinity made him chary in asking that supreme favour of God. For he said to himself: "How should I beg straightaway a favour that none of God's favourites ever asked before? Love forsooth binds me to my Lord, but not so deeply as his mother; and even she shrank from asking for this vast vision. Faithfully have I served my God; yet in my service at best, I cannot touch Garuda and even Garuda did not dare utter a word on this great vision. Am I nearer (to God) than his devotees like Sanaka and others? Yet never once did they fondly cherish such a fantasy. How may I be more beloved of the Lord than the amorous souls of Gokul? Yet, they too, were gulled with the puerile frolicks of the Lord as child; for another devotee, the Lord suffered the agonies of life's journey through mother's womb and yet held back the vision of Omnipresence as the deepest secret from one and all. How then shall I dare to ask unwaveringly for this innermost secret of his Divine life? And yet, if I flinch from this venture, happiness for me there shall be none—nay life may become an uncertainty. So shall I moot the question with caution and leave the rest to the Lord's will: Not a little agitated in mind, Arjuna, therefore, spoke out his desire, with that knack of artful words which moved Lord Krishna to unveil with a rush the entire Omnipresent vision in a few glimpses of his words. The mere sight of the calf stirs up the mother cow into an outburst of love. Would she then hold in the flow of milk from the udder as the calf sucks it? Did not Lord Krishna dash up into the woods to succour the Pāndawas? How should He then stand the strain of Arjuna's earnest prayer? Lord Krishna is, in sooth, the very incarnation of love: that Arjuna's love is like wild leaven that leavens Lord's love. In such union of souls it is indeed a miracle that they appear separate. Therefore, on the word coming from Arjuna, Lord Krishna shall straightway reveal Himself as omnipresent deity. Pray listen, how the great Divine event began.

अर्जुन उवाच ।

मदनुग्रहाय परमं गुह्यमध्यात्मसंज्ञितम् ।
यत् त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥ १ ॥

ARJUNA SPAKE:

1 *"To confer favour upon me, the supremely secret word designated as the Adhyātma (concerning the Ātman) which Thou hast uttered: thereby is my delusion all dissipated.* (44)

Then Arjuna said to the Lord, "O my Lord the treasure house of Mercy, thou for my sake, hast given utterance to the deepest truths that are beyond words. That is the last abode of rest whereto all Gods retire when the five gross elements dissolve in Brahman and even the last traces of the play of soul and Prakritī are wiped out. That truth treasured in thy heart like the miser's hoard, and held back as the deepest secret even from the Vedās is the truth for which God Shiva, spurning at all divine grandeur, became the hermit. That great mystery of thy divine Being, thou hast laid bare at one stretch before me. Yet being united to thy divine Being, how can I bethink myself and speak thus? Thou hast indeed rescued me as I was plunged head foremost in the great ocean of ignorance and error. Except thy divine Being in this universe there is nought else that can be so much as named? Yet how relentless is cruel fate that makes us the victims of this illusion of bodily self. There swelled in me the self-conceit that in this world, I am somebody famed as Arjuna, and I held the Kauravās as my own kinsmen. On the top of that, I was the victim of the most grievous dream, that by slaying them, I was plunging myself into sin. Just then, thou hast indeed waked me up. Leaving, Oh God my real abode, I entered the imaginary city in clouds (गंधर्वनगरी), and was swallowing a drought of mirage. Albeit made of rags, the serpent made me wrench as of a real serpent bite, and it is to thine eternal glory that thou saved my soul that was all but ruined for nothing. Like a lion who being duped by his own image in water jumps into the well I was drawn on the verge of self-destruction; Thou, Oh Anant, hast saved me. Otherwise I would have rather preferred the waters of the seven oceans to meet and deluge the world, or the heavens fall in a crack of doom than have any warfare with my kith and kin; so unflinchingly I had set my face against such war-

fare. Self-conceit had plunged me headlong into the abysmal depth of obstinacy: and Thou standing close by hast rescued me; who else could have saved me from destruction? A mere nothing as it is, my own self I counted as real and dubbed the wrong men my kinsmen. Indeed sheer madness had possessed me and you saved me. Once didst thou take us safe from lac-made burning house, which was a danger only to the body. But here was a disaster of the soul-destroying fire of delusion. As Hiranyaksha हिरण्याक्ष—brother of Hiranyakashyapu हिरण्यकश्यप् seized upon the earth and putting it under his arms hid himself in ocean, so did perverse error snatch my wits away and smother them in the subterranean abyss of ignorance. By thy Supreme power, Oh my master, my wits have been restored to my soul. You have thus had to pass through another incarnation of Varāha (Boar). Boundless has been Thy mercy to me and its handiwork is beyond the power of my words. Thou hast indeed offered Thy very life-breath for my sake! And never a whit of thy work is lost; for, to thy eternal glory it has borne rich fruit by uprooting the illusion from my soul. In the lake of eternal bliss are blooming these lotuses of thine eyes. Let them but beam with glances of grace to dwell on that blessed soul and what a futile mockery would it be to talk of the soul as wrapped up in ignorance! How indeed can a shower of mirage touch the submarine fire? As for me, Oh Thou merciful God, I have entered the innermost sanctuary of thy heavenly grace, to experience complete union with Thy Divine self; what wonder then that my ignorance is dispelled, and I am finally delivered from that ignorance by the mere touch of Thy feet!

भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया।
त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययम् ॥ २ ॥

2 *"The becoming and passing-away of beings have been heard in detail by me from Thee, whose eyes are like lotus-petals, as also (Thine) imperishable greatness* (69)

Oh Thou Supreme Lord, with eyes like lotus-petals and splendour of millions of Suns, I heard from Thee, at length, of the very Prakriti by which all created beings come into being and pass away. The entire domain of illusory Prakriti has been searched to reveal the innermost sanctuary of the Supreme Spirit (पुरुष), whose glory the very Vedas hold up as a garment to cover up the poverty of their unclad

person. And this great treasure of the sacred word springs and flourishes, and gives birth to precious religious truths, because it is suppliant at thy feet. Thou hast so far shown to me the unfathomable glory that is the one Supreme quest of all spiritual paths and to be realized in (self) intuition. The eye meets the Sun as the clouds clear away: or the water is exposed to view as the moss is swept off; the sandal comes into one's grasp after serpent's coil is untwined, as a treasure hidden underground falls into one's hands after the spirit guarding it is charmed away; even so, Oh Lord, thou hast blotted out of existence the illusion of Prakriti that had blocked my vision: thus hast Thou made my soul rest in the absolute bliss of Brahman. This has made assurance of thy power doubly sure, but it has kindled one more yearning in my soul. Shall I, out of shyness, shrink from asking thee? Where else then am I to seek what I want? Except thee, I know not of another refuge to fall back upon. Were a fish to feel shy towards water, or were a child to shrink from sucking (the mother's) breasts, what else would be there, Oh Shrihari, in the world to support its life? Therefore, unfalteringly I must speak out the innermost longing of my soul." "Enough of this talk," said the Lord; "speak out your wishes."

एवमेतद्यथात्थ त्वमात्मानं परमेश्वर ।
द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥ ३ ॥

3 *"Thus it verily is as Thou hast declared Thine self (to be), O Lord Supreme. I desire to behold Thy Divine Form, O Person Transcendent.* (81)

Then Kīriti said, "O God, Thy words have indeed made my eye of inward vision satiated with contentment. My soul is eager to behold thine all-pervasive Supreme Personality, whose divine purpose moves the entire universe by creation and destruction, and of which thou speakest as thine innermost self: that primeval Essence from which proceed all thine incarnations—two-handed or four-handed—for warding off the evils that threaten Gods and to which thou returnest (after thy sport, beginning from thy rest on a watery bed, and moving out in the shape of fish and crocodile is done); that Supreme Presence whose praises are sung by the Upanishads and which the yogins behold in their heart with (their) vision turned inside; and whom devotees like Sanaka and others embrace in a mystic union, I am eager to set

my eyes on this Universal Presence of which so much is heard. Since thou hast unreservedly asked me to say my heart's wish, this then is the one object of my desire. All my hopes are intent on this prospect of a direct vision of thine Omnipresence.

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।
योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम् ॥ ४ ॥

4 *"In case thou deemest it capable of being beholden by me, O Lord, in that case, O Master of Yoga, do Thou reveal unto me Thine Immutable Self."* (89)

May be, a doubt lingers in my mind. Am I worthy of receiving such a vision of thine Omnipresent manifestation? Hardly do I know this. If, Oh God, thou asked why I do not know, I would answer thus: Can a patient himself diagnose his own ailment? The urge of my yearning to have the vision, made me blind to my fitness for that grand vision, as to a man that is thirsty, even the sea is not enough. Urged by my ardent longing, I lost my balance and became blind to my worthiness. Only the mother knows best the tether of her child: therefore it is up to thee, Oh Janārdana, to gauge my worth and fitness for the vision, before thou reveal it to mine eyes. Bless me, Oh God, with this vision if thou holdest me worthy of it; or else withhold thy hand! Why waste one's breath in singing sweet melodies to the deaf? And how indeed should one think that the clouds pour down only for the bird *chātaka*, and not for the rest of the world? And yet such a downpour falling on a rock runs to waste! The bird *Chakora* is indeed known to feast on the nectar of the moonlight; and surely other birds are not made to swerve off that enjoyment! But without eyes to see the dawn gleaming is of little avail. Therefore, I doubt not but that thou wilt reveal thine Omnipresent vision, for thou art fresh and new ever more to the knowing and ignorant alike. Thy mercy knows no bounds; its gifts are free, seeking not worth or demerit. The holiest of bliss that comes of final emancipation (Moksha), thou hast given to thine enemies. Arduous is the path to emancipation which yet humbles itself at thy feet and so waits upon any soul at thy bidding. Intent on slaying thee, fiendish Putanā made thee suck the baneful milk, and was forthwith exalted (like Sanatkumara) to the blissful state of union with thy perfect being. Even Shishupāla

who, before a large gathering of all Gods and sages at the Rajasuya sacrifice, railed and hurled hundreds of affronts at thee—a hardened sinner like him was installed in thine abode of Bliss! And look at the son of king Uttānapāda; did he ever so much as dream of soaring to thee, and look at the acme of glories of steadfast abode on the Polar star? He went out in the woods to wrest back his rightful immobile place on his father's lap. And thou raised him to preeminence, even beyond the Sun and the Moon, crowning him on the (polar) seat. Thus to all souls in distress, thou art the one giver of free grace! Fondly uttering 'Nārāyana' as his son's name, Ajāmila was raised to the glory of emancipation by union with thee. You still wear as a mark of proud dignity, the footprint of the sage Bhrugu who kicked you. And the conch—the relic of thine erstwhile foeman, thou does not leave off and is held ever more as a token of love. Thus even evil-doers are recipients of thy grace and thy gifts are freely given unmerited; Bali gave thee his all as alms, thou gladly served him as his door-keeper. The harlot had never worshipped thee nor listened to thy glories sung; she only used thy name in tutoring the parrot, and was rewarded with Supreme bliss in Vaikuntha (thy divine home). For these merest trifles thy hand has given the highest bliss of emancipation to many by their union with thy divine essence. How then should I fare otherwise at thy hands? The Kāmadhenu, by her plenty milk brings relief to the whole world in distress; how then should her young calf suffer the pangs of hunger? So it cannot be, that thou withhold from me the gift I have asked for. Only you have first to make me fit to receive it. If in thine eyes my vision has strength to behold the omnipresent revelations, then I pray that thou show it and fulfil my wishes." When the husband of Subhadrā devoutly made such earnest entreaties in a direct and straight way, the Supreme Lord, the sovereign master of the sixfold divine attributes (षडगुण-चक्रवर्ती) could no longer contain himself (for love). (It was as if) The Lord appeared to be the clouds seething with waters of divine mercy's nectar, and Arjuna's capacity seemed to be the approach of monsoon; (as if) Lord Krishna was the nightingale, while Arjuna moved like the Season Vasant (spring); it was as if the ocean rose in high tide, seeing the complete orb of the full moon. Thus Lord Krishna was possessed with the passion of divine love that was at the moment more than redoubled in vigour, and in that surging of high exaltation of mind, spake these words full of mercy, loudly "Oh Arjuna, now behold divine Omnipresences without number." The Pāndava desired to set his eyes on one omnipresence of the Lord, yet the Lord disclosed the entire

created universe as full of divine Omnipresences untold. How wonderful is the unbounded generosity of the Almighty God? Let the devotee earnestly and devoutly pray for a boon, and the Lord (God) gives all his richest treasures, increasing them thousand fold. Lo and Behold! That deepest of mysteries, which was shut out from even the thousand eyes of Shesha and which chided the very Vedas, which was kept as a secret from the Goddess of wealth Lakshmi herself—that mystery was now displayed in myriad forms. It was a grand traffic in Divine Omnipresence, exhibited by Lord Krishna; how wonderfully majestic Partha had his great luck. Like a waking soul that lapses into a dream and becomes himself all that he sees in the dream, (Lord Krishna) himself became the myriad universes. All of a sudden dropping down his human bodily form, the Lord tore off the curtain of gross physical vision and behold, there opened out an infinite vista of yogic revelation in all its richness and grandeur, not stopping to mind, if he (Partha) has the eyes to behold that vision; the Lord was overpowered with his divine ecstasy and said at once. "Well now behold these omnipresences."

श्रीभगवानुवाच ।

पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः ।
नानाविधानि दिव्यानि नानावर्णाकृतीनि च ।। ५ ।।

5 *The Exalted-one Spake: "Behold, thou Son of Pṛthā, my Forms by hundreds and thousands: of many varieties, radiant, and possessing manifold colours and shapes.* (123)

"Arjuna, you asked (me) to show you only (one single) Omnipresence. Where is the sense of it if only that is revealed? Now see, the all and the one as filled by my Divine forms. Some lean, some bulky; some short, some long; some broad, some straight; some unbounded: some wild and unwieldy (अनावर); some erect and upright; some on the move, some still; some unconcerned and passive, some loving; some vary harsh; some stupefied and bereft of sense; some alert, some shallow; some grave; some generous, some stingy; some wrathful, some tranquil; some impassioned, some quiet; some jolly, some noisy, some silent, and some mild and tame. Some wishful, some abstinent; some wakeful, some asleep; some contented, some distressed; some rejoicing, some unarmed, some armed; some dreadful,

some friendly; some terrific, some strange; some entranced in meditation (समाधिस्थ); some sporting with procreative work, and some in protecting offspring tenderly; some violently destructive of people and some only as unconcerned spectators. Thus varied and countless are these forms and some are gloriously bright with divine lustre displaying variegated colours. Some are like red-hot gold, some of greatly tawny colour: some are coloured like sky painted with red lead (शेंदूर) as at the time of the setting of the Sun. Some have an artless beauty as if the entire canopy of heaven and earth was bedecked with rubies, (Mānika gems) while some are glistening in red turmeric colour, radiant —like the morning Sun. Some are crystal-clear, some blue like sapphire, some deep dark like lampblack, while some are blood-coloured. Some yellow like brilliant gold, some dusky like clouds, some fair, pale-yellow like flowers of '*Sonchāphā*' while some are simply deep green. Some are like red-hot copper, while some are white like the Moon. Of diverse colours are thus my forms which you do see. They are also of as varied shapes as of variegated colours. Some are of such peerless beauty that brings cupid himself on his knees. Some are very handsome by their figures and features, while others have bodies of such alluring charm and superb beauty as if here is opened a treasure-house of the Goddess of love (शृंगारश्रीयेची). There are some that have plump rounded limbs, while some are gaunt and lean. Some are frightful (आक्राळविक्राळ), some long-necked, and some have (abnormally) big heads, while some are weirdly ill-shaped. There indeed is no end to these forms and shapes of innumerably diverse kinds, and in a single limb of each one of these forms you shall behold the whole universe.

पश्यादित्यान् वसून् रुद्रानश्विनौ मरुतस्तथा ।
बहून्यदृष्टपूर्वाणि पश्याश्चर्याणि भारत ॥ ६ ॥

6 "*Behold the Adityas, the Vasus, the Rudras, the Asvins Twain, as also the Maruts; many wonders that hitherto have not been seen, behold (now) O Scion of Bharata.* (141)

Where the merest blinking casts its gleam, there unfolds a whole creation of a brilliant array of Suns; and as the eye shuts, all is forthwith swallowed up in final extinction. A hot puff of breath from the mouth wraps every thing in flames from which, emerge the groups of all (eight) Vasus, including Pawak and others, and when the closely-

knit eyebrows frown their wrath, bands of the terrific Rudras swoop down. And when tender mercy moistens my face, innumerable givers of life like "Ashwinikumaras" spring forth; and from the ears are set going all winds and air currents. In this way are begotten races of Gods and perfect celestial beings from the mere sporting of a single Divine Presence, and the essences are indeed without end. Just see them. The very Vedas babble poetry of these; for beholding them, the whole of eternal duration shrinks into but a span, while the creator himself is baffled in fathoming its depths. Thou behold now with thine eyes what the three Vedas could not hear of; and feast thine eyes on these greatest of miracles and wonders of my sportive creation.

इहैकस्थं जगत् कृत्स्नं पश्याद्य सचराचरम् ।
मम देहे गुडाकेश यच्चान्यद्द्रष्टुमिच्छसि ।। ७ ।।

7 *"Here concentred in one (place) the entire universe, moving and not-moving, do thou this day behold, (here) in my body, O Gudākeśa (Arjuna). Also anything else thou desirest to behold.* (148)

Oh Kiriti, you now do sight the entire created universe shooting forth from the roots of hair like sprouts of grass at the foot of the Kalpataru tree. Like motes floating in the Sun-beams (coming in through windows), entire universes, appear floating at the joints of the limbs (of this figure). Thou do seest in each single recess of the body the spreading universe, and should thou also desire to set thine eyes on what abides beyond the universe, nothing blocks thy vision. Let thine eyes feast on whatever thou wish to see in this Omnipresence of Divine being." So said the Omnipresent Deity (विश्वमूर्ति) with His great kindness. At this he (Arjuna) did not say if he saw or saw it not. Lord Krishna wondered as to why he (Arjuna) was mute (निवातुची). He, therefore, turned his eyes to him (still) as eager (for the vision of the Omnipresent as he was before.)

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।
दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ।। ८ ।।

8 *"But thou wilt not be able to behold Me just with this thine own eye. I give thee the eye Divine. Behold (now) my Divine and Transcendent Yoga."* (154)

Then said Lord Krishna to himself, "His desire has not abated nor has he yet found his way to blessedness. I revealed my omnipresent vision, he does not see it. With these words the Lord smiled, and spoke to the beholder (Arjuna), "I have just now revealed the Omnipresent vision but you are not beholding it." At this the wise Arjuna said, "And who is in fault indeed? As well might a crane be lured away to feast on moonlight (which is the birthright of the swan). Thou art indeed holding a cleansed mirror, before a blind person; and singing sweet melodies, Oh Hrishikesha, to the deaf and thou art knowingly wasting the pollen of flowers before a toad (by making him to take it); why then be wrathful at others? Thou hast opened up before the outer eyes (चर्मचक्षु) that which has been set down as beyond the reach of the senses and which is unfolded only to the eyes of the inward intuition of knowledge: how should I then behold it? It is, however, meet that I forbear from blaming thee, and mutely suffer all this." At this the Lord said, "truly, it is as thou hast said. Rapt away in love's ecstatic delight as I was I forgot to bestow on thee the power of beholding the revelation of the Omnipresent Deity. What wonder then that it was in vain as time wasted on a seedling sown on untilled soil. Now I endow thee with that spiritual vision by which thou shalt behold the Omnipresent Deity. With that spiritual eye, thou, Oh Pāndava, shall behold to its entirety the grandeur of my divine yoga and realise it in thine experience of the self." Thus spake Lord Krishna,—the supreme Person known in Brahman Lore, who is the very beginning of the entire universe and the holiest object of devotional love to the entire world.

संजय उवाच ।

एवमुक्त्वा ततो राजन् महायोगेश्वरो हरिः ।
दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥ ९ ॥

9 *Sanjaya spake, "Having spoken thus, O King, Hari, the great Master of Yoga, then, unto Pṛthā's son, revealed His Highest Divine Form;* (165)

(Then Sanjaya said to king Dhritarashtra) "Oh King, the Lord Paramount (चक्रवर्ती) of Kaurava Dynasty, in perpetual wonderment I have ever asked myself, what being, in all the three worlds, other than the Goddess Lakshmi, is more favoured of fortune? Is there anyone on earth except the Vedas that sing the deepest, inmost truths

of the Atman? And can any one outdo the 'Shesha' in giving personal service to God? Who else is there other than Garuda, that like the yogins, toils day and night ceaselessly up the path of passionate devotion to God? Yet forsaking them all, all the joys of Krishna's divine love, from the day of the Pāndavas' birth have knit together round them. And to Arjuna of them all, like a gallant enslaved by the chains of his sweetheart, Lord Krishna has wholly abandoned himself. Neither a bird nor a beast, trained to vocal utterance and sport, is at its master's beck and call as much as was Lord Krishna ready to do as he was bid. It is amazingly mysterious how Fates were so propitious to Arjuna! Here is Lord Krishna—Himself pure Brahman incarnate: and Arjuna the favourite of propitious fortune, is alone worthy of feasting his eyes on the Lord's Divine grandeur: so the Lord lavishes caresses profusely on him and pampers him. Lord Krishna puts up with him when he is ill-tempered, and fondles him when he is like a wayward and perverse child. It is amazing how the Lord has gone mad after Pārtha. Those spiritual giants like Shuka and others who were born to ascetic conquest of amorous pleasures, became Lord Krishna's Bards and took to singing rhapsodies of the Lord's amorous sports. Likewise Lord Krishna is the supreme treasure in which the yogins' meditative raptures are absorbed: and now this supreme Lord gives himself up completely to Arjuna! I shall never cease to wonder at this." Sanjaya added, "Oh, what is there to be wondered at, Oh king of Kauravas? The fates are propitious to them that are chosen by Lord Krishna." And hence the supreme Lord said, "Oh Partha, I give thee a second sight by which thou shalt behold Omnipresent vision." No sooner did these words fall from the Lord's mouth, than all of a sudden the darkness of ignorance vanished; Oh, verily, the usual trite utterances, the Lord's words were not. They were the rays of spiritual light kindled by Lord Krishna, to illumine the majestic empire of the Omnipresent Brahman.

Then there flashed forth the light of that spiritual eye, and the inward vision of knowledge burst up into a flame, and thus did Lord Krishna present to Arjuna the majestic grandeur of his all-pervading spirit. Nārāyana, the Lord of Vaikuntha, opened out to Arjuna the Omnipresent vision–that eternal ground on which is painted, as on a canvas, the whole creation of that infinite ocean—in which the divine incarnations are as flood-tides of that eternal Sun in which is imaged the mirage of the universe. Once Lord Krishna, while yet a child, swallowed earth, and angry Yashoda seized him to chide. Feigning to give unerring proof of his frightened innocence, (Lord Krishna)

opened his mouth, and lo and behold! there Yashoda set her eyes on the fourteen regions of the creation; again Lord Krishna touched Dhruva on the cheek with his conch, and Dhruva gave utterance to divine Truth, that lies beyond the grasp of the Vedas themselves. Such unique blessedness, Oh King, Shrihari bestowed on Dhananjaya. Then, nowhere, could anything like Māyā or illusion touch him, even so much as in name. There dawned then on his eyes the divine splendour of Lord Krishna: he was immersed in one whole ocean of miracles all round, and his mind was plunged into the flood of amazement. As Mārkandeya was once engulfed alone in the universal deluge of water, right up to the limits of Satyaloka, Arjuna tossed about in the divine sport of Omnipresent vision. For, quoth he, "what an immense expanse of sky was here? Who has whisked it away and where? What has become of the great elements—the stuff of living and lifeless creation? The four quarters have their bottom knocked out; one knows not what has happened to things that were scattered up and down. The very shapes of things have vanished like a dream after waking; or verily like the sun coming forth to swallow up the moon and the whole cluster of stars, the whole order of created universe is engulfed in the vastness of Omnipresent vision. Arjuna's mind lost its bearings, his intellect itself began to lose ground; the outgoing rays of the five senses turned back inwardly to fill up the mind: Still meditation itself became still: quiescence of mind was made quiescent, as if the whole mass of thoughts was charmed away; astonished gaze cast a longing glance at the lovely four-armed figure of Lord Krishna; that very figure spread in myriad shapes on all sides. Like the clouds filling the monsoon sky, or splendour of the sun that envelopes heaven and earth at dissolution, that same figure of Lord Krishna left nothing except itself in that vision. With the first rush of the afflatus, Arjuna stood quiescent in the full blessedness of self-knowledge, and as he opened his eyes he beheld the Omnipresent vision of the Lord. He had yearned for a visible Omnipresence of God direct and immediate and thus did Lord Krishna fondly bless him with loving fulfilment of his joys.

अनेकवक्त्रनयनमनेकाद्भुतदर्शनम् ।
अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥ १० ॥

10 *"Possessing many mouths and eyes—of manifold and wonderous aspects—wearing numerous celestial ornaments brandishing many a Divine weapon,* (197)

Then there did Arjuna gaze on myriads of faces that shone like the stately mansions of the Lord of Lakshmi; splendid treasures of radiant beauty flung wide open; so superbly charming did he behold the faces of Hari that looked like blooming woodlands of bliss or like beauty crowned and enthroned. Amidst these beautiful faces there appeared not a few that wore horrid looks as if they were legions of grim death rushing out for destruction; or as if they were the very jaws of death's yawning; or as if they were citadels of the king of terror—death, or big pouches jetting out fire of world conflagration. The brave (Arjuna) there beheld such horrid faces in that Omnipresent vision; there were innumerable others too that were singularly bedecked and serene. And even to the 'eye of knowledge,' the end of the faces for ever remained out of sight. Arjuna then turned his astonished gaze to the eyes of the Omnipresent Lord. And he there beheld myriads of eyes like so many rows of suns that resembled full-blown lotus flowers of varied colours. And from below the eyebrows beamed forth brownish rays of fiery eyes that looked like lightning flashes shot from clusters of clouds for the universal conflagration. The sight of these wonderful marvels brought home to the son of Pāndu the boundless variety of visions in one divine Omnipresence. He then eagerly asked himself, "where then are his feet, where is his crown, and where are his arms?" And so ever increasing became his longing to behold them. And how should the desire of Pārtha—the favourite of supremely good fortune—fall short of fulfilment? Could the quiver of God Siva ever send forth a missile that is futile or that misfires? And could the lips of Brahma ever utter syllables that are empty? Arjuna thus had a vision full and complete of the limitless Omnipresence. His sight, at a glance, feasted on all the limbs of that supreme presence which even the Vedas could not comprehend. From top to toe his eyes surveyed the majestic grandeur of that Omnipresence bedecked with many jewelled ornaments. As the supreme Brahman appeared as a visible person bestrewn with the splendour of decoration made of his perfect being, it is indeed beyond the power of words to say what that shining beauty looked like. The glorious splendour is the light by which the very Sun and Moon shine and by whose life-sustaining power the whole universe is made manifest. Where is that mind that can picture the refulgence of the beauty that surrounded the supreme person? Arjuna beheld Brahman itself adorning Brahman. And as he then glanced with the inward eyes the long and straight arms of that Person, he beheld them flashing weapons that cut the very world-consuming fire. Arjuna then said that the supreme God

filled the entire universe, so that He himself was alike body and soul, arms and weapons, body and beauty. The rays of that light became a furnace in which the very stars burst into pieces like parched gram (फुटाणे), or the fire itself, scorched by the touch, was frightened into hiding under the surface of the sea. Then he (Arjuna) saw the immeasurable hands of that All-pervading Person—hands as though besmeared with vapours of the deadliest poison, or brandishing weapons that looked advancing forests of lightning.

दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम् ।
सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥ ११ ॥

11 *"Bedecked with Heavenly flowers and raiments—anointed with Divine perfumes—instinct with every marvel—the God Infinite, facing everyway.*

(218)

Then withdrawing his vision for fear (from the hands) Kiriti glanced over the neck and the crown where he saw wreaths of flowers—beauti-ful flowers—which Arjuna mused with wonder, to be the source from which the Kalpa-tree (desire-fulfilling divine tree) takes root, on the very original fountainhead (मूळपीठ) of the great occult powers, (or) the very home to which the tired Goddess Lakshmi repairs for rest. Such lotuses the supreme person wore. Bunches of flowers hung out from the crown; on the limbs rolled flower armlets and plated net-work, wreaths dangled down the back. The sparkling yellowish silken raiment, girded the waist down to the loins like the splendour of the sun filling the sky. Further he beheld the divine Omnipresent Person—anointed with sandalpaste that looked like the mount Meru covered with gold plate, or Shiva bedaubed with camphor, or the milky ocean wrapped with milky white cloth, or the sky overlaid with a cloth unfolded of moon light. And what fragrance it was beggars description—fragrance that brightens the very lustre of self-illumi-nation, that cools the warmth and sweat of divine ecstasy, that embalms the sweet fragrance of earth, that enthralls even the ascetic recluse, and that besmears the very person of cupid. Arjuna with his astonished gaze fixed on the entrancing vision of surpassing grandeur, was at his wits' end to make out if the supreme person was standing up, or sitting, or lying down. All around, the image of the supreme Presence met the eye as Arjuna opened it outside; shutting it out in silent wonder, he stood face to face with the supreme Person's

Presence over again. In front, the supreme Person confronted him with countless faces; and as he turned back in dismay, there too Arjuna beheld the same sight of Omnipresence with innumerable faces, hands and feet. Indeed, it is no wonder that the all-pervading Deity appeared in that vision when Arjuna opened his eyes; that the Omnipresence was visible even when the eyes were shut, is a veritable miracle. How gracious was Lord Nārāyana? For he made himself manifest as filling all being–both what fell within Arjuna's seeing and what did not. Thus then did Arjuna struggle through a flood of wonders to get a foothold as solid ground; and suddenly he found himself thrown headlong into an ocean of miracles. With such uncommonly superb workmanship of his myriad forms did Nārāyana wrap Arjuna in that Omnipresent vission. In his own being, the Lord is an all-pervading presence, and was now besought by the Son of Pāndu to reveal himself in a direct vision of universal Presence. Hence the Lord became one and all. And the sight which the Lord of Vaikunth bestowed on Arjuna, is not sight that sees with the help of candle-light, or daylight, nor does it cease to work when shut. Therefore, Kiriti saw the Omni-presence at either end and even in the dark. "Hear this, Oh King Dhritarāshtra." So Sanjaya said to King Dhritarāshtra at Hastina-pura. Sanjaya added "Oh king, do bear this in mind, that Pārtha beheld the vision of the divine Omnipresence with myriad faces bedeck-ed with ornaments of varied kinds."

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।
यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः ॥ १२ ॥

12 *"Could there have been in Heaven the simultaneously up-spreading radiance of a thousand Suns, then might that radiance have resembled the radiance of that Mighty Being.* (237)

And where indeed, Oh King, is the thing which the radiant beauty of the Omnipresent Divine Person looked like? Before that radiance pales even the world–destroying light of the twelve Suns together, appearing in myriad of clusters in a single moment. Fancy all the lightnings in the universe gathered together and mixed with the stuff of the world-consuming fire, and add to it the tenfold heavenly light; such radiance may perhaps partly come nearer to the radiance of the Divine Omnipresence. So transcendent is the divine glory of Shrihari;

by the grace of that great sage Vyāsa, I beheld that all-surpassing brilliance emanating from the Lord's entire person,"—(added Sanjaya).

तत्रैकस्थं जगत् कृत्स्नं प्रविभक्तमनेकधा।
अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा ॥ १३ ॥

13 *"There-concentred in one place-within the body of that Deity of Deities, the son of Pāndu beheld the entire Universe in its manifold divisions.* (242)

And in one corner of that Omnipresent vision, was stored up the whole expanse of the created universe in its manifold variety. And like bubbles floating on the surface of the ocean, or like a Gandharva-nagar (गंधर्व नगर—the enchanted city of Gandharvas, heavenly musicians, believed to appear and disappear suddenly) suddenly tossing in the sky, or again an ant-hill on earth built by ants or like atoms (of earth) clustering on the Mountain Meru, Arjuna beheld the entire universe within the body of the Supreme Person (Deity of Deities).

ततः स विस्मयाविष्टो हृष्टरोमा धनंजयः।
प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ॥ १४ ॥

14 *"There-in stark amazement–Dhanamjaya (Arjuna) his hair standing on end, bowed down with his head, and, with folded hands, thus addressed the Deity:"* (245)

What little pulse of feeling, still lingered in him, making him distinct from the universe, was at last silenced; and his heart too, all of a sudden, melted. Inward, rapture of bliss rushed into his soul; outside, the senses were benumbed; hair stood on end all over his body from top to toe, like tender sprouts of grass shooting all over the surface of mountains washed by the outbreak of monsoons. And like the Moon-stone that moistens at the touch of Moonlight, Arjuna's body was bedewed with drops of sweat. And as the lotus bud is made to sway to and fro over a sheet of water by the clusters of bees (भृंग) caught therein (bud), in that way on Arjuna's visible body spread the thrill of the rushing of the wave of the ecstasy of Bliss. From his eyes trickled

down drops of tears that looked like camphor dust coming out of the dry skin of the camphor tree bursting open. Ever and anon his soul surged with wave of bliss, like the ocean full to the brim rising to the flood-tide at moonrise. So did the eight-fold signs, betokening exalted feeling of bliss, vie with each other, and enjoy the mastery of sovereign bliss of divine ecstasy. But even after such ecstatic bliss of union with God, he had a sense of otherness from the Deity; thereat heaving a sigh, he looked around and bowed down his head in the direction in which (the Lord) was sitting, and with folded hands addressed him (thus):

अर्जुन उवाच ।

पश्यामि देवांस्तव देव देहे
सर्वांस्तथा भूतविशेषसङ्घान् ।
ब्रह्माणमीशं कमलासनस्थ-
मृषींश्च सर्वानुरगांश्च दिव्यान् ॥ १५ ॥

15 *Arjuna spake: "I behold all the Gods, O Deity, within Thy body, as also congregations of the various (orders of) beings: Lord Brahmadeva, enthroned upon a lotus-seat, and Ṡages all, and Divine Ṡerpents.* (255)

All glory to thee, Oh my master! By the miracle of thy grace, the merest mortal that I am, I have set my eyes on the all-pervading Divine-Presence. Thy favour has altogether worked for good and makes my heart easefully rejoice, Oh God, that I have beheld in thee, the mainstay of this created universe. Oh God, like herds of beasts browsing on the top of the mountain Mandara, whole universes seem to be scattered on thy Person. Or like clusters of stars up and down the wide expanse of the sky; like nests of birds hanging down from the big trees, Oh Shrihari, there appears in thy cosmic Person the very heavenly abode of Paradise with its hosts of gods. I see here, Oh Lord, myriads of quintuplets of the five gross elements as also of (various orders of) beings in the universe. In thy body dwells the Heaven of Satya-loka region itself. How then could it be without the God Brahmadev (चतुरानन) Himself visible here? Looking in the other direction, I see the very Kailasa (Lord Shankara's house): here (I) see also Lord Shankara along with Goddess Bhavāni (Pārvati)

in a tiny corner of thy body: so too, Oh Hrishikesha, I see thyself in this Cosmic Person. I behold here whole clans and families of Sages like Kashyapa and others, and the regions under the Earth (पाताळ) along with the (groups of) Divine serpents. In brief, Oh Lord of the three worlds, whole universes of fourteen worlds seem to be portrayed on the canvas of a single limb of thy Person; so also do appear sketched thereon, the created beings dwelling in these worlds. I am thus beholding the uncommonly fathomless depths of thy being.

अनेकबाहूदरवक्त्रनेत्रं
पश्यामि त्वा सर्वतोऽनन्तरूपम् ।
नान्तं न मध्यं न पुनस्तवादिं
पश्यामि विश्वेश्वर विश्वरूप ॥ १६ ॥

16 *"With manifold arms, bellies, mouths and eyes, Thee possessing countless forms, I behold in all directions. Neither end, nor middle, nor again any beginning of Thee do I behold, O Lord of the universe, that dost possess every form (in the universe).*
(266)

Looking around with the light of the spiritual eye, I see myriads of arms as if the whole space of the sky was shooting forth arms on all sides. So too I behold thy hands busy, doing all actions in one and the same moment. And boundless are thy bellies, meeting my eyes like treasures of whole universes opened on the great void (the unmanifested Brahman). And a single glance meets a thousand of the heads that turn up by crores in a moment as if the tree of the supreme Brahman, laden with fruit borne on thousands of heads, has bent low. Thus, Oh Omnipresent Lord, are visible on all sides myriads of faces as also multitudes of rows of their eyes. This is nothing: even all talk of heaven and earth, and nether regions and the eight quarters and mid-air (sky) has ceased, and I behold all and the one in the image of the Divine Presence, curiously wondering if there be a secluded nook, as small as an atom, wherein you are not. I find none such: so fully you have pervaded all being. By thine infinite Presence, I behold, Oh Anant, is packed the entire extent of Being—a compact mass of the five gross elements stored in the world. I mused, whence thou mayst be coming, whether thou art standing

or sitting, what mother's womb bore thee, how big is thy figure, of what age mayst thou be, and of what appearance, and what may be beyond this, and what indeed may be thy support; now as I behold the light that illumines all, thyself are thine own support; born of no other being, thou art the self-existent being without beginning, self-same for all time: neither standing nor sitting, neither tall nor short: Oh God, thou art all everywhere, below and above. Oh, thou art like thyself than anything else: thou art as old as Eternal Being and thy parts are thy own Being. In short, oh Anant, as I see again and again, thyself art everything that belongs to thee. Yet, one blemish do I see in thine all–pervading Presence—Naught it has, a beginning or a middle, or an end. These have I searched in all places, and not a trace of these is visible: without doubt, there thou art without beginning, middle and without end. Thus have I seen thee All-pervading Being. From thine all-filling Presence body forth severally many incarnations, making thee as it were clothed in myriad coloured garments; or as if the separate beings were the trees and creepers growing on thy mountain-high Presence, and the splendid ornaments are the flower and fruit thereof. Oh Lord thou art the big ocean of Being, on which are tossed separate beings as waves: or, thou art a big tree laden with fruit of these separate images: or thou art like the earth, peopled with all kinds of beings, or like the sky studded with clusters of stars. So is thine all-pervading Presence revealing myriads of divine images. On thy body these spring like hair. A single part of this presence witnesses the birth and decay of whole universes. And who may this supreme Person be, that pervades all universes on all sides? Well, it is none other than the self-same person that drives the chariot for me (Lord Krishna). And methinks, Oh Mukunda, the all-pervading spirit of the universe, thou yet reveal thyself in this limited form of bewitching beauty to make thy devotees blessed in thy grace. Oh how beauteous is thy four-armed person of brownish colour, so charming to eyes and mind alike, so easily to be clasped by two hands in an embrace. Oh Thou, the Omnipresent Lord of the entire Universe! Thou wear this beautiful body out of thy divine grace, and what a pity that mortal men reckon thee no better! May that be as it is! The blemish of my human vision is now washed off: thou hast fitted my eyes with divine transcendent sight: so here I am seeing thy divine glory in full and in its grandeur. Only this day did I realise that this human figure sitting behind the crocodile-shaped front of the chariot is verily the Divine Spirit that fills the universe.

किरीटिनं गदिनं चक्रिणं च
तेजोराशिं सर्वतोदीप्तिमन्तम् ।
पश्यामि त्वां दुर्निरीक्ष्यं समन्ता-
द्दीप्तानलार्कद्युतिमप्रमेयम् ॥ १७ ॥

17 *"Wearing a crown, with mace and discus (in the right hands); a mass of radiance blazing forth in all directions: I behold Thee—to be beheld with difficulty—all around me, dazzling like a blazing fire (or) the Sun, beyond all (power of) comprehension.* (294)

Oh Shri Hari, is it not the same old crown that adorns thy head now? How wonderful then that it shades with a lustre and glory unknown before? And is this not thine ever whirling wheel in thy upper hand? Oh Omnipresent Lord! I can recognise it as thy hand does not stop steadying it in its unnecessary motion. And is this not thy well-known mace to be seen in thy other hand? Are not both these lower hands without a missile, left free to hold the reins (of the horses)? Now have I realised that, to fulfil my Prayer, Thou, Oh Universal Spirit and the Lord of the universe, hast revealed, all of a sudden thine Omnipresent grandeur. How surpassingly transcendent is this great miralce!

I have hardly the strength to stand fast in this sea of wonderment: the mind itself is losing its bearings in this astonishment that leaves little time to take breath and bethink myself if there exists anything around me. Oh, what brilliance of thy Being Divine! It fills all. Before it, even the light of fire is dazzled: and the very sun pales like a glow-worm. Such divine brilliance is this splendour. Oh, behold, how the entire created universe is engulfed in this ocean of Light of thy Being, and the entire space is wrapped up in an array of world-destroying lightning: or as if a bed-post (cot–माच) has been raised on high in sky with the flames of world-consuming fires. And the divine eye too can hardly bear the sight. Every moment, the splendour is increasing its refulgence and warmth; the body cannot stand it and even the divine sight is struck with its dazzling glory. It looks as though the terrific blaze of the fire of world-destruction that lay smouldering in the "third eye" of Mahārudra (Lord Shiva) has rushed out with its opening and with the spread of this burning light, the all-consuming flames of the five fires (पंचाग्नी) have set

out to burn the whole created world to ashes. O Lord, such a miraculous mass of radiance your divine splendour is. For the first time in my life have I set my eyes on this unusual light. Oh, verily this all-filling light and splendour is without bounds.

त्वमक्षरं परमं वेदितव्यं
त्वमस्य विश्वस्य परं निधानम् ।
त्वमव्ययः शाश्वतधर्मगोप्ता
सनातनस्त्वं पुरुषो मतो मे ॥ १८ ॥

18 *"Thou art the Imperishable, the Highest Entity to be known; Thou art, of this universe, the Ultimate Ark; Thou art the standing Guardian of the Eternal Dharma. Thou art, as I believe, the Eternal Spirit in person,* (307)

Oh God, thou art the Immutable Brahman, beyond the bounds of the three and a half syllables of the sacred "Om", and the very Vedas have been in eternal quest of that final abode. Thou art the original home in which dwells all space, and in which the entire universe is stored up. Thou art that eternal, fathomless and imperishable Being. Thou art the very life-blood (ओलावा) of religion, the self-existent, eternally new: and I now see the Eternal Supreme Person—the thirty-seventh (the crown of the thirty-six known essences).

अनादिमध्यान्तमनन्तवीर्य
मनन्तबाहुं शशिसूर्यनेत्रम् ।
पश्यामि त्वां दीप्तहुताशवक्त्रं
स्वतेजसा विश्वमिदं तपन्तम् ॥ १९ ॥

19 *"Without beginning, middle, or end; of exhaustless potence, countless—armed, with the Moon and the Sun for Thine eyes; I behold Thee, with the blazing Oblation—consumer (Fire) for Thy mouth, and, in Thine own radiance, searing-up the universe.* (310)

Thou art without beginning, middle or end: thou art of unfathomed might that works by myriads of hands and feet spread in the whole

universe. The moon and the sun are thine eyes that sportively bespeak thy mercy and wrath; the fury of the one frowns chastisement on some, while the benign glance of the other bedews another with protective grace. In sooth I behold the fulfilling of thy will in these many ways. Thy mouth is emitting light like the all-consuming flames of the world-destroying fire, like the wild flames of (forest) fire on a mountain that envelope whatever comes in their way. Thy tongue lolls between (the rows of) teeth, licking the jaws. And caught in the all consuming fire of its flames the whole universe is being tormented with a scarring that threatens to destroy it.

द्यावापृथिव्योरिदमन्तरं हि
व्याप्तं त्वयैकेन दिशश्च सर्वाः।
दृष्ट्वाद्भुतं रूपमिदं तवोग्रं
लोकत्रयं प्रव्यथितं महात्मन् ॥ २० ॥

20 *"This mid-space between Heaven and Earth has, by Thee alone, been filled, as also all the quarters. Beholding this Thine wonderous, terrific Form, the world-triad is in trepidation, O Mighty Spirit.* (315)

Here indeed in wonderment do I behold thine Omnipresent Divine spirit filling the heaven, the nether regions, and the earth, with the mid-space between these, and all the ten quarters encircling hold to the edge of the horizon; but all this with the entire space is being submerged in thy terrific conflagration: or it seems as though all the rings of the fourteen worlds have been caught up in waves of the mighty ocean of thy miraculous Being. How then should my mind, in its lone helplessness, take in this vision of the astounding miracle? Thine all-filling presence defies all bounds: the fierce heat of this divine radiance is beyond all endurance of sight; all talk of happiness in this world in this plight is at an end; the world is struggling for its very life that is now in peril. And it is no less of a mystery how at the sight of thine eternal being, my mind is engulfed in terror!! Yet true it is that all the worlds are being drowned in the saddest plight. But why with the divine glory of thy being in sight, should there be a touch of evil like terror? Yet undoubtedly, that which fills my mind now at experiencing this great vision, is not joy or happiness of any kind.

Worldly pleasures of life are a lure to the soul, only so long as he has not set his eyes on thy Pure Being. And now with the realization of thine Omnipresent vision a loathly feeling towards worldly pleasures torments my soul. And may I not after seeing thine Omnipresent vision yearn to hold thee in embrace; and if I am denied this embrace, how could I struggle to live in such a grievous distress? A retreat at this stage is threatened with the unrelenting affliction of earthly life and death; and were I to go ahead, thine unbounded Omnipresent vision would be beyond my reach. Alas, this poor mortal world that is thus being parched between two fires! To such extreme plight my passion for thy divine vision has brought my soul. Just as one scorched by fire turns for cooling himself to the sea, and is threatened by the terrific rushing waves, such verily is the pitiable plight of the universe that is now being tormented to extinction in thine all-filling vision.

अमी हि त्वा सुरसंङ्घा विशन्ति
केचिद्भीताः प्राञ्जलयो गृणन्ति ।
स्वस्तीत्युक्त्वा महर्षिसिद्धसङ्घाः
स्तुवन्ति त्वा स्तुतिभिः पुष्कलाभिः ।। २१ ।।

21 *"For, here are entering within Thee the hosts of Gods, some in fright, with folded hands, hymning Thy praise. The congregations of the great Sages and Siddhas (Perfectioned–Beings) crying 'All Hail!' eulogise Thee with abundant eulogies.*
(327)

Look yonder at the hosts of wisdom–loving Gods! In all devotion of love they are entering into thy divine Being, having burnt in thy spiritual splendour the seeds of all actions. And not a few seem to be frightened, who are turning towards you and offering devout prayers, with folded hands. They pray, "Oh Lord! we are fallen low in the great deep ocean of ignorance, and being entrapped in the snares of earthly pleasures, we have been trammelled in the cycles of birth and pleasure of heavenly paradise: who else but thyself would deliver us up from these? We resign ourselves wholeheartedly to Thy Will." They are thus beseeching you. Oh God, assemblies of great Sages and Siddhas (perfectioned beings) and masters of divine love too are on this side crying, "All Hail" and praising thy great name.

रुद्रादित्या वसवो ये च साध्या
विश्वेऽश्विनौ मरुतश्चोष्मपाश्च ।
गन्धर्वयक्षासुरसिद्धसङ्घा
वीक्षन्ते त्वा विस्मिताश्चैव सर्वे ॥ २२ ॥

22 *"The Rudras, the Adityas, the Vasus, and those known as Sādhyas (Perfection-seekers), the All (Gods), the Aśvins Twain, the Maruts, and (the Manes) that drink the tepid water-libations; the Congregations of the Gandharvas (Heavenly Musicians), Yakṣas (Sprites), Asuras (Demons) and Siddhas (Perfectioned-Beings): they all gaze upon Thee in stark amazement.* (332)

Congregations of Rudras and Adityas, the (eight) Vasus, all the Sādhyas (perfection-seekers), the two Ashvins, the All-gods and Maruts (winds), so also the Manes, the Gandharvas (Heavenly Musicians), the Yaksas (Sprites) and the Demons, all the Gods headed by Indra, and the Siddhas (perfectioned beings)—all these are beholding with astonished looks, from their allotted regions, thine incredibly wonderful divine grandeur of this Omnipresence. With their hearts struck with amazement, every moment they gaze upon thee and lay suppliantly their crowned heads low at thy feet. The whole expanse of (seven) Heavens resounds with their loud acclamations 'Jaya Jaya' (All Hail) uttered with folded hands, touching their heads in devout salutation. This, their devout supplication at thy feet, is verily like a sylvan iris where-in the trees bloom with the vernal flowers of (eight–fold) thrills of pious joy; and these flowers have borne the fruit of this realising vision of thy Presence.

रूपं महत् ते बहुवक्त्रनेत्रं
महाबाहो बहुबाहूरुपादम् ।
बहूदरं बहुदंष्ट्राकरालं
दृष्ट्वा लोकाः प्रव्यथितास्तथाहम् ॥ २३ ॥

23 *"Beholding Thy prodigious Form with many mouths and eyes, O Thou of mighty arms, with many arms and thighs and feet, with many bellies, and gruesome with many jaws, the worlds are in trepidation, and so also myself.* (338)

Good luck seems to have propitiously smiled on them with this vision for the eyes to feast on, by which the mind sights a new dawn of bliss in beholding thine unfathomed all-filling Presence. That Presence, pervading all the worlds, makes even the Gods awe-struck, and yet now the merest of mortals is blessed with a face to face Vision of it. One single Presence it is, and yet opens up with myriads of dreadful mouths, glances with many eyes, and wields weapons in countless arms. Bearing innumerable thighs, feet, and many bellies and different colours, savage vehemence seems to burst out from each single mouth, as if the wrathful Yama (God of death), at impending world-destruction, is hurling all round fire jets, or as if the destructive missiles of the world-destroying Rudras, are being flung on all sides, or as if, the bands of Bhairavas (inferior manifestations of God Shiva), are being rushed forward, or as if, guns of world-destroying power are hurling cannonballs for the carnage of all living creatures; in this wise, O Lord, these thy dreadful mouths are gaping on all around, and like the ferocious lions that are crammed out of their dens which cannot hold them thy teeth flashing their fury are sticking out of the mouth. And these jaws in thy mouths: these have turned pitch-black with the blood of world-destruction and verily seem to be the very night-spirits and demons—that move out in the dark night of destruction in their wicked glee. And as if this is not enough, thy mouth is yawning that terror that spreads when the universal destroyer Time is out for a ravaging war, and envelopes all creations in destruction. The poor created universe in its entire variety, at the merest touch of thy vision, shrivels like the trees on the banks of the Jumnā that were scorched by poison of Kāliyā. In this great ocean of thine all-pervading being that appears strewn with universal wrecks, the life of the created universe is verily like a tiny boat that is perpetually tossed and swung on the waves of agony and distress. Oh! Lord of Vaikuntha, pray do not tax me in wrath, not to bethink myself on the world's agony, and to rest myself in the peaceful enjoyment of the meditation on thy divine all–pervading life. I am indeed offering, on behalf of the world, my prayers which are only a mask for my own helplessness with fright. I am praying for my own life. Meeting me face to face in all thine awful vision, thou hast brought me (both inside and outside) to an utterly pitiful plight, though I held even the world-destroying Rudra terror-stricken and have defied Death Himself. But the strangest of miracles, Oh Lord, is this All-pervading divine vision as it is named; it is yet the great destroyer (महामारी), and has with its awful dread foiled and baffled terror itself.

नभःस्पृशं दीप्तमनेकवर्णं
व्यात्ताननं दीप्तविशालनेत्रम् ।
दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा
धृतिं न विन्दामि शमं च विष्णो ॥ २४ ॥

24 *"For, as I behold Thee, radiant, touching the skies, of manifold hue, with gaping mouths and large blazing eyes, I, with my inmost soul in trepidation, find neither courage nor tranquillity, O Vishnu.* (353)

Thou hast indeed these several angry mouths and faces, which have beaten hollow the great destroyer Himself in striking terror, and with their ever-widening gape have made the very sky itself shrink. The great expanse of sky itself limits it not, nor does the wind careering in the three worlds enfold it; and see how the vapours that can consume fire itself, are cracking all around. And again, not one is like another, being of diverse colours; thus helped by these colours, the world-destroying fires dissolve the world. Of such unmeasurable heat are these vapours that they might turn the whole frame of the universe to ashes, and yet in the mouths the teeth and the jaws are visible. (It looks) as though the very wind is being convulsed into spasms: or the very sea is being swallowed by an inflow of high floods, or that the fire of the all-consuming poison is out to destroy with the help of the sea-stirring fire, or again as though the deadliest poison is drunken with fire, or death itself has started as an unrelenting carnage. Such an all-devouring mouth has gaped forth as it were, under the cover of the deadly fire of this thy person. And it is as wide as the cavity of the sky itself when it is torn asunder and bursts open: or it looks as though the deep void of the nether world is rent open by Lord Shiva, when Hiranyāksha (brother of Hiranyakashyapu) whisked off the earth under his armpit and took shelter in a hold underground. So vastly stretches out from end to end to infinity this mouth with the tongues lolling out so furiously. The whole universe cannot make a single morsel for it, and is thus saved from its ravenous sport. And in the cavity of the jaws yawning the valley of Death, the tongue lolling looks like the venomous flames reaching out into the sky from the hissing dragons of the nether world. The teeth too in their glowing lustre stick out on the lips and resemble the ramparts in the city of clouds decorated with bands of world-consuming lightnings. And how horrid the eyes look out from the hollow of the forehead and

frightening terror itself as if the violent outburst of death incarnate is blazing out from the dark. What mayest thou intend to fulfil by this mask of terror is indeed out of my ken. Yet certain it is that I am struck with death-terror. In fond conceit did I yearn to set my eyes on thine all-filling presence, and how richly have I deserved all this as the fruit of that unearthly longing! What an exquisite vision, O Lord, have I beheld of thine all-filling presence!! My eyes are now sated with that pleasure. Earthy is this body, and who indeed cares if it perishes? Now my very soul and spirit is in peril, and I gravely doubt if that spirit would remain. For, terror may shake the body, or at most might distress the mind, and even unnerve the intellect: but now the inner soul itself, that is beyond and above all these, enjoying its blissful state—that very tranquil soul is a sickening sight: or what a tremendous power this realisation of thine all pervading Presence is? It has even dislodged the illumination of self-knowledge; and my tie of discipleship to thee—my divine master—is itself in peril. Oh God, in the presence of thy all-pervading being, my heart is almost in a dead faint and I am struggling to gird it with courage. Courage has lost her ground in my name and then I have had this vision of thine all-pervading Presence. Be that as it may, thy spiritual precept has totally bewildered me. Oh, my poor helpless soul, that is running wild, eager to find a heaven of rest and finds it not. Life itself has fled before this great rack and ruin in the shape of this spectacle of thine all-filling divinity. How then should I live at all if I were to keep quiet?

दंष्ट्राकरालानि च ते मुखानि
दृष्ट्वैव कालानलसंनिभानि ।
दिशो न जाने न लभे च शर्म
प्रसीद देवेश जगन्निवास ॥ २५ ॥

25 *"And Thine mouths with the gruesome jaws, and resembling the Fires of Doom; the moment I behold them, I cease to know my bearings, and find no solace. Be gracious, O Master Deity, Thou that dwellest within the universe.* (375)

I see unceasingly before mine eyes these formidable gaping mouths of thine, which look like vessels of terror that have burst upon my

view. And the dense mass of teeth and jaws, too thick to be held between the two lips, are striking out on the lips to form, as it were, the thickest hedge around sharp deadly weapons. These awful mouths of thine overflowing with furious vehemence are indeed raining torrential death on us, as if they are like the Takshaka, the deadliest viper replenished with venom, or the very night of universal Death possessed by Ghosts; or the very fire of lightning that is flourishing fiery weapons. What things should indeed survive that universal holocaust in which the flames of the fire of world-conflagration are fanned by the tempestuous whirl-wind of world annihilation? So horridly destructive are these mouths of thine; at their sight all courage has left me; a grievous delusion has come upon me and I have lost my bearing knowing neither myself nor where and how I stand. No sooner did my eyes catch a glimpse of this all-pervading presence of thine, than is totally dried up the fount of happiness in me.

Now hold thy hand in this topsy-turvy welter of things. Knowing full well as I do, that thou wilt forbear, I am nevertheless asking for this immediate relief; and I pray: Thou save my life from this utter extinction by being swallowed up in thine divine being. As thou art our master, Oh Anant, I pray to thee to overlay my life as with a shield to rescue it from destruction and stop this career of total annihilation. Oh Thou, the supreme Lord of all Gods, by thy divine spirit does the world live; how then should thou, unmindful of all this, take to this wake of destruction? Therefore, Oh God, may thy grace forthwith dawn on me tearing off the veil of illusion (thy Māyā) and save me from this perilous plight. All this while piteous have been my repeated prayers to thee; because, terror-stricken I stand at the sight of this all-filling image of divinity. Though thrusting myself into the jaws of death itself, single-handed I repelled the attack on the city of Indra. But, Oh God, what I stand fronting is not on a level with those deeds of valour. Here outdoing Death himself, thou hast set about swallowing all of us along with the universe entire. The time was not indeed ripe for world-dissolution; yet all of a sudden, the world strangely enough is running down to its annihilation at thy hands—yourself being the Protector; alas, how cruel for the poor world that has had such a short life? Yearning for blissful peace, I longed to have a vision of the all-pervading image of Divinity; and what a disaster meets my eyes? Alas, the whole world is now going to rack and ruin, and is being swallowed by thee. Do I not see with my eyes that into thine innumerable gaping mouths all these armies are being swallowed swiftly?

अमी च त्वां धृतराष्ट्रस्य पुत्राः
सर्वे सहैवावनिपालसङ्घैः ।
भीष्मो द्रोणः सूतपुत्रस्तथासौ
सहास्मदीयैरपि योधमुख्यैः ॥ २६ ॥

26 *"And here are the sons of Dhṛtarāṣṭra, all, together, also with congregated Rulers of the Earth, Bhīsma, Droṇa, likewise this (Karṇa) son of the charioteer: along too with the chief warriors belonging to us* (392)

Are not these the warriors of the Kaurava dynasty? and the sons of the blind King Dhṛtarāshtra? They have been hurried fast along with their retinues into thy mouths! The assembled kings of several countries too that came as allies, are being wholly gulped down; not one is spared to return to tell the story of their sad fate.

And thou art gulping down greedily swarms of elephants in rut, and art revenging their Mahouts (rider-keeper) too. [*Note:* There is पाठभेद: in Kunte Edition the word is आरणी (युद्ध) while in the Bhide Edition the word is आधारणी (माहूत)]. Crowds of Artillery men and gunners, no less than multitudes as of infantry-men, are being lost in thy mouths. Myriads of deadly weapons are being swallowed up in thy mouths, although they are twin-brothers of Yama—God of death–and each single weapon is capable of consuming the entire universe. And the four-armed vast hosts in battle array (चतुरंग सैन्य), along with the equipped chariots with horses harnessed to them, are being taken in greedily without being worked about between teeth. How well-pleased thou art with all this carnage? Alas, here thou hast finished Bhishma, than whom no better lover of truth and valour is met with: and that Brahmin Drona too is slain. Oh, what a pity; even the warrior Karna, born of the Sun, has disappeared—gone completely—the same way; while the principal warriors on our side (too) are being blown off like dust. Oh my God! Strange indeed is the upshot of this divine grace! I prayed for a vision of Divine Omnipresence, and brought down death and destruction on the whole universe. Erstwhile the Lord recounted his principal divine emanations; not content with this, I importuned the Lord for direct visions thereof. One cannot but suffer what is foreordained by fate that shapes our wills. How then can I escape from the guilt that must rest on my head: in days of yore, the Gods who churned the occean were blessed in the possession of nectar; not content with the gift, the Gods went

on churning, till the ocean turned up the Poison of deadly virulence. In a way that grievous disaster was, as it turned out, a bit of a trifle, since it was warded off, and Lord Shankara saved the world from the danger. But who can quench this holocaust of blazing blast, and who can swallow up the whole vault of heaven, brimming over with poison, and who indeed has the gigantic strength to wrestle with the great destructor? Thus did Arjuna sorrow over the great vision, and was distressed in soul; but he could not catch on the inner motive of the Lord. Seized with the delusive phantom, Arjuna had imagined himself as the slayer and the Kauravas as the slain!

By this mighty vision of His Divine Omnipresence, the Infinite Maker, smashed the delusion. Under the cover of that vision of his Omnipresent might, Lord Hari revealed the great truth that none other was the slayer, and the Lord Himself in good sooth blots all things out of existence. The son of Pandu was ill at ease to lay hold on this truth, and with great affliction of soul he quailed ever and anon before that prodigious vision.

वक्त्राणि ते त्वरमाणा विशन्ति
दंष्ट्राकरालानि भयानकानि ।
केचिद्विलग्ना दशनान्तरेषु
संदृश्यन्ते चूर्णितैरुत्तमाङ्गैः ॥ २७ ॥

27 *"They hurry forward and enter Thy mouths of gruesome jaws, awe-aspiring. Some, caught within the interstices betwixt the teeth, are seen with their heads crunched to powder.* (410)

And then he said, "Oh look here; like clouds melting suddenly in the sky the armies on both the sides, with their swords and armours, have disappeared in thy mouth. Or, as at the end of the world-cycle, the great destroyer, all wroth with the universe, clasps in a single deadly embrace all the twenty one heavenly vaults along with the nether region to crush them out, or as the pomp and prosperity of hoarded wealth of niggards vanish all of a sudden, the moment the fates become unpropitious, in the same way, the fully equipped armies assembled here, have disappeared into thy mouth: alas the pity of it, how relentlessly they are bound by karma? Not a single of these could escape (safe) from the mouths. Like the tender shoots of the

Ashoka tree which a camel grabs and chews, all these men are lost forever in the mouths. And see how the crowned heads are being pounded between the pincers of the jaws? Some of the pounded crowned jewels seem to have stuck up in the interstices between the teeth while some crunched to powder have spread out over the bottoms of the tongues, while others are stuck up to the pointed ends of the jaws. Indeed the great Destroyer the Omnipresent Deity has gulped down the able-bodied men and yet their heads He has kept together. In truth the heads are the best part of the body and so could survive the wholesale slaughter in the destructive mouths. Arjuna went on "Earth-born creatures have no other course open to them and thus the whole world becomes an easy prey in the abyss of these mouths. The entire creation goes the way of this abysmal death and the Destroyer Omnipresent Deity is standing unmoved where He is, and is gathering in quietly everything that finds its way to his jaws. All the Gods of the heavenly region, including the creator himself, are entering into the upper mouths, while the common warriors are rushing into the mouths lower down. And myriad of smaller creatures are being finished just as they are born. So not one slips out of the strangle-hold of these mouths:

यथा नदीनां बहवोऽम्बुवेगाः
समुद्रमेवाभिमुखा द्रवन्ति ।
तथा तवामी नरलोकवीरा
विशन्ति वक्त्राण्यभिविज्वलन्ति ॥ २८ ॥

28 *"As of the rivers their water-rapids race onward heading sheer for the ocean, so these heroes of the world of men enter Thy fierce-flaming mouths.*
(423)

Just as the courses of big rivers move gently and easily into the ocean, so the entire universe on all sides is rushing into these mouths. All created beings moving along the pathway of life are speedily treading the footsteps of days and nights, to bring to consummation the journey's end by being united with thy mouth.

यथा प्रदीप्तं ज्वलनं पतङ्गा
विशन्ति नाशाय समृद्धवेगाः ।
तथैव नाशाय विशन्ति लोका-
स्तवापि वक्त्राणि समृद्धवेगाः ॥ २९ ॥

29 *"As within the blazing fires the moths, with accelerated velocity, enter for destruction, just so, for their destruction, enter the peoples right within Thy mouths, with accelerated velocity.* (425)

Like swarms of moths falling into the blazing valleys of burning mountains, all these men are falling into these mouths, and whatever enters these mouths is wiped out of existence with their very names, like water falling on red-hot iron.

लेलिह्यसे ग्रसमानः समन्ता-
ल्लोकान् समग्रान् वदनैर्ज्वलद्भिः ।
तेजोभिरापूर्य जगत् समग्रं
भासस्तवोग्राः प्रतपन्ति विष्णो ।। ३० ।।

30 *"Ever and anon dost Thou lick up (Thy lips) all around, as Thou devourest with Thy blazing mouths the entire worlds. With Thy radiances filling to brim the entire universe, Thy fierce rays cause excessive burnings, O Vishnu.* (427)

And what an uncommonly ravenous hunger has been stirred up here, that is not appeased with so much victuals. See how the tongues are seen lolling out to smack the lips, as though a patient, recovering from illness, is glutting himself with food, or as though a starving beggar were faring in a famine-stricken land. What a voracious appetite it must be that is gorged with food from which nothing is excepted. How unquenchable is this greed of thine on all sides that is impatient to suck the ocean dry in a single draught, or make but a single morsel of a whole mountain, or grind the whole frame of heaven and earth (ब्रह्मकटाह) under the jaws, or gulp down all the four quarters (of the compass) or lick off the starry vault above? Indulgence inflames passions, or as fire blazes up with fuel, so the ravenous hunger is glutting the mouths the more voraciously, the more they are devouring the victims. Behold, how a single mouth yawning to make the entire universe rest on the tip of its tongue, as if it were a wood-apple (कवठ) thrown into the submarine fire. And myriads of such mouths are opening in this Omnipresent Deity; but where are the universes to feed them? And one knows not why they are so many with no food to feed them!! Oh Lord, the entire mass of created beings is

caught up in the flames of these mouths, as if flocks of deer are trapped in forest fires. The entire universe is for the present brought to this wretched plight. This indeed, is not Omnipresent Lord God, but in truth, relentless Destiny, as though, like fish, in the net of the world-destroyer, are caught the created beings. How are these poor created beings to come out of the meshes of the lustre of this Divine Body? Indeed these are not the mouths of the Divine Person; rather, they are so many burning lac-made houses hurled at the world. The fire knows not the pangs of being burnt alive; Yet whatever creature is touched by fire, cannot but lose life. Oh, the sharp weapon is hardly aware of its lethal power, nor indeed, the deadly poison of its baneful work; in that way, Oh Lord, art thou unmindful of the fury raging in thy mouths, but the worlds in the mouths are simply burnt to ashes. Oh, thou art the unitary Being, the Great Soul, by which lives and moves the whole universe. Then how art thou raining death and destruction on us? I have now given up all hope of life, and thou too, I beseech thee, be pleased unshrinkingly to tell me all that is in your mind. Where indeed wilt thou withhold thy hand from this raging fury? I pray, thou remember thine abiding mercy as Protector; may Thy grace be turned at least to me.

आख्याहि मे को भवानुग्ररूपो
नमोऽस्तु ते देववर प्रसीद।
विज्ञातुमिच्छामि भवन्तमाद्यं
न हि प्रजानामि तव प्रवृत्तिम् ॥ ३१ ॥

31 *"Relate unto me who Thou art, Thou of fierce form. A salutation unto Thee, O Foremost of the Gods. Be gracious; I desire to know in fulness Thee that art the Primal One, as I do not understand (the purpose of) Thy actions."* (444)

Therefore, Oh thou Almighty that art known only by the Vedas, the Primal source of the three worlds; Oh thou Supreme Being adored by the Universe, do but once listen to my prayers". So saying the hero bowed down his head (and placed it) at the feet of the Lord and said, "Oh, Lord of all, do hear my request. I asked for the vision of the Omnipresence for peace of mind, and thou hast stood up all of a sudden swallowing all the worlds. So (tell me) who thou art and to what purpose thou joinst many dreadful mouths? Why art thou

wielding all these weapons in all thy hands? Oh, thou in full wrath hast grown to such giant size that the very sky is made to look small, and why art thou frightening me with thy angry stare at me? And why Oh Lord, art thou vying with that all destructive Yama (कृतांत)? Do tell me all that is in thy mind." At this Anant said: "You ask me who I am and why I have grown with such raging fury."

श्रीभगवानुवाच ।

कालोऽस्मि लोकक्षयकृत् प्रवृद्धो
लोकान् समाहर्तुमिह प्रवृत्तः ।
ऋतेऽपि त्वा न भविष्यन्ति सर्वे
येऽवस्थिताः प्रत्यनीकेषु योधाः ॥ ३२ ॥

32 *"The Exalted-one spake: "I am the Time (–Spirit), grown to maturity and causing the destruction of the worlds, who am busy (now) in withdrawing the world (within Me). Even without thee they would cease to be: all the warriors that are stationed in the hostile armies.* (451)

Hear then, "I am in very truth the Time (–Spirit–काळ) that has grown to fullness for world destruction. See these innumerable mouths of mine that have yawned and I shall now swallow the universe." At this Arjuna said, "Alas, in my first distress, I turned to Lord Krishna for help, and besought Him for relief; and with what a tremendous fury He has burst upon me!!" Lord Krishna too fearing that His harsh words might cut Arjuna to the heart, spake thus:— "Mark ye, Oh Kiriti, one thing that relieves the fury of this destruction; ye Pandavas shall enjoy a secure existence out of this universal destruction." These words gave Arjuna a fresh lease of life that was almost departing, for he was indeed in the very clutches of death; and now recalled to life, he became heedful of Lord Krishna's words. Lord Krishna said, "Oh Arjuna, mark ye, that ye Pandavas are dear to Me; so you Pandavas shall be safe, while everything else is being engulfed by me. The universe you have seen going into my mouths, is verily like a morsel of butter, falling into the dreadful thunderbolt fire, and doubt not for a moment what is hidden behind this terrific sight. These armies are vainly indulging in empty talk. On the strength of this four-limbed army, they are vying with the great destroyer, being infatuated with the conceit of their power! They

aver that they counter-plot the creation of a new universe itself (सृष्टीवरी सृष्टि), and would vow vengeance against the great slayer, and would drain to the dregs, in a single draught, the entire world. They would gulp down the entire earth, would burn the very canopy of sky, just as it hangs, and nail down with arrows the wind to one single spot. Thus these assembled hosts of warriors are seething with the lust of battle and vaunting their valour to scoff at the God of Death. With their words cutting sharper than their weapons, and with their eyes glowing with a glare, fiercer than fire, they make the malignant virulence of even the deadliest poison taste sweet. But know these to be nothing more than mansions in air-cities of cloud-land, or mere men of straw stuffed with void. Or they are like paper-fruits drawn in pictures. It is as though a mirage is in floods; or a snake made of rags and not a real army is facing you. They are thus mere well-decorated puppet show.

तस्मात् त्वमुत्तिष्ठ यशो लभस्व
जित्वा शत्रून् भुङक्ष्व राज्यं समृद्धम् ।
मयैवैते निहताः पूर्वमेव
निमित्तमात्रं भव सव्यसाचिन् ॥ ३३ ॥

33 *"Therefore, do thou stand up and win glory: overcome the enemies and enjoy an opulent kingdom. By Myself they have even been already killed: a mere instrument (for it) do thou become, O Ambi-dexterous (archer).* (466)

But in truth, the power that moves and lives in them has long since been absorbed by me, and now these warriors are a lifeless mass of puppet show, like the figures of a potter. The puppets that dance by the pulling of strings, tumble down by the merest touch, when the strings snap; so these armies arrayed in a stately show, shall ere long be shattered. Rise up then and act like a truly wise man. On the occasion of 'Go-grahana' (गोग्रहण) thou thyself hurled at this Kaurava Army, the magic missile that infatuated them; thus thou denuded them at the hands of that faint-hearted Uttara of Virāt.

But here the present army is (already) bereft of life and you shall easily destroy it without any effort and win eternal glory "Single handed did Arjuna vanquish the enemy and win victory." And this shall not be a mere victory, for it brings along with it the entire kingdom, so shalt thou be a mere tool, in my hand, oh Savyasāchi.

द्रोणं च भीष्मं च जयद्रथं च
कर्णं तथान्यानपि योधवीरान् ।
मया हतांस्त्वं जहि मा व्यथिष्ठा
युध्यस्व जेतासि रणे सपत्नान् ॥ ३४ ॥

34 *"Drona and Bhīshma and Jayadratha and Karna, as also the other warrior heroes, have been by me (doomed to be) killed; them do thou kill. Feel not distressed. Fight: thou shalt in battle vanquish thy opponents."* (472)

Stand not in awe of Drona, and be not terror-stricken in the presence of Bhīshma, and do not scruple to hurl thy missiles at Karna. Be not distressed in mind as to how best to get rid of Jayadratha and other warriors of fame here. They are now one and all little more than portraits of lions, that could be rinsed by the merest touch of a moist hand. Now, Oh Pāndav, after this despicable lot, to which they are doomed, of what avail is all this battle array? It is all illusory phantom; their real essence is engulfed by me. Their brief span of life ended the very moment when you saw them falling into my mouths. What remains of them now, is but empty rind pealed and withered. Therefore, now rise forthwith, and kill them that are already slain by me. Do not bemoan an imaginary grievous disaster. An archer himself fastens a target and shoots the mark triumphantly. So you behold me as the real cause of all, and you shall be a tool in my hand. Oh, dear Arjuna, all that waged war on thee has been now rooted out, and thou art now the master of complete victory, that brings thee to the full enjoyment of the Royal state. On the annals of this universe, let this be written that thy kinsmen of evil mind, who swollen with the lust of power had shaken the world with their unvulnerable might, were swept away without much ado.

संजय उवाच ।

एतच्छ्रुत्वा वचनं केशवस्य
कृताञ्जलिर्वेपमानः किरीटी ।
नमस्कृत्वा भूय एवाह कृष्णं
सगद्गदं भीतभीतः प्रणम्य ॥ ३५ ॥

35 *Samjaya spake:— "Having heard this word of Keshav (Krishna), the Diademed-Prince (Arjuna) with folded hands and in trepidation, having once again proferred obeisance, in extreme fear and with voice choked and trembling, said unto Krishna."* (482)

Jnanādev says, "(Oh hearers) Sanjaya narrated this whole story to Dhritarashtra, the king of the Kaurawas, who was full of dispondence and sorrow at heart. And the words of the unfathomed Omnipresent Anant—the Primeval Supreme Lord of the universe, were solemn and deep sounding. These words of profound import flowed with a sound that resembled the torrential waters of the Ganges rushing down from the regions of Satya-loka, or the loud thunders of big clouds storming suddenly from all quarters, on the deep sounding boom of the Milk-ocean churned by the Mount Meru. Arjuna caught at the words that were thus uttered: and his whole body shook, be it from fear or ecstatic joy. Bending low in devout earnestness, he lay prostrate again and again with folded hands. Struggling to speak out, he felt the words sticking in the throat for fear or joy one may guess. The words in the verse show how deeply Arjuna felt at the words of the Lord. And then folding his hands as before and touching the feet of the Lord in reverential dread, Arjuna spoke thus:—

अर्जुन उवाच ।

स्थाने हृषीकेश तव प्रकीर्त्या
जगत् प्रहृष्यत्यनुरज्यते च ।
रक्षांसि भीतानि दिशो द्रवन्ति
सर्वे नमस्यन्ति च सिद्धसङ्घाः ।। ३६ ।।

36 *Arjuna spake—"Quite in place it is, O Hṛṣīkeśa (Krishna) that in glorifying Thee the world finds supreme joy and becomes passionately attached. The Evil Sprites, frightened, flee in (all) directions and all the gathering crowds of the Siddhas (Perfectioned Beings) proffer, obeisance.* (491)

Immutable we hold is the great truth clothed in thy words–"I am the great Destroyer Time and destruction of all things is my sport." And yet, hardly does it stand to reason, that 'Kāla' the great Destroyer

as thou art, Thou shouldst swallow up the Universe at the time when it must live and thrive. How should enlivening vigour of youth ebb away all of a sudden and yield place to untimely age and decay? And so what thou willest shall not in all probability befall this Universe. Oh Anant, can the sun ever set at noon before the measure of four Praharas of the day is up? Indeed, in Thee, who art the neverceasing 'Kala' (everlasting time) the three cycles, Past, Present and Future– unfold and work out in action at the appointed hour. When things are in generation, (उत्पत्ति) the powers swaying sustenance and decay are held in abeyance; and during sustenance–cycle, generation and decay cannot hold sway: during disolution, powers of generation and sustenance are made to cease from action. And this order has existed in all eternity and is unshakeable. Therefore, the prospect of the Universe being swallowed by thee at the time of its full flush and bloom of life and enjoyment, jars on my soul". At this, the Lord nodded his assent saying, "Oh, a direct vision I have given thee of the two armies which are fatally fronting towards their doom; all else will go the appointed round of destiny." No sooner had Lord Krishna finished than did Arjuna glance his eyes back to behold the order of the Universe, with all things unimpaired and untouched as before. Then he said, "Oh God, Thou art, in truth, the mover who pulls the strings of all things on the stage of this universe; and so the universe has now been restored to its proper place as ordained. This however recalls to my mind the glory of thine acts by which thou savest earth-born mortals thrown into the ocean of misery of this life; and frequently recollecting these deeds of thine exalted glory, I rejoice in the ecstasy of blessedness and roll in full swing on the waves of that everlasting joy. Oh God, the universe being made blessed by the new lease of life, is seen to be bound to thy feet by the ties of love, and evil-doers are being chastised evermore. Thou art a terror to the wicked demons in the three worlds and so they are seen to flee before thee beyond all quarters. Here the Gods, heavenly beings, the human beings—nay the entire universe of created beings are exulting to find their life in thee and are doing obeisance to Thee.

कस्माच्च ते न नमेरन् महात्मन्
गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ।
अनन्त देवेश जगन्निवास
त्वमक्षरं सदसत् तत्परं यत् ॥ ३७ ॥

37 *"Wherefore should they not have proffered obeisance unto Thee, O Mighty Being, who art greater than even Brahmadeva, the Prime Creator? O Infinite Being, Supreme Deity that dwellest within the universe, Thou art the Imperishable, the Existent and the Non-existent and what is beyond them (both).* (507)

Oh Nārayana, why indeed are these demons flinching from thy feet? Why have they betaken themselves to flight? But one need not ask Thee. We can know for certain that darkness cannot but be dispelled at sunrise. Thou art the very fount of all light, and at thine all–filling light, spread before our eyes, the evil-doers (the demons) are simply swept away like dust. What remained beyond our ken all these days, Oh Shri Rāma, we have come to see in thine awful grandeur and glory. Thy divine Will gave birth to the Mahat-Brahman (Absolute Primeval Matter) which has in it the seeds of bringing forth whole cycles of universes and spreading out the creepers in the shape of creatures all round. Oh God, thou art the Supreme Essence unlimited and self existent. Thine attributes, Oh Lord, are unlimited and infinite. Oh God, Thou art the limitless and eternal Self-poised spirit, and the Supreme God of all Gods. Oh God, thou art the very fount of life in all the three worlds. Thou art the immutable, unceasing spring of eternal bliss. Thou art both the existent and non-existent and what is beyond both.

त्वमादिदेवः पुरुषः पुराण-
स्त्वमस्य विश्वस्य परं निधानम् ।
वेत्तासि वेद्यं च परं च धाम
त्वया ततं विश्वमनन्तरूप ।। ३८ ।।

38 *"Thou art the First of the Gods, the Most Ancient Spirit; Thou art, of this universe, the Ultimate Ark. Thou art the knower and the known, and the Highest Abode. By Thee is the universe pervaded, O Thou (Person) Omniform.* (514)

Thou art the very Source of the Prakriti (matter) and of Purusha (spirit). Thou art the ultimate, that limits the sphere of Mahat. Thou art without beginning; and the ageless Spirit Thou art. Thou art, indeed, the very spring of vital life of the entire universe: Thou art

the ultimate treasure of happiness (निधान) to created beings.

By thy hand is wrought the knowledge of the dateless past and of the infinite future. Thou art, Oh Thou Spirit Absolute—the undivided Unity of all Being in the eyes of the 'Shruti', and Thou art the pure Bliss that comes from meditation on essential Self. Thou too art thyself the support of the foundation of all the three created worlds and truly art thou said to be the ultimate abiding Abode. Into thine own being enters and is absorbed the Māhāmāya (World-illusion) at the end of the world. In brief, Oh God, created by thee, the universe is grown and pervaded by thee. Who then, Oh Omnipresent Lord, would be able to aptly set forth in words thy glories?

वायुर्यमोऽग्निर्वरुणः शशाङ्कः
प्रजापतिस्त्वं प्रपितामहश्च ।
नमो नमस्तेऽस्तु सहस्रकृत्वः
पुनश्च भूयोऽपि नमो नमस्ते ।। ३९ ।।

नमः पुरस्तादथ पृष्ठतस्ते
नमोऽस्तु ते सर्वत एव सर्व ।
अनन्तवीर्यामितविक्रमस्त्वं
सर्वं समाप्नोषि ततोऽसि सर्वः ।। ४० ।।

39 *"Vayu (Wind God), Yama (God of Death), Agni (Fire God), Varuna (God of Ocean), the Hare-marked (Moon God), and Prajāpati (Lord of Creation) art Thou, as also the Great-Grandsire. Obeisance, Obeisance let there be unto Thee a thousand times, and yet once more obeisance unto Thee: Obeisance.*

40 *Obeisance before Thee, and obeisance behind Thee: let there be unto Thee obeisance from all (sides), O Thou that art the All. Thou art of infinite potence and (unbounded) valour, and as Thou dost attain the All, Thou art Thyself the All. Thou pervadest the All, and art hence the All.* (519)

And is there anything indeed that is not in thee, and is there a single spot, wherein thou dost not dwell? So let that be. I bow to thee,

just as thou art visible now! Oh, Infinite Lord, Anant, thou art the Vāyu (wind God), thou art the Yama (who adjudges according to desserts); thou art the Agni, that animates all living creations. Thou art the 'Varuna', (God, ruling the great deep Ocean), as also the 'Soma' (the God Moon). Thou art God Brahmā, the creator of the universe; thou art also the Primeval Supreme Being who created Brahmā. And in whatever other visible or invisible Presence Thou manifest Thy self, I bow, Oh Master of the Universe (जगन्नाथ)," So with devout heart did the Son of Pandu bow to the Lord, and repeatedly he said, "Obeisance to thee, Oh Lord. My obeisances again and again." Glancing then with eager eyes over the Omnipresent Deity from head to foot, he again repeated obeisance-obeisance unto thee, Oh Lord". As he beheld the Deity, turning his glances over the diverse parts, his mind was enraptured, and he spoke again, "Obeisance-obeisance unto Thee Oh Lord". And there beholding in the person of the Deity all the created beings in the universe–animate and inanimate alike, he said, "I bow down to Thee–I bow down to thee, Oh Lord". As all these miraculously wonderful myriads of manifestations of the Lord's Omnipresence stirred up before his vision ever and anon, he repeated "Obeisance-obeisance unto thee, Oh Lord". Baffled though he was in any further invocation of the Lord's praises, he could not contain himself for joy, and in the ecstatic rapture of his devout passion for God, scarcely could he be aware how he was burst-ing into song. Thus, in brief, a thousandfold bows, he made, and went on, "Oh Shri Hari I bow to thee as thou standest face to face before me. In vain might we ask if the Lord Almighty has a front and a rear: So do I offer my obeisance from the rear too; standing in the rear, Thou mayst be said to be at my back, albeit to the world, thou art neither in front nor in the rear. To recount thy diverse parts several-ly is, Oh Lord, beyond the power of my words. Therefore, I bow to thee, the Be-all, and the Soul of all at once. My obeisance unto thee, Oh Lord; there is no limit to the glory of thy Majesty. Thy might is unfathomed: Thou art the self-same abiding Essence at all times. Thou art the universal Presence everywhere. The sky itself becomes all the spaces in the vault of heaven, and abides as all-pervading sky: even Thou art the Be-all of all things, and pervadest all things, and art the Unity of all things. In short, thou art the entire universe thy self, much as the waves sweeping over the ocean of milk are nothing but milk. Therefore, Oh God, I have now realised the great truth that thou art not other than the universe. Thou art hence the Be-all of the entire universe.

सखेति मत्वा प्रसभं यदुक्तं
हे कृष्ण हे यादव हे सखेति ।
अजानता महिमानं तवेदं
मया प्रमादात् प्रणयेन वापि ॥ ४१ ॥

41 *"Deeming Thee as a comrade, whatever of uncivil I have spoken, (to wit) 'O Krishna,' 'O Scion of Yadu,' or 'O Comrade': it is as not knowing Thine greatness that it was thus spoken by me, through heedlessness or may be, through fondness.*

But of this thine exalted eminence, Oh Master, we knew little, and dealt by thee, reckoning thee as but a kinsman! How grievous have been our misdeeds? We wasted away ambrosial drink on dusting and brooming floors (संमार्जन), we bartered away a wish-fulfilling cow (कामधेनु) for a lamb. We chanced upon a rock of *Paris* (Stone which changes other metals into gold) but we broke it into metal for ground-work. We cut down a Kalpataru tree for fencing in our fields. We fooled away thy Presence with us simply as mere friendship, as one stumbling upon a mine of Chintamani gems might waste them away for the purpose of hurling them at stray cattle to scare them away. Why go so far as that? Just take the present occasion. What a paltry business of warfare! Yet we have dragged thee down, the very Supreme Brahman, to become a charioteer. We sent you, Oh generous one, to the house of the wicked Kauravas, as arbitrator of our quarrel. In this way, alas Oh Lord of the Universe, thou hast been bartered away by us for paltry gains. To the yogic seers, Thou art the blissful raptures of Samādhi (Meditations), and what a pity it is that unmindful of all this, I gloated over jesting talk with thee.

यच्चावहासार्थमसत्कृतोऽसि
विहारशय्यासनभोजनेषु ।
एकोऽथवाप्यच्युत तत् समक्षं
तत् क्षामये त्वामहमप्रमेयम् ॥ ४२ ॥

42 *"Further, in sheer merriment, whatever disrespectful treatment has been shown unto Thee, be it in the sports, while lying down or seated, or at banquets, O Acyuta; when Thou*

wast alone, or there in company: for all that do I beseech forgiveness, O Thou that eludest definition. (544)

Of this universe, Thou art indeed the Supreme Being uncreate and existing without beginning; and being ignorant, what recklessness it was that we talked jestingly to Thee as to a common-place kinsman! During the frequent visits to Thy palace, a glad reception, with all due honours at Thy hands greeted us, and shouldst thou be remiss, indignantly we departed from Thee, as from a chum, thus bringing thee, Oh Lord, to thy knees to coax and blandish on so many occasions. Arrogating wisdom, often did I turn my face away from Thee; was such haughty act befitting my unworthy self, Oh Lord of Vaikunth? But alas! I have been guilty of such profanity. With thee, the Supreme Lord of the universe, at times, I had sporting contests in wrestling, and wielding the bludgeon, we spurned at Thee and furiously duelled with Thee; and in playing a game with dice often did I unblushingly claim for myself the best things and durst to counsel Thee, the Supreme Deity. At times, I bade defiance of Thee bragging "I owe Thee nothing." So grave have been our offences, that their enormity has outstepped the very bounds of the three worlds: but I will swear on Thy feet, that they arose from my ignorance of Thine Infinity Divine. At meal time Thou didst turn Thy loving remembrance to me, wanting to share the meal with me, yet vain arrogance swelled in my breast and left me in a sullen mood. I never scrupled to play and sport in the precincts of Thy chamber, and had no qualms in retiring in thy own bed. I called Thee 'Krishna' and deemed Thee as no better than one amongst the Yādavas: and swearing Thee in my own name did I stop Thee from going away. Often did I take liberties with Thee, and shared with Thee the same seat. Often did I slight Thy bidding, and all this happened by sheer force of close familiarity. Oh Anant, how many misdeeds may indeed by counted? I am nothing other than a pile of these. Therefore, Oh Lord, pardon me my indiscretions, whether done before Thine eyes or behind your back, and stomach these affronts as would a true mother. Now and then rivers rush past with muddy waters, which the sea cannot but swallow. Even so forgive me, Oh Mukund, the rude words I said to Thee through love or indiscretion. By the power of Thy Divine forgiveness, hangs this pendulous earth to bear the weight of all creatures and whatever we pray for shall not fail to be given. Therefore, Oh, thou Lord of Incomprehensible Majesty, I prostrate

myself before Thy Divine seat of mercy, and pray that all my evil deeds be pardoned.

पितासि लोकस्य चराचरस्य
त्वमस्य पूज्यश्च गुरुर्गरीयान् ।
न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो
लोकत्रयेऽप्यप्रतिमप्रभाव ॥ ४३ ॥

43 *"Father Thou art unto this world of the moving and the non-moving. Thou art of it the revered and the mighty Preceptor. There exists not another Thy equal; whence then can there exist, O Thou of Peerless Potence, Thine superior in this world-triad?* (561)

I have beheld Thee, Oh Lord, in Thy true and perfect glory; the whole world of living creatures and lifeless matter is borne by Thee. Thou art the Supreme God Almighty of all Gods, including Hari (God Vishnu) and Hara (God Shiva). Thou art the first primeval preceptor in the world, from whom the very Vedas received illumination. Oh Shri Rāma, Thou art the Supreme soul, profound and Inscrutable; evenly just to all living creatures. Thou art indeed matchlessly unequalled in all superb perfections, and thus the Absolute person without a second. No need to give the why and wherefore of this, for by thee is generated the vault of heaven that holds the entire universe. Any being equal to Thee, we should blush to own; why then vainly talk of any being higher than Thee? Therefore, Thou art the Supreme Being in all the three worlds, none like Thee, much less greater than Thee. Immeasurably surpassing is Thy Divine Majesty, beggaring my description.

तस्मात् प्रणम्य प्रणिधाय कायं
प्रसादये त्वामहमीशमीड्यम् ।
पितेव पुत्रस्य सखेव सख्युः
प्रियः प्रियायार्हसि देव सोढुम् ॥ ४४ ॥

44 *"Therefore, in homage, prostrating myself before Thee, I beseech grace of Thee that art the Lord Adored. As a father*

of the son, as a comrade of the comrade, as a loving-one of the loved-one: so, O God, it behoves Thee to bear with me. (567)

With these words Arjuna prostrated himself before the Lord and his body throbbed with the eight-fold thrills of ecstatic joy of piety. He spoke the words choking in his throat, "May Thy grace enfold me and save me from drowning in the Sea of my mis-deeds. Thee, the benefactor of the Universe, we misdeemed as our kinsfolk, and scant of devout reverence towards The, we often wondered if Thou be really the Supreme Lord of the Universe. While in truth, in God's name we should adore and sing Thy praises, Thyself for love didst give public utterance to my praises, which yet made me rave against Thee more and more! Oh Mukunda, numerous have been the lapses I am guilty of. Do forgive me, I pray to Thee, these Sins. How unworthy I am even to lay claim to Thy mercy? Yet, like a child tenderly babbling to the father, I am entreating thee; and treat me forbearingly with all my misdeeds like a father, whose unwarped tender love pardons the erring son all his lapses. Do have mercy, and put with my faults much as a friend stomachs an affront from a friend. And verily like a true friend who heeds not honour due from his mate, Thou didst cleanse dinner plates and Thou didst scrub the floor. Pardon me all such indignities inflicted on Thee. A distressed soul meeting his kith and kin, as dear as life itself, does not scruple to open his heart; or a wife whole-heartedly devoted in body and soul to her master, cannot but lay bare her heart to him. Even so, Oh Master, am I entreating Thee. There is one more reason for (saying) all this.

अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा
भयेन च प्रव्यथितं मनो मे।
तदेव मे दर्शय देव रूपं
प्रसीद देवेश जगन्निवास ।। ४५ ।।

45 *"Having beholden what has never been beheld before, I am exhilarated, and anon is my mind distraught with fear. The very same form, O God, do Thou, graciously, show unto me, Thou God Supreme that dwellest within the Universe.* (579)

With Thee, the Lord of the Universe, did I triflingly toy like a child, and with my fond entreaties for a vision of Thine Omnipresence did I ply Thee hard: with Thine unbounded love of a true parent, Thou did fulfil my prayer, as if I besought Thee for wish-fulfilling trees to be planted in my garden; or as if I asked for a calf of the wish-fulfilling Cow as a play-mate, or I yearned for the very stars in heaven to play dice with; again I wished the very moon to come down as a play ball. Thou, Oh my Divine mother, has brought all these desires to fruition. How hard-earned is a single drop of ambrosia? Yet Thy grace has, as it were, filled the whole earth to overflowing with a season's flood of ambrosia, to water seed-beds of desire-fulfilling jewels. In this way, Oh my Divine Master, by Thy lavish, fond, over-indulgence, Thou hast made me reach the consummate goal of my vocation, and my eyes have feasted on a vision of Thine Omnipresence, of which neither God Shankara nor the God Brahmā has so much as heard; how vain for them to have a glimpse of that innermost secret of the Spirit which has baffled the Upanishads! Thou has unwrapped the great secret for me! Right from the beginning of creation to the present, countless have been the incarnations through which I have journeyed; I have rummaged them one and all, and not even one incarnation witnesses to the tale of Thy Omnipresence being ever seen or heard of. Even the outskirts of that Omnipresence lie beyond the ken of reason: and not a breath of its whisper is heard by the heart. Wherefore then indulge in vain talk of mortal eyes gazing on it? Verily none has ever set his eyes on it; none has ever heard of it. Such wondrous Omnipresent vision thou hast unveiled before mine eyes, and my mind is made blissful. But now I yearn to commune with Thee, to consort with Thee, to embrace Thee. With Omnipresent Person, not one of these ineffable joys can suffuse my soul, for to which of these countless mouths shall I talk and which of these bodies shall I hold in embrace? Thou art indeed the limitless Being. How indeed can any one race with the wind; and how can one hold the sky in embrace? And how can one make sport of swimming across the sea? Therefore, Oh Lord, this all-filling Presence strikes me with awe. Therefore may Thine overflowing love grant my prayer and make an end of this Omnipresent vision. A pilgrim who treads down the earth from end to end for the joy of it, reaps the harvest of pleasure on reaching home; even so do we reach our haven of rest in thy four-armed Image. In the ecstatic vision of that image Divine, is the fruition of the travail of all Yoga; and in the image lies the consummation of the sacred lore that illu-

mines eternal truth. In this Divine Image are borne the fruits of all Sacrificial acts; in that image is the reward that crowns all pilgrimage to holy places and all acts of charity and merit.

My soul yearns to have a sight of that Image Incarnate, and her impatience shall not brook delay, so I pray help me out of this distress of soul to set mine eyes on Thine Image. Oh Thou God of Gods, the indwelling Soul of souls, the Supreme Being by which the whole universe comes to be,—let Thy Divine Grace bless thy worshipper with a vision of that Divine Incarnate Image.

किरीटिनं गदिनं चक्रहस्त-
मिच्छामि त्वां द्रष्टुमहं तथैव ।
तेनैव रूपेण चतुर्भुजेन
सहस्रबाहो भव विश्वमूर्ते ॥ ४६ ॥

46 *"Wearing a crown, with mace and discus in hand, thus I desire to behold Thee, just this very wise. In that same four-armed form, O Thou of thousand arms, do Thou appear, Thou that assumest every form".* (600)

And what a lustre is shed by that Body. That lustre is the very fount of the colour of the blue lotus and the azure of the sky, the splendour of sapphire itself (the jewel called Indramani). The graceful twist and bent of waist above the knees, Cupid himself simulates, and it appears as though emerald is whipping fragrant odour and as though blissful rapture has bodied itself forth in sprouting arms. And the mind waveringly asks—does the head wear the crown or is the crown adorned by the head; in truth thy Body's splendour adds lustre to the ornaments. Here *Shārangpani* has worn round his neck the necklace Vaijayanti (वैजयन्ती) that resembles clouds clustering round the arch of the rainbow on the firmament. And how is that mace of Thine, which makes even the demons as blessed in the gift of salvation, and how softly lustrous is that wheel Thy hand wields. That divine Body incarnate, Oh Master, I have become impatient to behold, and so I pray, be merciful and reveal Thyself in that incarnate body. My eyes are now sated with this festival of vision of thine Omnipresent Image, I am now thirsting to behold the Divine Image of Lord Krishna incarnate. Naught but this Divine Body of Lord

Krishna, I yearn to behold; all is void, if Lord Krishna's body does not meet my eyes.

Both worldly joy and release from birth and death are nought without the divine Image of Lord Krishna incarnate. Be merciful and take this away to become Lord Krishna in body.

श्रीभगवानुवाच ।

मया प्रसन्नेन तवार्जुनेदं
रूपं परं दर्शितमात्मयोगात् ।
तेजोमयं विश्वमनन्तमाद्यं
यन्मे त्वदन्येन न दृष्टपूर्वम् ॥ ४७ ॥

47 *The exalted one spake:—"By Me, being propitious has been here revealed unto thee, O Arjuna, through My own Mystic Power, My Transcendent Form, universal all-luminous, infinite, primeval—which Form of mine by another save Thee, has not been beheld hitherto.* (609)

At these words of Arjuna the Omnipresent Deity, in utter amazement, replied:—"Never have I met with an indiscreet soul like thee. Oh what a treasure of sublime grandeur has been opened to Thy vision! What a pity your heart is not filled with wondrous exultation! Instead, fear makes you chatter like a cross-grained rustic. Wherever I am propitious to devotees, by the cheap and easy path, gifts and favours of outward (bodily) glory do I give them in abundance. How few are those to whom the Supreme gift of the soul's deepest secret is unbosomed? Only now for your sake have I wrought up, out of the very quintessence of soul-life, this vision of my Divine Omnipresent Incarnation. How wondrously indeed has your devotion caught my fancy, whereby running mad after your heart's desire, I have unfurled before the world this ensign of the deepest secret of the mystery of existence!! This is the unfathomable existence—beyond the unbounded—my Supreme Divine existence higher than the highest; from this existence have emanated Krishna and other Incarnations. Of the glorious splendours of knowledge it is wholly made. All-pervading, it is Infinite and Immutable, and the timeless beginning of all things. None else except yourself, Oh Arjuna, has

ever set his eyes on it, or heard about it before; for no pathway is known to attain to it.

न वेदयज्ञाध्ययनैर्न दानै-
र्न च क्रियाभिर्न तपोभिरुग्रैः ।
एवंरूपः शक्य अहं नृलोके
द्रष्टुं त्वदन्येन कुरुप्रवीर ।। ४८ ।।

48 *"Neither by (reciting) Vedas, nor by sacrifices, nor by (sāstric) studies—neither (again) by almsgivings, nor by (ritual) acts, nor by fierce askesis, am I capable, in this world of mortals, of being beheld in this Form, O Foremost Hero of the Kurus, by anyone save thyself.* (617)

Coming in sight of this Omnipresent Divinity, the very Vedas were struck dumb, and the votaries of the sacrificial path shrank back and halted at Heavenly paradises. Such God-seekers too, as had bethought themselves of the Yoga, faltered along the arduous path and flinched in despair, for Lore and Learning are of no avail. Even those who trod the path of Works of unexcelled piety, hurried forward under a strange delusion, and with all their sweat and toil could only touch the precincts of Satya-loka. And no sooner did the grandeur of this Omnipresent Deity meet the eye of the austere hermits, than their austerities quit them, standing wonderstruck. In this way does this Omnipresent vision lie beyond the ken of austerities. That Omnipresent Deity, thine eyes have been blessed with, for thy merest wish, and no mortal has ever set his eyes on this Supreme vision. You are the one person chosen to be the master of this great treasure of mystic vision, that is denied even to the God Brahmadev.

मा ते व्यथा मा च विमूढभावो
दृष्ट्वा रूपं घोरमीदृङ्ममेदम् ।
व्यपेतभीः प्रीतमनाः पुनस्त्वं
तदेव मे रूपमिदं प्रपश्य ।। ४९ ।।

49 *"Yield not to distress, nor to any sense of perplexity, upon beholding such a terrific manifestation of my Form. Rid of*

fright, in a mood of gladness, do thou once again, attentively behold that same Form of mine." (623)

Be, therefore, blessed in the possession of this Omnipresence-revelation. Do cast off all feeling of fear and misgiving. Let not your mind cherish anything else than this matchless treasure. Just see one chances upon a sea of nectar all of a sudden; would such a one keep clear of it for fear of being drowned? Or, would any soul sighting a mountain of gold, cast it off as load that he cannot pull? Or one has the luck to come by the Chintamani jewel: would he wear it or throw it away as a mere burden? Should one put aside a Kāmadhenu for fear of living in the direst want? And were the moon to visit our house, soothing us with her light, should we turn her away with words in reproof of her scorching heat? Or shall we spurn at the sun reproachfully for casting shadows? Thus has the Omnipresent Deity Incarnate, in all his majestic splendour, stood before you within easy reach; wherefore then this terror has seized you and driven you out of your senses? How wroth I am; for, strangely pitiful and stupid is your talk like an obtuse minded cripple. You are indeed catching at a shadow, spurning the substance—the living God. This four-armed image incarnate, is not my divine self pure and true. But, giving way to fright, your mind has become frail, and it is clinging to that Image incarnate, that is but a puppet show and sham. So, Oh Pārtha, pray drop it and tear off yourself from this doting upon the Image. Terrific and horridly weird and unshapely as this Omnipresent Divinity is, let thy mind pin its faith on this, as the one haven of rest. As a miser rivets his mind and soul on his hoarded treasure, and unheedingly lives and moves in outward body; or just as the female bird takes her bodily flight to the sky, while keeping her soul hovering about the nestlings in the nest; or just as the cow grazes down the distant hills, fastening her motherly affection on the young calf; so screw up your divine passion on this Omnipresent Deity, and then let your outward mind enfold the visible four-armed Image in the enjoyment of the bliss of meditative union. And lest you should forget this, Oh son of Pandu, let me repeat my words—do not swerve an inch from your faith in this real Divine Essence. Rid yourself of that terrible fright which seized your mind at the sight of that Divine afflatus, never experienced before; and let your mind flow with love for this Divine Being. Now here I fulfil your wishes," said the Divine Presence, and "you behold the blissful sight of my Incarnate Image of four-armed embodied Person."

संजय उवाच ।

इत्यर्जुनं वासुदेवस्तथोक्त्वा
स्वकं रूपं दर्शयामास भूयः ।
आश्वासयामास च भीतमेनं
भूत्वा पुनः सौम्यवपुर्महात्मा ।। ५० ।।

50 *Samjaya spake:—"Having said thus unto Arjuna, Vāsudeva once more revealed (before Arjuna) his own proper Form: and that Mighty Spirit gave assurance once again to him who was frightened, by assuming, yet again, a milder Form of manifestation."* (640)

And as the Lord was uttering these words, he suddenly appeared in human incarnation; and in this there is nothing to be wondered at; wondrous is indeed the manner in which the Lord is enamoured of his devotees. Lord Shri Krishna is in very truth the final Abode of Spirit Absolute and the quintessence of his Absolute Life Divine, he revealed to Arjuna in the Omnipresence-vision. Arjuna was at last wearied of that mighty spectacle. It was like throwing away what he had yearned after, or like being overnice about a gem, or like seeking and finding an excellent match in a girl, and then spurning her. So unbounded was Lord Krishna's love for Arjuna, on whom he did lavish the choicest spiritual gift in the shape of His Omnipresent Incarnation. As a gold chip is beaten into a sheet and then wrought up as an ornament to taste, and failing this, is again melted, —so did the Lord, for the deep love to his devotee, unfold his (Krishna's) incarnate figure into that Omnipresent Deity. Arjuna surfeit with this sight turned his back upon it and the Lord became Shri Krishna again." And in what quarters of the world, asks Sanjaya in wonder, are to be found such spiritual masters ever ready to bear and dance to the tune of the beloved disciple's fancy? So unfathomable are the ways of Lord Krishna's love for Arjuna. That divine light which had erstwhile burst in all its glory, flooding the entire universe, withdrew to merge itself in Lord Krishna's body. As all that is averred by the word "Twam" (त्वं —Thou) is merged in the word 'Tat' (तत्), the Brahman Absolute, or as the entire tree is concentrated in the seed, or as the waking soul swallows up the fantasies of dream, in that way, in Lord Krishna's incarnate divine body, the Omnipresent manifestation entire was suddenly absorbed. It was

as though the splendour of the sun sank into the sun himself, or the clouds merged in the sky, or the tide of the sea flew back into the sea. It seems the rolls of the Omnipresent vision of Divinity lay unfolded and were reembodied in the figure of Lord Krishna, and for the pleasure of Arjuna, they were now unrolled. And Arjuna the queer customer, casting his eyes on the colourful pageantry on a vast scale, shrank from the deal: so Lord Krishna wrapped up the rolls again. And what by its infinite grandeur had swallowed up the entire universe, appeared in a shapely and serene human figure of extreme beauty. In brief, the Infinite God was pleased to wear the tiny human figure to sooth and compose the frightened Arjuna; and then Kiriti cast an astonished gaze all round like one waking from a dream of a visit to Heaven; or did the son of Pandu indeed behold the Deity Incarnate, like one from whose soul (at the touch of the master's grace) the flood-tide of world appearance ebbs away, yielding place to the vision of eternal truth. And his heart rejoiced mightily that the curtain of the Lord's Omnipresent Image was drawn back to reveal Krishna, the God incarnate; he was then blessed in that vision as if he had triumphed over Death, or as if he had outstripped a raging stormy wind, or as if paddling with his arms he had swum across the seven seas. He then saw this solid earth peopled with its denizens like stars slowly coming into view at sunset. As he cast his glance around, he found himself on the same former Kurukshetra, with the same kinsmen facing enemies in battle array and the warriors in groups hurling missiles at each other. He likewise saw as before, himself inside own his chariot, under a canopy of arrows, with the Lord of Goddess Lakshmi as charioteer sitting in front.

अर्जुन उवाच ।

दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन ।
इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः ।। ५१ ।।

51 *Arjuna spake—"Beholding this Thine peaceful human Form, O World-destroyer, now have I here become collected in mind, and am restored to my normal nature."* (663)

Thus that paragon of warriors (Arjuna) beheld what he had prayed for, and then said, "So now it comes to pass that I am recalled to life. The state of the body did indeed suffer a tumultuous upheaval,

for all knowledge frightened out of its home in reason, strayed into wilderness; mind with its self-sense was uprooted and fled; senses lost their way, and speech was struck dumb. All these have now come to life and resumed their work. Thus the Lord's human incarnate image has kindled a new life in me.

With such soul-stirring rejoining of heart, he spake to Lord Krishna thus:—"Now do I behold thine image in human carnation, Oh God. Revealing Thyself in this image is verily reuniting, (to the mother) a child that had lost its way to the mother and that is comforted by sucking the mothers breast. Oh, tossed on the waves of the ocean of the Omnipresent Image. I helplessly counted and recounted those waves and struggled for very life; in the vision of thine Incarnate Image, I am planting my feet on the shore, Oh, Thou Friend living in Dwāraka. This is not a vision; it is verily a downpour of rain on me, who suffered like a withered plant. Afficted with thirst, I was brought to the ocean of nectar in the vision of Thine-Incarnate Image, which now makes life's assurance double sure. The creepers of these rejoicings are planted in my heart's bed; to bliss I am now wedded.

श्रीभगवानुवाच ।
सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम ।
देवा अप्यस्य रूपस्य नित्यं दर्शनकाङक्षिणः ॥ ५२ ॥

52 *The Exalted-one spake—"Extremely hard to behold is this Form of mine which thou hast just beholden. Even the Gods are constantly pining for a vision of this Form.* (673)

At these words of Partha, the Lord said—"Why should you talk thus, I wonder. How can you be unheedful of what I counselled you to do, Oh Lord of Subhadra? Pin your love and faith on the Omnipresent Divinity, and then turn to commune with this Incarnate God outwards with untrammelled bodily act. Oh you unseeing Arjuna, sheer delusion of mind makes one spurn at even the golden mountain of Meru, once it is within easy reach of hand. So, such Omnipresent vision of Deity as was revealed to you has tried the very austere penances of the God Shambhu. Even the Yogins, who, Oh Kiriti, toiling with mortifications of flesh with the eight-fold

modes of Yoga, have ever fallen short of a chance to gaze on this Omnipresence; in the mere hope of being blessed with a glimpse of it, the very Gods wait tantalizingly for whole epochs of their infinite life. Thus Gods, no less than men, like the '*chatak*' scanning the horizon for a cloud of rain, with hands, full of hope, joined to the heart, keep muttering in anxious suspense for all time the cry of this vision. And this great vision, which is denied to them, even in a dream, was brought within an easy grasp of your direct sight.

नाहं वेदैर्न तपसा न दानेन न चेज्यया।
शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥ ५३ ॥

53 *"Not by (reciting) Vedas, not by askesis, not by alms-givings, nor also by worship am I capable of being beheld the way thou hast beholden Me.* (682)

O Thou great warrior, thus utterly futile are all means of finding a pathway leading here. So, even the Vedas, with their sixfold lores, turn their back upon this great vision in despair. Even the hosts of austere penances are maimed in walking the path to my Omnipresent Divinity. To charities too, that Divinity is a sealed book; nor do the sacrificial works unravel that mysterious all-filling vision, on which your eyes have so sumptuously feasted. There is one pathway that leads to that vision unfailingly, you hear my words. It is the path that opens up where mind and soul are enwrapped in devotional love.

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन।
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप ॥ ५४ ॥

54 *"It is single-pointed Devotion alone that I am capable, in this manner, O Arjuna, of being known, of being seen, in My true essence, and of being entered into, O Tormentor of foes.* (686)

But like the shower of rain dropped down from the cloud which cannot but reach the earth, this devotion unswerving reaches forward to Me as its home of rest; or like the river Ganges in spate which, with full floodtide rushes forward and flows into the sea for ever: and for ever he, with the full swell of all his emotions blending

into love to me and breaking the bounds of his soul, becomes one with Me and lives and moves in my divine being. And my divine being is the same being of love all round like the ocean of milk-that is milk in the mid-ocean and on the outskirts. Therefore, from the tiniest creature up to Divinity—to him every thing is full of my Divine essence; and in that moment as his love to me comprehends this my Infinite Being, he becomes one with Me and realizes my Omnipresent Being. And then, as with the kindling of the fire in the firewood, all fuel and firewood itself is consumed by fire and becomes fire leaving not a trace of the word fuel: or as the vault of space is itself darkness before the sun comes forth, and with its glorious light, all is light everywhere when the sun sheds its lustre; even so, with the vision of my Divine being, all egotism drops with its trappings of coming and going through birth and death, and with it, all duality is at an end. At that supreme moment, he and the universe is nothing other than my Divine Being pure and perfect. He is united to my Being pure and entire.

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।
निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ ५५ ॥

55 *"One who performs acts dedicated to Me, conceiving Me as the Highest Goal: My devotee who is bereft of every attachment (and) is without the least enmity towards any being whatsoever: he comes unto Me, O Son of Pāndu".* (696)

"Verily, into my Divine Being does that devotee enter, all whose deeds are dedicated to my service and in whose eyes the entire universe holds nothing of such supreme worth and beauty as my Being. To such a devotee, all the joys of the earth and in the other world flow into my Divine Being; to him the supreme worth of life is but another name of Divine life. No object ever meets his eyes, but what is my Divinity, and therefore, he is a stranger to all sense of otherness and created beings. Therefore, is he free from all ill-will to all creations. And seeing me in all beings, he worships me in them all. And on the dissolution of his body made up of the three fluids, he is merged into My Being, Oh son of Pāndu.', Samjaya then said, "thus spake Lord Krishna, the supreme Godhead made big-bellied by the creation of the universe, whose utterance is sweetened by his Divine love." Thereon, the son of Pāndu swelled with the wealth of blissful re-

joicing; and in the entire world, he remains the unsurpassed master of wisdom of adoring Lord Krishna. As he cast the meditative glance at the Omnipresent Vision of the image incarnate, he reckoned the Image Incarnate of (God) Bhagwan in turn as of superior worth. But the God did not bear out his preference; for, Omnipresent Being is all-pervading. The Image Incarnate was limited to a given body. And Lord Krishna illumined the talk with proper reasons. Hearing these, the husband of Subhadrā, thought over in his mind and decided to question the Lord further, for guidance in choosing between the two. Reflecting, Arjuna now sets out towards his query in a sweet manner. This part of the story is well worthy of being heard in easy 'ovi' rhymes that are delightful to the hearing, and I shall narrate by the grace of my master Shri Nivritti. At the feet of the Omnipresent Deity, do I dedicate these flowers of "ovi"—rhymes, freely scattered from the palm made by my feelings of piety and faith.

विश्वरूपदर्शनं नामैकादशोऽध्यायः ।। ११ ।।

CHAPTER XII

BHAKTIYOGA

Introduction

Hail you, Oh, Kindness of the Preceptor, holy, and famous as being generous. You always shower joy. The fact that a man's limbs do not get stiffened after being bitten by the posisonous snake in the form of the objects of senses, and that the poison has no effect on him, is all due to your grace. Who could then suffer from the heat (of anger) or get burned with grief, should the waves of your kindness come rushing on in tumultuous floods? It is through your kindness that your disciples enjoy the supreme bliss resulting from the practising of Yoga discipline, and their fond longing for being one with the Supreme is also satisfied by you. You accommodate them (disciples) and fondly maintain and make them grow in the lap of the power in the form of the 'Ādhār' (आधार–the circle of pelvis), and placing them in the cradle in the form of the sky-region of the heart, you give them swings in the form of the knowledge of the Self. You wave around them the individual souls, and give them mind and life-wind for playing with and make them wear on their persons tiny ornaments in the form of the Self-bliss. You feed them with milk from the bosom of the seventeenth phase (extra brilliance) of the Moon, and sing to them the song in the form of 'Anāhata' sound (in the heart region) and lull them into slumber, in the form of enwrapped concentration in spiritual meditation. You are the sole mother to the seekers: art and culture germinate and grow under the shelter of your feet. I shall consequently never forsake your cool shade. Oh you the Kindness of the worthy Preceptor, one who secures your compassion becomes the very God Brahmadev, having the power of creating culture in all its branches. Therefore, O you goddess possessed of all wealth, and acting like the Kalpataru creeping plant to her servants, give me a mandate to discourse on this cultural work (ग्रंथ). Oh mother, let there be created oceans of the nine sentiments in my discourse, and let it become a storage of the best gems, and let there be created mountains of interpretations conveying real meaning (as meant by Bhagwān). Let there be opened in the land of the mother tongue (देशीयाच्या) mines of gold in the form of literature,

and let there be planted rows after rows of the creeping plant in the form of right thinking. Let there be wreathed garlands of serious problems to be settled (प्रमेय), with plenty of fruit in the form of discussions. Let the den of the heterodox, the crooked ways of those indulging in vexatious wranglings, and the wicked animals in the form of wicked thinkers be all demolished and destroyed. Endow me with a capacity of describing correctly the superb qualities of Lord Krishna, and let the hearers also secure the kingdom in the form of the bliss resulting from hearing them (qualities). Let there be super-abundance of Brahman-Lore (metaphysics) in the town of this Marathi language; and let the people living there have all their dealings to their heart's content in the bliss of the learning. Oh Mother, I shall bring about all this instantaneously, should I be so lucky as to be enveloped (sheltered) in the affectionate skirt of your garments. Hearing this request of the disciple, the preceptor, throwing a kindly glance at him said, "Get you along with your sermon on the teachings of Gitā, without saying anything further." "Very well, this is a great boon from you", said the disciple feeling very pleased, and said to the hearers, "Now I begin with the discourse and you be attentive."

अर्जुन उवाच ।

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।
ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥ १ ॥

ARJUNA SPAKE:

1 *"Thus, ever steadied in Yoga, the devotees who seek Thee in service, and those likewise who (seek) the Unmanifest Immutable: of these, which ones are the best knowers of the Yoga?"* (20)

Then the son of Pāndu, the greatest amongst the heroes, and the very emblem of victory in the 'Soma' dynasty, thus spoke to Lord Krishna. "Oh have you heard (what I said)! You made available for me, the vision of the Omniform: it was wonderful and my mind got frightened at it. Being accustomed to (seeing) your Krishna form, I (my life) thought of taking its protection: but the God censured me and told me not to do so. But manifest or non-manifest,

both these are your own forms, the former attainable by devotion and the latter by Yoga (discipline). Both these are ways of approaching your paradise (Vaikuntha), while the manifest or the non-manifest are only the two thresholds there. The fineness of a bar of gold weighing a hundred tolas is the same as that of a piece, weighing only one 'Wal' (वाल—about 1/50th of a tola) out of it tested separately. Thus the value of the manifest, a simple entity, and of the all-pervading non-manifest, is one and the same. The same degree of power (to confer immortality) as is found in an ocean of nectar, can be found in a single mouthful (चूळ) taken out of a nectar wave. My mind has reached this conviction definitely. Yet I ask this question, Oh the Master of the Yoga, only with the object to know whether the Omniform, you had for a little while assumed, was a real thing or only an assumed guise. But (there are) such ones as perform all actions solely on your account, and to whom you are the greatest of all, and who have also surrendered their minds to devotion, and who in all these ways worship you, chaining you to their heart and soul. And (there are likewise others) men of knowledge who worship, with the conception that they themselves are He (the Deity), and He is they themselves (सोहंभावे), (they are) also that, which is beyond the sacred syllable 'Om' (the mystic name of the Hindu triad) which is unsecurable even by the clear faculties of speech, and which is uncomparable, and which is immutable and non-manifest, beyond description, and without a place. O Anant, now do tell me, which of these—those steadied in Yoga, or the devotees that seek you in service—are considered the best knowers of Yoga." At these words of Kiriti, the Lord of the universe felt pleased and said, "You know best how to question!"

श्रीभगवानुवाच ।
मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।
श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥ २ ॥

2 *The Exalted–one spake: "Fixing their minds upon Me, those who, ever steadied in Yoga, seek Me in service, being endowed with supreme faith: they are deemed of Me the best knowers of Yoga.*

(35)

"So hear; as the Sun goes behind the western hills, his rays also follow him though he is not seen; or just as O Son of Pandu, a river

begins to get swollen in the rainy season, in that way, the faith goes on increasing as (the devotee) continues in my worship. The devotion is like that forceful tidal flow of river water which continues in its full force even though the river comes near its place of falling into the sea. In that way those that fix their minds on me and worship me day and night, along with all the senses,—those devotees that in this way give themselves unto me, I consider as the best knowers of Yoga.

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।
सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ।। ३ ।।

संनियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।
ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ।। ४ ।।

3 *"Those, on the other hand, who seek in service the Unmanifest Immutable that eludes (all) definition, that is Omnipresent, beyond thought, imperturbably set, unshakable and firm.*

4 *"By controlling the crowd of sense-centres and cultivating an ever-present equanimity of disposition: they also, intent upon securing the weal of all beings, attain just Mine own Self.* (40)

And (there are) others, Oh Son of Pandu, that abide in the conception that they are themselves the Supreme Brahman, and cling to the non-manifest Immutable. Is it ever possible for the senses to attain that, where neither the mind can stick its nail nor the discerning power can get an entrance? Not only that; even profound concentration on spiritual meditation cannot have any trace of it; consequently no one can hold it in his grasp, nor could it exist in any form. It pervades everywhere and at all times, but even the thinking power becomes helpless there. It can neither be said to exist nor not to exist. It neither is nor is not, with the result that no means prove effective in attaining it: it neither moves nor gets removed and neither ends nor gets soiled. Yet those (others) have brought this under their control. They have burnt the groups of sense-objects in the intensive fire of asceticism, and have with great fortitude put a restraint on the parched senses. They have, on the strength of their sense-control, twisted reversely the senses (which

naturally are attracted towards external objects), and kept them shut up in the cave of their heart. They build the tower in the form of the posture '*Mulabandha*', also called 'Vajrasana' (मूळबंध उर्फ वज्रासन) after securing properly the postures and attitudes (आसनमुद्रा), and after closing tightly the outlet of *Apāna* wind. They snap the bonds of hope, blast the rocks of timidity and completely dispel the darkness of the sleep of ignorance. With the help of the (internal) fire flames, resulting from the *Mulabandha* posture, they burn all the seven primary fluids and juices—the essential ingredients of the body (सप्तधातु), and bombard all the diseases with the artillery in the form of six circles (चक्रे–plexuses). Then they erect the brilliant torch in the form of the thrilling power, Kundalini, on the Ādhār and with its Light, illuminate the entire region of the body right upto the head. They then close the nine gates of the senses, putting cross-bars and bolts in the form of determination, and keep open only the wicket for the Susumnā Nādi (breath-passage). They give as oblations the head of the demon buffalo (after first cutting it) in the form of mind and also the ram (after first killing it) in the form of fancy, to the Goddess Chāmundi in the form of the powerful life-wind. The breath-passages Idā and Pingalā—also called the Moon and the Sun—are then joined together by them, and then they secure speedily the water of the nectar of the seventeenth phase of the Moon, and ascending the flight of steps carved out in the breath-passage of Madhyamā or Suṣumnā, they reach the Brahmarandhra (the apertue supposed to be at the crown of the head through which the soul takes its flight on death). Not only that: but ascending the flight of steps in the passage of *Madhyamā* or Suṣumnā and putting under their arms the sky region of their head, they get themselves absorbed in the Supreme Brahman. And those that have in these ways secured equanimity of disposition, followed and made it their own, the rugged path of the study of Yoga discipline, in order to secure immediately the realization of the Supreme Brahman and have in exchange of their lives, secured instantaneously the qualityless and formless great void (शून्य —a term for Brahman),–Oh Kiriti, they also come unto me. Do not be under the impression that they secure anything more than this on the strength of the Yoga-discipline: if there is anything extra to their credit, it is only the toil.

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।
अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥ ५ ॥

5 *"Theirs (however) is the greatest toil, since their thoughts are fixed upon the Unmanifest; for, passage into the Unmanifest is with difficulty attainable by those who are (trammelled) with this body.* (60)

There are (those) that wish to attain, without resorting to devotion, the (supportless and nonmanifest) essence which does good to all the living beings. But the office of God Indra delivers attacks on them (i.e. tempts them in order to cause their downfall), so also come in their way Riddhi and Siddhi (Goddesses of success and prosperity). The passions and anger cause them nuisance and they have got to fight them out, relying on the power of the great void, the Supreme Brahman. The thirst is required to be quenched with thirst only, and the hunger to be satisfied with hunger, and the wind has to be kept stirring up (blowing) with both the hands. They have to sleep in the Sun during day-time and to enjoy the happiness of the restraint of the senses and to form friendship with trees. They have to wear the cold and the heat (Sun) as garments, (i.e. expose their limbs to cold and heat) and live in a continuous drizzle of rain. In short, Oh Son of Pandu, this is somewhat like entering into a pyre (in the manner of a *sati*) by a woman without having a husband. Oh, in this path of Yoga (there is) nothing like serving the cause of the master, or any plea of observing the family rites and customs, but it involves a continuous struggle with death. Why should one take such boiling poison which is even more subtle than death itself? Would not the mouth get torn were one to try to swallow a hill? Therefore, those that follow this path of Yoga, have got to share the hardest lot of misery. Just you consider, were one, with mouth hollow without teeth, compelled to swallow a (grains of) gram of iron would that satisfy his hunger or put him to death? Is it possible for one to swim across the sea (solely) on the strength of his own arms? Is it ever possible to walk in the sky? Once one leaps into the arena of the battlefield, is it possible for him to ascend the steps of the Sun-region without receiving a single stick-blow (on his person)? Therefore, O Son of Pandu, just as it is impudent for a cripple to contest with the wind, similarly it is sheer fool-hardiness for an embodied being to worship the unmanifest. But those who venture and get themselves prepared to struggle with the great void (Supreme Brahman) have necessarily to suffer extreme misery. On the other hand, the other Yogins that have taken to the path of devotion are never called upon to experience such misery.

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।
अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ ६ ॥

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।
भवामि नचिरात् पार्थ मय्यावेशितचेतसाम् ॥ ७ ॥

6 *"But those who dedicate all actions unto Me, and with Me as their goal, render service unto Me, meditating upon Me in single-pointed concentration (in Yoga):*

7 *"Of them I become the Liberator from the Ocean of Death and Mundane Existence, in no length of time, O Son of Pṛthā; of them whose thoughts are rooted in Me.* (76)

There are those who perform regularly—with pleasure and with the help of their senses of action, actions (duties) falling to their lot as prescribed by the four-castes-religion, following the Scriptures (Codes), abandoning all forbidden actions, and burning all the action-fruit by dedicating it all to me; and further who undoing all their actions also thus dedicating them all to me, and taking no other direction than the one towards me, ignoring the urge of all contrary feelings and sentiments issuing from the body, the tongue, and mind—they thus worship me uninterruptedly and they have become my very home on account of their meditation of me—they that are wholly bent upon establishing communion with me by means of great devotion, leaving off other frail and poor clients (कुळें) like enjoyment of sense-objects and emancipation etc.—such persons as have, with single-pointed devotion, entrusted to me exclusively their very life, mind, and body—how could I speak about them? What words can adequately describe my feelings towards them? In fine I have got to do all they wish for. Briefly speaking, Oh Dhanurdhara, need it be said, how dear a child is to the mother, the child which is born of her? In that way the devotees are dear to me as (to the extent) they are devoted to me. I have as it were taken out a charter to protect my devotees, defeating their enemies. But even without that, the very idea of my devotees being plunged into anxiety for the welfare of their family appears ludicrous. Does the wife of a great (rich) one ever have to go abegging for undressed corn (कोरान्न)? Similarly my devotees are (like) my wife (body), I feel my honour is at stake whenever they (devotees) are likely to suffer disgrace.

Seeing the waves of birth and death storming over the entire world, I fear, my devotees would get frightened, for who is there who would not get confused with fear in the tumult of the ocean of world affairs? Therefore, O Son of Pandu, I come in haste (from time to time) to their places assuming different forms of incarnations. My different names (such as Rāma, Krishna, and others) are, know it, (as it were) thousands of small boats, and keeping them ever ready in the ocean of world affairs, I have become the saviour (of the devotees). Such (of those devotees) as are quite unattached, get clung into protection through meditation while those who are attached to worldly affairs are put on board the small boats. Floats (पेटी) in the form of affection are tied under the bellies of some, and in this way I take all my devotees, over to the other bank in the form of absorption into the essence of Brahman (सायुज्य). Even the four-legged animals that become my devotees are placed in the higher grade in the empire of Vaikuntha (the abode of Lord Vishnu). Therefore, there remains not a single (cause of) anxiety for my devotees: I am ever ready for their protection. And the moment they dedicate their minds to me, they (make me) join and take part in all their sport of worldly affairs. Therefore, O Dhanurdhara, you should commit to your memory the hymn (dictum) that it is only when one follows the path of devotion, that one becomes a great devotee.

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।
निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥ ८ ॥

8 *"In Me alone (therefore) infix thy mind: make thine intellect find its home in Me, and then, ever afterwards, thou shall doubtless dwell within Me alone.* (97)

Oh you, with the firm determination of your intellect, do infix your mind on me. When both your mind and intellect happily dwell with me, you will certainly attain unto me. Once the mind and the intellect make their home in me, then there is absolutely no scope left for the notion 'Mine and Thine'. When the (lighted) lamp is put out by a breeze set in motion by waving the skirt of a garment, its brilliance disappears; or the daylight disappears with the Sunset; or when the life-wind begins to escape from the body, the senses also leave the body. In that way, the egotism also automatically accompanies the mind and the intellect. Therefore, dissolve your

mind and intellect into Me, and make me their home and then you will also be (as) all-pervading as myself. There exists nothing else than this truth in the world; I declare this on my own oath.

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।
अभ्यासयोगेन ततो मामिच्छाप्तुं धनंजय ॥ ९ ॥

9 *"In case thou art not able to steadily fix thy mind in Me, then, seek to attain Me, O Dhanamjaya, by the Yoga of Steady-practice.* (104)

Or should you not be able to deliver up in my Charge, in its entirety, your heart along with your mind and intellect, then do this viz., dedicate them to me at least for one moment out of the eight Prahars (periods of three hours) of the day. You will then feel an aversion for the sense-objects, during at least those moments when you are fully immersed in the trance of devotion. (And then) just as at the approach of the winter, the water level in rivers begins to get low, in the same way, your mind will liberate itself speedily from the bonds of mundane existence, and then just as the disc of the Moon loses her phases day by day, from the Full Moon day, and totally disappears on the Amāvāsyā day (last day of the lunar month), in that way your heart, as it gradually sets itself loose from the sense-objects, will get into me and be one with me ultimately, Oh Son of Pāndu. What is called the Yoga of steady-practice is only this very thing, and there is nothing (in the world) that cannot be attained, once it is realised. (It is) on the strength of this study that some walk in the air, while some tame tigers and serpents; some digest poison, while some wade through the sea. (There are) some who on the strength of this study make the Vedās their own. Therefore, there is nothing entirely difficult to secure by study, and therefore, you do attain unto me by the (Yoga of) study.

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ।
मदर्थमपि कर्माणि कुर्वन् सिद्धिमवाप्स्यसि ॥ १० ॥

10 *"In case thou art unable to achieve Steady-practice, make the details of My worship thine sole (immediate) concern; (for), even carrying out these details for My sake, thou shalt gain the Highest Perfection.* (114)

If you have no capacity even for study, then better to continue to be what you are. Do not restrain the senses, do not interfere with the enjoyment of sense-objects, and do not leave off the pride of your own caste. Follow your family rites and customs, and observe the enjoined traditions, and then you have the liberty of following freely your own course. Only do not say, "I am doing it", whatever may be the action you perform through the agency of your body, tongue and mind. The Supreme Soul, who conducts the entire universe (affairs) alone, knows what action is right and what is not. Never even think in your mind about any particular action being defective (incomplete) or complete. You carry on your living (existence) in a way that would make you attain unto its proper purpose. The water flow quietly follows the gardener, wherever he conducts it; you should be pliant like that water flow (dropping all egoistic sense of your capacity for action). Do not encumber your heart with loads such as activism and renunciation, but fix up your heart unceasingly unto me. Does the chariot, Oh great hero, ever worry itself, if the road is straight or crooked? And whatever (action) is turned out, do dedicate all quietly unto me. Make no attempt to weigh it in a balance. With such a conviction of mind you will, Oh Arjuna, come unto Me, the Home of the Union of the Supreme and the individual souls, when you discard your body.

अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः ।
सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥ ११ ॥

11 *"And in case thou art not able to accomplish even this by cultivating the singleness of attention towards Me (that it demands), then (at least) renounce the fruit of every action with a resolute mind.* (125)

Oh Son of Pandu, should you not be able even to do this, viz. dedicate all your actions to me, then (at least) you do worship me. If you find it difficult, O Kirīti, even to remember me, with full intellect at the beginning and at the end of the actions, leave it alone too. At least let your intellect be alive in regard to putting restraint on your senses, never mind if you leave aside my remembrance. And then whenever and whatever actions might be done by you, abandon all thought about their fruit. Just as the trees or creepers drop down all their fruit they yield, in that way, you renounce all the fruit of

action that may be successfully performed. Not only that: let there even be no notion that I should be remembered, or that the actions have to be done on my own account. Let them all be extinguished into the great Void, together with their fruit. Consider all your actions as fruitless, as an empty dream, (or) like rainfall on a rock or like the sowing of seeds in burning fire. A father never entertains any (sexual) craving in regard to his daughter; in that way you must always be motive-free in regard to all your actions. Let all your actions get absorbed in the great Void, just as the flames of the fire all get extinguished in the sky. Oh Arjuna, even though the renunciation of fruit might appear a simple thing, yet it is the greatest among all the Yogas. The actions that once are dropped down through renunciation of fruit never grow up (again). A cluster of bamboo trees gets barren once it gives a yield, so with the dropping down of the existing body, consequent on renunciation of fruit, there is no coming into body-form again—nay the cycle of births and deaths comes to an end altogether. Oh Kirīti, one can reach the knowledge after ascending the steps in the form of the Yoga of Steady-practice, and one can attain meditation through knowledge. When the diverse mental states get extinguished in meditation, then the aggregate of all actions goes and stands aloof, and when the actions stand aloof, renunciation of fruit automatically comes in and thereby one secures the eternal peace and tranquillity of mind. Therefore, Oh husband of Subhadrā, this is the only course (open) for securing tranquillity of mind, and therefore, it is now the fitting thing to take recourse to Steady-practice (Study).

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते ।
ध्यानात् कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥ १२ ॥

12 *"For, worthier is knowledge than practice; more than knowledge is concentred-meditation to be preferred. From concentred—meditation ensures renunciation of actions' fruits; and following upon such renunciation comes Peace.* (141)

Oh Pārtha, knowledge is more difficult for comprehension than study, while meditation is still more difficult than knowledge. Renunciation of action-fruit is superior to meditation, while the enjoyment of the bliss of the tranquillity of the mind is even more superior. Such is the ascending course, and it is through attainment of these

different stages that one can reach the abode of tranquillity (Supreme Bliss).

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च।
निर्ममो निरहंकारः समदुःखसुखः क्षमी ॥ १३ ॥

संतुष्टः सततं योगी यतात्मा दृढनिश्चयः।
मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥ १४ ॥

13 *"Not conceiving hatred towards any being, with a friendly disposition, and ever compassionate; rid of all "My"-ness and rid of all "I"-ness, even-poised in weal and woe, full of forbearance:*

14 *"Ever content, the Yogin possessing self-control and a firm resolve: having dedicated unto Me all mind and intellect—he that is (thus) devoted to Me, is dear unto Me;* (144)

One (who) never bears any hatred towards any living being, and one who never harbours differential feelings in his mind between his possessions and those of others, like the all-pervading sentience: just as the earth never knows to sustain only the superior, and to reject the inferior, or just as the life-wind does not know to abide only in the king's body to the exclusion of the plebeian ones, or just as the water never thinks of quenching the thirst of the kine only, turning itself into poison to kill tigers—in that way one who befriends the entire class of living beings, and is kind evenly to all: one to whom the thought of myself and mine is ever foreign or who is never affected by happiness or sorrow: or one who, in point of forgiveness, is like the earth which has made itself the abode of happiness for all: one who is thoroughly saturated with contentment without any device (उपाय), just as the ocean is ever full of water even in the absence of rains: one who controls his heart, taking a vow to do so, and whose firmness lasts uninterruptedly: one in whose heart dwell in perfect unison both the individual and the supreme soul, occupying the common seat, and getting steadied in Yoga, he who dedicates devoutly to me his mind and intellect, and being in this way full of Yoga internally and externally, remains ever pleased in my affectionate devotion. Oh Arjuna, such a devotee alone is

a real Yogin—an emancipated one, and I become so fond of him, as if he were the wife and I the husband. But nay I am not content with the simile that "he is dearer to me than my own wife." It falls short of the sense (it does not accurately represent the real state). But this account of affection is a sort of magical infatuation and should not have been uttered in words (because words fail here). Whatever short description of it is, however, given, is solely on the strength of the strong faith. This simile (of husband and wife) came out from my lips only in exuberance. Otherwise can it be suitably described in words? Let this alone now. My affection (for my devotees) is doubly increased whenever the subject of such dear ones is broached. And if a loving hearer happens by chance to be near, where could be found a pair of scales to weigh the mellifluent eloquence that flows? Therefore, O Son of Pāndu, you are the loving one as also the hearer, and there besides having arisen an occasion for describing a loving devotion, I naturally got, in the course of our talk, immersed in the happiness (I felt) in giving the description. With these words, the God began happily to sway backwards and forwards, and said, "Know now the indications of that devotee, to whom I offer a seat in my heart."

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।
हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥ १५ ॥

15 *"From whom the world shrinks not in disgust, and who, from the world shrinks not in disgust; one that is free from elation, intolerance, fear and disgust: he that is (thus) devoted to Me is, dear unto Me:* (165)

The storming of the sea neither creates any fear in aquatic animals, nor does the sea itself get tired of such animals; in that way one who does neither feel unhappy at the arrogance of the world, nor does the world itself feel troubled by his association; nay, Oh Son of Pandu, just as body does not feel any disgust for the limbs, in that way one does not feel any disgust for the beings, but identifies himself with all of them: one who looks upon the universe as his own body and has consequently lost the distinction such as this is dear, that is not dear: one in whom is also left no trace of joy or anger, in the absence of duality; one being thus free from the clutches of the pairs of opposites, there remains in him neither fear nor discom-

posure, and he has besides become my devotee. Towards such a one, I feel attracted, and how can I describe this attraction! He is the heart of my heart—one who is fully contented with the bliss of the Self, and has come to birth merely as nature's effect, and who has reached perfection and become dear to me.

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।
सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥ १६ ॥

16 *"He who looks-out for nothing, is pure, heedful, unconcerned, unworried; who has renounced all undertakings (as such): he that is (thus) devoted to Me, is dear unto Me:* (172)

Oh Son of Pandu, one in whom expectancy gets no entrance, and whose existence is a series of ascending bliss (of the Self); the holy place of Kāshi generously gives salvation, but only to those who lay down their bodies there; the Mountain Himālaya also removes sin, but in doing so (in going up the Himālayās) there is the (risk of) loss of life. But the purity in the saints is not of that type. The holy Ganges purifies through her own purity, and destroys all the sins and other afflictions, but that process involves the (risk of) drowning. But the river of devotion, although it is fathomless, at no time drowns the devotee. He directly secures emancipation without meeting death. The Ganges secures her purity through (her association) with the saints. Of what greater superiority must be the purity of the saints themselves? Therefore, one who with his own purity lends support to the holy water, and the defilement of whose mind has been driven away to the limbo: one who is as clean and untainted in and out as the Sun himself: one who experiences the secret of the knowledge of the Supreme, in the way one born with his legs foremost (पायाळू) possesses the power of seeing the (hidden) treasures: one whose mind is all-pervading yet unattached like the sky, which although all-pervading is free from all: one who has liberated himself from worldly cares and remains perfectly detached like a bird that has escaped from the hands of the hunter; one who is free from prickings, being immersed in the bliss of the self; one who like a dead body remains untouched by any sense of shame; one who is never affected by egotism in regard to the commencement of any action in the way the fire gets extinguished if not fed by firewood: one to whose lot has fallen tranquillity so necessary for the secure-

ment of emancipation; one O Arjuna, who is so thoroughly replete with the sense of union with the Supreme Brahman as actually to experience such an ecstatic state and has reached the other bank of duality i.e. (transcends duality): or one who in order to be able to experience the bliss of devotion, divides himself into two, ordaining one division as a servant, and designating the other part as myself viz. 'God,' and then makes the non-devotee realise the glory of devotion—I feel a great hankering (व्यसन) after such a devotee and I meditate upon such a devotee—nay I feel satisfied only when I secure such a devotee. For him, I am required to assume incarnation and I move about in this world and he is so dear to me that I wave around him, my own life by way of lustration.

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।
शुभाशुभपरित्यागी भक्तिमान् यः स मे प्रियः ॥ १७ ॥

17 *"He who is not elated—does not hate—does not grieve does not yearn, renouncing (alike) the good and the evil: He that is (thus) full of devotion, is dear unto Me:* (190)

One who considers nothing as good as the attainment of the Supreme, and therefore, does not feel (derive) any delight from the enjoyment of the sense-objects; one in whom no hatred finds any room since all distinction has vanished for him on account of the knowledge (he has secured) that he himself is the entire universe: one who never grieves for the past (or for the lost) in the full confidence that what is really his own would not be lost even at the end of the Kalpa (a day of God Brahmdev—432 Million years of mortals): one who never aspires for anything, since there already exists within his own-self, that beyond which there exists nothing: one never feels any distinction such as 'good or bad', in the way there is nothing like night or day with the Sun. Such a one who has become the very knowledge incarnate, and has besides been my loving devotee there is nothing so dear to me as this devotee, and taking an oath in your name, I am telling you this real truth.

समः शत्रौ च मित्रे च तथा मानापमानयोः ।
शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥ १८ ॥

तुल्यनिन्दास्तुतिर्मौनी संतुष्टो येनकेनचित् ।
अनिकेतः स्थिरमतिर्भक्तिमान् मे प्रियो नरः ॥ १९ ॥

18 *"He who is the same to an enemy or to a friend, same also in honour and dishonour; who is the same in cold and heat, weal and woe, and is free from attachment:*

19 *"To whom all alike is censure as well as praise, and who maintains silence, being content with anything whatsoever; not cumbered by a home, firm in judgment: he that is (thus) devoted to Me, is dear unto Me.* (197)

Oh Pārtha, one in whom there is absolutely no feeling of differentiation, and who treats alike both his foes and friends; one who like a (lit) lamp does not possess the narrow outlook of giving light to those of his own household, and withholding it from strangers: (one who like) a tree gives an equal shade to both viz. the person who proceeds to cut that very tree with an axe, and the one who planted it: or (one who like) the sugarcane does not give sweet taste only to one who waters and grows it, and bitter taste to the other who puts it in a press and squeezes it: one who conducts himself evenly with both the foes and friends, and has the same feeling in the case of honour or dishonour; one who remains the same in all the three seasons just as the sky does; one who faces (firmly and serenely) both pleasures and pain that confront him in natural course, in the way the Mountain Meru does, when facing the northern and southern winds: one who conducts himself evenly with all the living beings, in the way the lunar rays give the same pleasure both to the king and the poorest: one who is considered necessary (or is desired for) by all the three worlds, just as water is by the entire world: one who remains pleased and tranquil within his own self, dropping all the attachment for the enjoyment of sense-objects; one who neither minds any slander nor feels elated by praise, as the sky remains, unbesmeared by the clouds, and treats both slander and praise on the same level, and moves about with a steady temper both in public and in solitary woods: one whose silence remains unbroken even though some of his utterances might be true and some false, and never turns his back while experiencing the Brahmic stage named Unmani (उन्मनी), one who never feels joy at any gain nor feels any grief at any loss, in the way the sea never gets dry (even) if there be no rains: one who never takes any resort in a house, just as the wind

does not remain confined to any particular place: one who makes the entire world his abode, in the way the winds ever pervade the entire sky: one whose mind has become steady (in the knowledge) that, "the entire universe is his home"—nay he has himself become the entire universe both moveable and immoveable, and Oh Pārtha, one, who even having reached this stage feels great pleasure and faith in my worship—I place such a one on my head as a crown. Is there anything to be wondered at, that the head should be bent low before what is (considered to be) exalted? Yet I, the very water touched by whose foot is held in high regard in all the three worlds, entertain great respect for my devotees of high faith, and to be able to know to what extent I do so, one has to secure 'Sadāshiva' (God Shankar) as his preceptor. Let that however alone: to praise God Mahesh (God Shiva) is really to indulge in self-praise. Therefore" said Lord Krishna, the Lord of Ramā, "I would not refer to it but (would say this much) that I hold such a devotee on my head. Oh Arjuna: one, who enters into the path of devotion and holding in his hand emancipation (मोक्ष), the fourth object of man's existence, goes on dispensing it to all the worlds: one who brings in his grasp the absorption into the divine essence, and handles freely (सोडीबांधी) the wealth in the form of emancipation, and yet accepts for himself the position of the lowest level, like the flow of water: to such a devotee I bow and carry him on my head as a crown, and bear his kicks on my chest: I adorn my faculty of speech by the singing of his praise, and deck the ears with ornaments in the form of hearing of his praise. Although without eyes, I have got a vision in order to satisfy the longing for beholding such a devotee. I worship him with the lotus in my adorned hand. I have come (equipped) with one more pair of arms over the usual two, in order to be able to embrace his body (simultaneously on both the sides). Though bodiless, I have assumed the body-form to be able to enjoy the happiness of his association. In short, it is not possible to describe adequately by any simile, the extent of my love for such a devotee. There is nothing strange in that; he is such a friend of mine: yet those that hear as also sing the life-history of such a devotee, are undoubtedly dearer to me than my life. Oh Arjuna, I have told you in detail this Yoga of devotion —the greatest of all the Yogas—that Yoga on account of which I hold the devotee in love, meditate upon him, and hold him on my head,—that Yoga which possesses such a great strength.

ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते ।
श्रद्दधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥ २० ॥

20 *"And those who betake themselves, as aforesaid, to this "Ambrosia of Righteousness," full of faith and making Me as their Highest Goal: those that are (thus) devoted to Me, they are exceedingly dear unto Me."* (230)

Those that hear this delightful narrative which is sweet like the shower of nectar and turn it into self-experience, and in whom it expands itself through a liking for the greatest of faith, and those who follow it, giving it an eternal place in their heart, and who, even though they have attained the condition of the mind as described above and have derived the best fruit like the (best) seed sown in a fertile soil, and who yet consider me very great and entertain an affection and devotion for me and take me as their all-in-all, Oh Pārtha, such ones are the real devotees and Yogins in this world, and it is these for whom I feel an eternal longing. Such ones as have great friendly feeling (मैत्र) for devotional stories, are in themselves holy waters and places of pilgrimage, and they are really the holy ones in the world. We meditate upon them; they are our worshipful Gods, and we consider nothing else as superior to them. We hanker after them, they are our very hoards—nay we feel satisfaction only when we secure them. Those, Oh Son of Pandu, that sing their loving accounts are respected by me as great Gods." "So spake to (Arjuna) that Mukund, the giver of joy to his devotees, the primeval bulbous root of the universe," said Samjaya (to Dhritarāshtra) and added, "Oh King, he (Lord Krishna) pure, stainless, kind to the world, maintainer and protector of those that have surrendered themselves to him; and whose constant sport is to render help to the Gods to maintain and bring up the world and to protect it: whose religious fame is spotless: who is straightforward, with unbounded generosity, whose strength is unlimited and who brings under his bondage the (arrogant) mighty: who is kind to his devotees and friendly to those that love him; (who is) the supporter of true ones and the very storehouse of art and skill;—That Lord Krishna of Vaikuntha, the Lord Paramount (चक्रवर्ती) of his devotees said all this while the lucky (Arjuna) heard it. Now I narrate the subsequent account", said Samjaya to Dhritarāshtra. That very eloquent narrative will now be told in Marāthi and the hearers should give their attention to it. Jnānadev said, "Oh (that) I should surrender myself to you—the saints and render service unto you, is the (only) thing taught to me by God Nivritti."

भक्तियोगो नाम द्वादशोऽध्यायः ॥ १२ ॥

CHAPTER XIII

KṢETRA AND KṢETRAJÑA

INTRODUCTION

"Having paid homage to God Ganesh, who is identical with Self I bow at the feet of the good preceptor, which is the abode of all lores, thinking about which, the art of composition is mastered, and the store of learning gets on the tip of the tongue. Eloquence out-matches even nectar in point of sweetness, while the nine Rasas (sentiments) bend low for service to every letter. The interpretations come out spontaneously and these are impressed on the mind, making it attain complete knowledge of the Supreme Self. Were the very feet of the good preceptor to be meditated upon, with devotion, that would make the glorious knowledge dawn fully." Bowing at the preceptor's feet Jnānadev said that Lord Krishna—husband of Lakshmi and the father of Brahmadev spake thus:—

श्रीभगवानुवाच ।

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।
एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥ १ ॥

THE EXALTED-ONE SPAKE:

1 *"This body, O Son of Kuntī, is designated the 'Field'; who knows this, him, those conversant with the subject, call the 'Field-knower.'* (7)

"Hear Oh Pārtha, this body is called the 'Kshetra' (field) and the one who knows of it (the field) is called 'Kshetrajna' (Field-knower).

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत् तज्ज्ञानं मतं मम ॥ २ ॥

2 *"Know me to be likewise the Field-knower within all the Fields, O Scion of Bharata. The knowledge that relates to the Field and the Field-knower, that is of Me deemed the (true) knowledge.* (8)

"I am that 'Kshetrajna' referred to here, know ye definitely who protects all the fields (क्षेत्र). To know the field and the field-knower correctly, I consider as the (true) knowledge.

तत् क्षेत्रं यच्च यादृक् च यद्विकारि यतश्च यत् ।
स च यो यत्प्रभावश्च तत् समासेन मे शृणु ॥ ३ ॥

3 *"That Field: what it is, what-like it is, with what changing forms, and which, and from whence (originated); likewise, who that (Field-knower) is, and of what potence: that in substance hear from Me.* (10)

Now I (am going to) tell you all the implications of what I said of the body being the 'Kshetra' (field), why is it called a Kshetra, how it originates, and what modifications tend to develop it here and by whom. It only measures three and a half cubits and whether so much (extensive) soil is barren or fertile and to whom it belongs—all these details I shall tell you and so give your attention. It is only this field that the Shruti (Vedas) is ever clamouring about, while the science of logic (तर्क) carries on incessant debate to determine it. Scriptures on all the (six) subjects (दर्शने) came to the end of their wits while discussing this (field), and yet there is no unanimity amongst them about it. It was on account of this that the different Scriptures got in touch with each other and discussions were held over this alone, all over the world. Yet there has neither been any agreement, nor any common feature in the (different) talks. Only arguments aud counter-arguments have increased for no (valid) reason. No one knows whom this field belongs to: yet it is coveted for so much that there are acute and violent scrambles over it in each and every house. The Vedas wield great strength to fight the unbelievers, at which these unbelievers utter nonsensical things. They say that the Vedas (i.e. the statements made therein) are without foundation and they (Vedas) only spin out cobwebs of propaganda, and if they (unbelievers) are accused of making a false statement, they lay down a betel nut (by way of a wager) and take a vow to substantiate their charge. These unbelievers assume nudity and become bald-headed by violently uprooting their hair. How can these acts make their hollow dogma in any way sound and reasonable? Fearing that death might overtake their fields (living bodies) laying them waste for nothing, the Yogins start to protect them. They accept solitude, getting afraid of death and collect all the means necessary for ob-

serving Yama-Niyama (यमनियम —Self-control). (Even) Lord Shankara abandoned his kingdom in order to annihilate passion for this very field, and accepted a stay in a funeral yard, for snapping all worldly attractions. And in order to prove true to the vow he (Lord Shankara) also assumed nudity (lit. wears ten quarters) and burnt Cupid to cinders because he tried to seduce him (Shankara). Brahmadev (Lord of Satya-loka) was endowed with four mouths, in order to have a decisive debate on the subject, but he too was unable to know it properly.

ऋषिभिर्बहुधा गीतं छन्दोभिर्विविधैः पृथक् ।
ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितैः ॥ ४ ॥

4 *"By the Sages it is severally recited in manifold ways and in different metrical compositions, as also in the Brahmasūtra-containing (cogent) reasonings and definite (in import).* (27)

One (advocate of action) says that this field entirely belongs to the individual soul (जीव) and further that the main life-wind (प्राण) is its agent. In his house, labour his four brothers (the remaining four life-winds) while the farmer in the form of mind, manages the whole affair. He makes the pairs of bullocks in the form of the two sets of organs—five sense-organs and five organs of actions—work day and night and gets thoroughly ploughed the field of the objects (विषय). He fails to take advantage of the seasonal atmosphere of industry (i.e. fails to perform actions according to scriptural injunction) and sows seeds of injustice, and treats them with fertilizing manures (राब) in the form of evil actions. The crop of great sins flourishes abundantly from them, with the result that the individual soul has to suffer pain throughout crores of births. If, in the right atmosphere of seasonal industry, the seeds of good actions are sown, the soul would enjoy pleasures throughout crores of births. In regard to this, others (सांख्य s – followers of the path of metaphysical knowledge) assert that this field (क्षेत्र) is not under the supremacy of soul (जीव), and that they themselves should be referred to for obtaining all information about this field. (They further say) "Know ye, this soul is simply apathetic, and only stays in the field like a way-farer (उखिता–थोड़े दिवस राहणारा), the life-wind (प्राण) remains all alert (जागे) having a vested interest in it (field), Prakriti (matter) whose fame is sung by the Sāmkhya-preachers, is definitely the owner (with hereditary rights) of the field, and she, being always possessed of the

necessary implements, herself cultivates the field at home. The three original tenants (of the field) viz. Satva, Rajas and Tamas (सत्त्व, रजस, तमस, of spiritual, material, and vicious or wayward tendencies respectively), from the time the universe was created, were born only of her (Prakriti). Whatever is sown by Rajas is protected by the Satva, while the Tamas alone collects the entire yield. Preparing the threshing ground of Mahat (महत् modified form of Primeval Matter), he gets the threshing done by the lusty bullock in the form of Time (काळ), when there is formed a big heap of the unmanifest". The talented ones resentfully opposed this, and retorted that this was all a modern idea. They argued how long could this Prakriti (matter) take a stand before the Supreme and asked that they should be heard about the entire position of this field. (They say) "the powerful fancy was sleeping happily on the plank in the form of the Great void (सुलीनता) in the sleeping saloon in the form of illusion (माया). It suddenly awoke and being ever active in the performance of its duty, it secures the treasure (ठेवा of the world), in conformity with its desire. There was the habitation of qualityless aspect, as extensive as the universe, which having consorted with it (fancy) assumed name and form. Then the five great elements getting together coil round this unfertile land, with the result that four kinds of living beings [those born of embryo-sheath, those born of sweat, those born of eggs, and those born of soil, *("जरायुज"-"स्वेदज"-"अंडज"-"उद्भिज") are created therefrom. Then in these living beings, speech and other objects of (action) organs arise. On both the sides of mankind, fortifications in the form of good and evil are erected, leaving a barren land (lower animals). Then fancy (illusion) constructs a path in the form of births and deaths for going to and fro constantly. Then the fancy forms close friendship with egoism, and through the agency of intellect occupies the entire universe. Thus shoots forth, from the sentient void a separate branch in the form of fancy, and therefore fancy is at the root of worldly existence". Hearing this talk of the advocates of Māyā (illusion), the Sāmkhyas (advocates of Sāmkhya doctrine) get wrathful and retort, "well, sir, you do not exhibit any discrimination at all! If your fancy can find an abode in the locality of the Supreme, why can the Prakriti (nature) of the Sāmkhyas not do the same? But this is not correct, you should keep away from such abstruse problem. We alone can give the right explanation and do hear it. Now say, who makes of the clouds in the sky full of water, and who supports the stars hanging in the sky? Who is he that stretches out the canopy of the sky? Who is he that

has ordained that the wind should always blow? Who creates the tremor and horripilation? Who fills up the ocean with water? Who creates rain-showers? Like all these events the condition of the field is (only) natural. No one has got a proprietary right over it. Those who exert get the fruit, the idlers getting nothing". On this, the advocates of the Kāla (destroyer) theory wrathfully say, "Is it all you have learnt? If it is true, why has Kāla (the destroyer) kept his mastery over it (field)?" The attack of Kāla is very formidable and knowing this, these men, (opponents of Kāla theory) take pride in (sticking to) their own doctrines. This dreadful death is the very den of lions. Knowing this (they) indulge in their lofty but empty talk which avails them nothing. The Kāla (the destroyer lion) is such that he will in a moment hold in a coil (कव), even bigger than that of the great destructor as at the end of the world, (महा कल्पापरौती) the elephant in the form of the region of the God Brahmā. On reaching the heavenly woods, he destroys incessantly the eight guardians of the eight cardinal points (as they finish their term) (अष्टलोकपाळ), and also the (eight) elephants. Similarly he (it is) by whose breath, the deer in the form of living beings get nervous, whirl round and round and fall into the pit (cavity) of births and deaths. Just see how wide Kāla has spread out his palm and has held in it (the world form) as big as the elephant. And therefore the destroyer's supremacy is the whole and sole truth." Thus there are different opinions about the field, Oh Son of Pandu. The old historical records (पुराणे) also prove that there were many controversial discussions over this amongst the sages in the 'Naimisha' Forest. Even the eight Chhandas in the Vedas have propounded over this in many ways and yet they (the different schools of opinion) continue to hold discussion over it on account of conceit. Even the 'Brihatsāmasūtra' in the Veda, which is so holy from the point of view of knowledge has not been able to know about this field. Many other talented great poets have laboured over the discussions of this field. But this being a very deep subject, none could know for certain anything about it. Now I tell you in detail about this field such as it is.

महाभूतान्यहंकारो बुद्धिरव्यक्तमेव च ।
इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥ ५ ॥

इच्छा द्वेषः सुखं दुःखं संघातश्चेतना धृतिः ।
एतत् क्षेत्रं समासेन सविकारमुदाहृतम् ॥ ६ ॥

5 *"The Gross Elements, the "I"-notion, and the Intellection, as also the Unmanifest; the Sense-Centres ten, plus the one (Mind), and the fire Objects of Sense-(-perception):*

6 *"Desire, Aversion; Pleasure, Pain; the (harmonious Collocation (of all the faculties); Sentiency, and (Self-) Sustenance: all this is the Field summarily enumerated, together with its changing forms.* (72)

First the five great elements: then 'I' notion—(egoism), the intellection, and the unmanifest (Māyā or illusion); then the ten organs: then the mind, the ten objects (of the senses); then the group of aversion, pleasure and pains and also desires: (and lastly) sentiency and sustenance. These are all the constituents of the field and have been mentioned to you. Now I tell you one by one, what are the great elements, what the objects are, and how they are. The great elements mentioned are the Earth, the Water, the Fire, the Wind and the Sky. Just as the dream is hidden in the awakened state, or just as the moon is invisible on Amāvāsyā (अमावस्या—the last day of the lunar month) or just as youth remains hidden in a child of tender age or just as the fragrance remains latent while the flower is yet in an unblown condition, or just as the fire is latent in the wood; Oh Kirīti, in that way, the 'I'-notion is latent in the interior (stomach) of 'Prakrīti' (Nature). Just as fever only waits for some irregularity (कुपथ्य) to occur and as soon as it takes place, it makes itself felt, in the same way, the body is formed as soon as the five elements combine, and then what makes the body active everywhere is the 'I'-notion (or egoism). The amazing feature of this 'I'-notion is that it does not affect so much the ignorant, but embracing firmly the neck of the 'knowing person', "throws" him in the whirlpool of many difficulties. Now as regards the intellection, hear its symptoms", said the King of the Yādavas (Lord Krishna). When Cupid gets strong, that which with the aid of the functions of other senses conquers the Bastilles of desires, that which enables the living beings to discriminate between good and bad, and when enjoyments involving pleasure and pain are offered to them; that which distinguishes pleasure from pain, piety (पुण्य) from sin, the clean from the filthy; through which the living beings come to know what is inferior and superior, big and small, and which can test the characteristics of different objects; that which is the origin of the power of knowledge, which enhances the quality of being

pious, and which resides on the borderline of individual soul and Ātman (pure spirit) know you Arjuna-all these indicate the intellection; and now do hear how to know the unmanifest. That which the Sāmkhyas designate as the 'Prakriti', the origin of the world-you take that Prakriti as the Māyā (illusion) or the Unmanifest here. You were made to hear formerly (in Chapter VII) about the Sāmkhya's and the yoga's opinion of Prakriti, and in the same place you were told in detail about the two types of it. The second (the higher type) variety of Prakriti mentioned there is 'Jīvadashā'. That same (Jīvadashā), Oh the best among the heroes, is the Unmanifest here, in other words. Just as the stars disappear with the close of the night, or just as the activity of the people comes to an end at sunset, or just as at the fall of the body, the physical form with its desires and feelings is merged into the totality of past actions, or just as the tree is entirely contained in its seed-form, or just as the entire (piece of) cloth is contained in the yarn-form, so the sphere where the great elements, together with all created things sink after abandoning their gross form and assuming the subtle one—that same (sphere) should be known by the designation 'unmanifest'. Now hear the distinction between the different organs. Eyes, ears, skin, tongue and nose-these are the sense organs. It is through these entrances that the intellection thinks of pleasure and pain when the five elements combine together. In the same way tongue, hands, feet, anus and the sexual organs, these are five more organs and these are what are called the action organs and you hear about them", said the Lord of Kaivalya (perfect isolation). The power of action which is the wife of Prāna (the principal life-wind) constantly goes out and comes in through these entrances of action organs. I have described to you the ten organs; you now do hear the attributes of the mind. It is located at the junction of the organs and intellection and plays its part by riding on the shoulders of the 'Rajas' (रजस) quality. Mind is constituted by the fickle upsurge of the wind (वाऱ्याचीफरारी) just like the apparent bluish tinge of the sky or like the unreal waves of the mirage. With the mingling together of the semen and ovum (blood), is formed the body-frame, inclusive of the five elements, and one life-wind principle is metamorphosed into ten kinds. These ten kinds of life-winds get steady in their respective places in the body according to their nature. Owing to the perpetual existence of fickleness in these places, there arises the strength of the 'Rajas' quality. Outside the intellection, this fickleness plays a powerfull part closely clinging to egoism. This fickleness bears the pseudonym of mind, but it is

in fact the fancy incarnate that is responsible for the embodiment of the soul. That which is the source of power of action and also the tower of strength to desires and which always fights with the egoism: that which increases desires and strengthens hope and which reinforces fear: that from which 'duality' springs up and which fattens nescience and which pushes the senses into the objects of senses: that which forms the world with the help of fancy and very soon dismantles it with the help of antifancy and erects as well as pulls down piles of castles in the air: that which is the very store-house of delusion and the very essence of the element-wind, and which shuts up the doors of the intellection: (i.e. imprisons the reasoning faculty) that Oh Kirīti, is the mind, there being no doubt about it. Now hear about the objects (of senses) with their distinctive features. The knowledge of touch, speech, sight, taste and smell are the objects of the organs of senses. The knowledge wanders out through these five doors, just as the animals get confounded and roam at random after green grass. Then (the utterance of) vowels and consonants etc. as also the acceptance or rejection (of things) and movement and discharge of excrement and urine—these are the five objects of the organs of action and through these, actions issue forth. These are the ten objects in the body and now I shall describe the nature of desires. The recollection of past enjoyments or hearing of past events, creates a thrill in the functions and these get awakened when the organs and their objects meet and are strengthened with the support of the willing faculty. At the awakening of the functions (dispositions), the mind runs helter-skelter, the organs intrude upon forbidden ground to taste sinful pleasure. On account of its great liking for the functions, the intellection gets deluded and that which feels love for these objects is the desire. If the organs fail to secure their respective objects, immediately after the generation of desire, the feeling that is created is hatred. Now see the symptoms of what is called pleasure. It is that which makes life forget everything (else) when it is attained. It administers its oath to the body, tongue, and mind, causing the body even to forget itself. With its advent, it makes the cripple to be the very life (i.e. full of vitality) and the righteous, more than double the quantity of their happiness. It even makes all functions of the senses to lie dormant (fast asleep) in the solitude of heart. In short, the state of feeling that arises when the individual soul is in intimate association with the Ātman is happiness. And that state of feeling which is created as a result of failure to secure the happiness mentioned above is pain. Ordinarily, happiness is a

normal thing, but it is spoilt on account of attachment to desires. The pain and pleasure thus go respectively with the attachment to and the abandoning of desires. That supreme existence in the body, which standing quite aloof and all-knowing (साक्षीभूत), is named sentiency. It pervades the body cap-a-pie and is ever awake and remains unaltered through the three stages (अवस्थात्रयी). It keeps the mind and the intellect fresh and keeps in a lovely condition the garden of Prakritī as in Spring. A portion of it which verily pervades alike both the inanimate and the animate creation (जडाजडी) is called sentiency. The King may not be acquainted with his army, yet his word of command brings about the destruction of the enemy: or the sea gets in full tide at the appearance of the (full) moon: or proximity of the magnet imparts motion to iron: or the sunshine induces people to go about their business: or the female tortoise feeds and brings up her young one merely by looking at it without putting into its mouth the nipple of her breast. In that way, the association of Ātman with the body creates life in inanimate things. And this is what is called sentiency, Oh Arjuna. Now hear the exposition and analysis of self-sustenance. The elements are opposed to each other by nature. Does not water destroy the earth? The fire dries up the water, the wind conquers the fire while the sky devours the wind. The sky (ether or space) does not combine with any other substance but pervades all; yet it is ever free (from all). In this way although opposed to one another, they (elements) contrive to remain in unison in the body. Thus leaving all sense of duality, they dwell together and become feeders of each other by their natural qualities. That, which brings about a friendship amongst opposing elements, is called Dhriti (धृती—sustenance). The coming together of thirty-six principles, together with life is collocation, Oh Pāndava. In this way you are told distinctly of the thirty-six components which taken together are called what is known as the 'field'. Just as the assemblage of the component parts of a chariot, when complete, can be called a chariot, Oh Pāndava, or the lower and upper limbs—from the feet unto the very head—are designated as 'body', or the chariots, horses, elephants, infantry, when they form an assemblage, can derive the name 'the army', or a combination of letters can be called a sentence; or all the clouds taken together get the name (cloudy) 'sky': or all the visible living beings can be called the world: or oil, wick and fire, coming in one place, get the name 'lamp' in the world. In this way the thirty-six principles, when they are fused together, go by the name of 'field'. The crop of evil or good (पापपुण्य) ripens there (in the field) according

to the nature of the living beings, and I therefore call it a 'field' in wonderment. Similarly some name this field as 'body'. There are thus many names to this. In fact excepting the Supreme Spirit, everything in the cosmos beginning from Brahmā and ending with stocks and stones, whatever is born and meets death, constitutes a field. Coming to birth either in Genus (योनी) of Gods or men or the serpents takes place according to the combined qualities and actions (in the past). Elaborate discussion about these qualities will be made later on. Oh Arjuna, we would now show you the aspects of what is called knowledge. So far I have explained (to you) in detail the field with its attributes and now hear about grand and exalted knowledge. For the sake of this knowledge, the Yogins by-pass the Heavens and mount over the celestial sky. They disregard ऋद्धिसिद्धि (the Goddesses of growth and success) and consider as beneath their notice the hardest penance such as the 'Yoga'. They cross over the difficult fortress of austerities as also cast away (ओवाळिती) crores of sacrifices and root out the plant of action. Some follow the devotional path, while some live in a naked state and some follow the secret path towards '*Sushumnā* (a particular artery of the human body). In short the great sages, with the intense desire of securing knowledge, rummage through leaf after leaf of the tree in the form of the Vedas. They abandon the stores of thousand lives with the intensive idea that the preceptor's grace would secure all for them. With the advent of knowledge ignorance is destroyed and a complete identity is established between the soul and Ātman. It closes the doors of the senses, (i.e. prevents their hankering after objects), breaks the legs of action and dispels the helplessness of the mind. Similarly the power of knowledge renders scarce the feeling of duality and creates in abundance evenness of outlook. It removes all trace of conceit, devours primeval illusion and banishes from phraseology words like 'mine' or 'of others'. It snaps the net of worldly affairs, washes out the filth of fancy and embraces the all-pervading supreme spirit. Its attainment cripples the life-wind (which represents the Willing faculty), and upon whose existence depend the affairs of the world. The intellect gets pure by its splendour and the life rolls in great joy. In this way, knowledge, the sole reservoir of sanctity, renders the mind clean, which is soiled by the objects (of senses). Pure Ātman has apparently contracted the disease of consumption; as a result it imputes to itself the limited existence of the individual soul. It finds complete cure in the association of this knowledge. The knowledge is an unteachable thing; yet I ask you to fix your

mind on it. Knowledge is not a thing which can be seen with (physical) eyes. Yet when it makes its entry into the body its symptoms are visible through the actions of the organs. Just as the getting into blossom of trees indicates the advent of Spring (season) in that way the actions of the organs bear evidence of knowledge: or just as when the roots under the soil of the twigs of all branches, or just as the softness of the blossom makes known also the softness of the soil, or just as the magnanimity and nobility of conduct is an index to good breeding, or just as the manner of reception (offered to a guest) indicates affection (in one's heart), or just as on meeting a person if feelings of welcome and cordiality express themselves automatically, and one's mind is also simultaneously satisfied, one knows he has met a pious person, or just as the production of camphor in the 'Kardali' (plantain) plant makes itself felt by its fragrance, or just as the placing of a lamp inside a glass pot makes it reflect its light around, in that way, the attributes by which the knowledge inside the heart expresses itself outside, I shall now tell you and hear attentively.

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ ७ ॥

7 *"Non-arrogance, Guilelessness, Non-violence, Forbearance Rectitude; Devoted service to the Preceptor, Purity, Steadfastness, Self-restraint:* (185)

(One possessed of knowledge can be identified by the following symptoms). He does not relish in the least, the idea of identifying himself with any business, or feels it a burden, if any one attributes respectability to him. If any one commends his virtues or to hold him in respect or to describe his qualities, he gets nervous like a deer blocked by a hunter or like a swimmer in a river caught in a whirlpool. Oh Pārtha, he feels it a difficult position to be the object of people's applause and would not allow any importance being attached to him. He would not like to see any feeling of reverence displayed towards him or would not allow his ears to hear his own praises and would not like the people even to remember that he is any *particular* person. He feels it a death if any one bows to him and does not relish any honour being done to him or any regard being shown for him. Although his knowledge is encyclopaedic like Brihaspati's (the Preceptor of the Gods) he conceals his true personality under the guise of idiocy for fear of (becoming a) celebrity. He

does not display his skill, always hides his greatness and likes to wander about like a mad man. He feels unhappy in mind at his fame, neglects discussion on Scriptures, and entertains a great liking for quietude (स्वस्थता). He heartily wishes that he should be insulted by the world and his own people (kinsmen) should not be near him. Although all humility at heart, he outwardly shows indifference and generally behaves accordingly. He always wishes to behave in a way that people care little to see if he is alive or not. He conducts himself in a way that people doubt whether he is walking or borne by the wind. He endeavours (नवसिये) that his existence should be ignored and people should even forget his name and that no living being should feel any fear on his account, and he feels glad to hear about uninhabited places and even to live in solitude. He forms friendship with the wind and loves to talk to the sky and loves the trees more than his own life. In short, he should be known as having secured 'knowledge' who shows such symptoms. By these symptoms should be known one who possesses '*Amānitva*' (अमानित्व-non-arrogance). Now is described '*Adambhitva*' (अदंभित्व–guilelessness). *Adambhitva* can be likened to the mind of a miser who would not show his treasures to any one even though threatened with the loss of his life. In that way, Oh Arjuna, even at the risk of his life, he would not himself make known his own good actions like, Oh Arjuna, a naughty cow who would resist and hold back the natural flow of her milk, or like a harlot (पण्यांगना) who would not disclose her (real) advanced age, or like a rich person who would keep secure his riches while passing through woods or like a married girl from a respectable family who would not allow her limbs to be exposed, or like a cultivator who sows the corn and covers it up with earth, (like that) he keeps secret his charity and good actions. He does not adorn his person, nor does he flatter (any one) and does not make a parade of his pious acts. Similarly he does not speak about his good actions towards others, nor make an open boast of the knowledge secured, and he never sells for fame his knowledge. He behaves like a miser in regard to enjoyments for his own person, while he never shows a niggardly hand when spending on charity. In domestic matters he shows scarcity of wealth, while in physique he appears lean: (yet) in point of doing charities, he would spend on a scale that would compete even with a Kalpataru (Heavenly tree supposed to yield all desires). He is serious in point of doing his own duty as prescribed by religion, and also very liberal on the right occasions. He is well-versed in holding discussions on the knowledge of Self (आत्मज्ञान),

but otherwise looks like a mad man. Apparently he seems like a plantain tree which outwardly appears hollow and soft, yet bears bumper fruit full of juicy sweet, or like clouds which appear small and can be scattered by the wind, yet give wonderfully copious rainfall. Seeing him full of good things (पुण्ये) in this way, the heart gets pleased; yet outwardly he appears Misery incarnate. With such symptoms appearing in him in full measure, he should be taken to have acquired (full) knowledge. You have in this way been told about the *Adambhitva* (अदभित्व-guilelessness) and now hear about '*Ahimsā*' (अहिंसा -non-violence). This non-violence has been described in different ways by different schools of opinion, and now hear about it. See it in this form: as if the branches of a tree should be cut off for making a fence for its own stump, or just as the arms should be lopped off and cooked for satisfying the pangs of hunger, or just as the temples should be pulled down and (with that material) a pandal erected in front of the inner sancturay. In that way *Pūrva Mimānsa* ('पूर्वमीमांसा'an authoritative work dealing with the science of Vedic sacrifice) declares "when sacrificial victims are slaughtered at a sacrifice, it does not technically constitue Killing" (i.e. Non-Killing is the result of Killing!) When the entire world is tormented by severe scarcity of rainfall, they perform sacrifices to get rain. But a direct animal slaughter is involved at the very base of sacrifice. How is it possible then to get even a faint glimpse of *Ahimsā* (non-violence) in the process? Can non-violence grow where there is directly sown (the seed of) violence and yet the wonder is that the sacrificers give such a decision (in the case of ritual violence). And the medical science countenances the same theory, Oh Pāndava, viz., for saving one life it is permissible to sacrifice another. The doctors prescribe different drugs to alleviate the suffering of persons affiicted with different diseases and experiencing intense torments. These prescriptions contain roots and entire shrubs with bulbous roots, some of which are ordered to be dug out completely, while some are entirely cut off with the leaves. They cut several trees, strip others of their bark, and slowly bake others, laden with the fruit, putting them in an air-tight receptacle. The innocent trees which bear no enmity to any one, are stabbed all over rendering them lifeless and dry, Oh *Dhanurdhar!* They insert their hands into the bowels of living beings and taking out bile from them, they save other lives suffering from maladies. Happy homes are pulled down and temples are constructed (from the debris); or moneylenders are robbed and with their money are opened free kitchens; covering only the head,

the remaining parts of the body are kept entirely naked; or pulling down the house and covering only the court-yard with a pandal; burning all the garments and making a fire for warming or bathing an elephant; all these acts are useless: to sell the bullock and (with the money) construct a stable; or exchange a parrot for a cage—are not all these actions mere mockeries and do they not excite our laughter? Some use water after straining it through a piece of cloth according to the injunction of scriptures, but do not see how many little lives are lost in the process of twisting the cloth dry. Some do not cook or roast the grain for fear of causing '*Himsā*' (violence), and thereby put life to torture, which act in itself amounts to '*Himsā*'. In this way they commit violence and consider their actions as non-violence. Such perverse propositions are deduced logically in '*Pūrva Mīmānsā*', know ye, O sensible one. When I first referred to non-violence, I thought of telling you about the *real* non-violence; but I next thought I should not omit any mention of the contrary thing (i.e.the bogus non-violence) and so I concluded that I should first tell you about it (the contrary thing) with the specific object of enlightening you on the point. And that was the reason of my detailed explanation about it. Who would otherwise like to deviate from the straightforward course? Moreover it is necessary to expatiate on the relevant doctrines of different schools with a view to enunciate our own proposition clearly: and this is the usual procedure of discussing subjects. Now turning to the main topic (non-violence), hear my opinion about it, which also makes clear the aspect of (true) non-violence, and once one is impressed with it, knowledge can be easily realised. Whether it is properly realised or not can be judged from actions, just as the purity of gold can be tested by using the touch-stone. With the knowledge and mind coming together, there arises a clear vision of non-violence. Oh *Kirīti*, now hear how this happens. Just as the bird crane fixing his eye on the prey—(fish) swiftly but cautiously puts his feet into water without disturbing in the least the water-ripples, or not allowing to break, and disturb the stillness of the water: or just as the black bee alights steadily and cautiously on the lotus for fear of hurting the pollen(पराग)of it: in that way he places his feet (on the ground) with the full knowledge that there are in profusion very minute lives in the atoms filling the atmosphere, and feeling compassion for them, they (men of nonviolence) tread over the paths of kindness and fill up with affection the space covered by the ten directions and protect and show more regard toward all other lives than their own. Oh *Pārtha*, the extent of non-violence of those persons,

who conduct themselves so superbly, is boundless (words fail to describe its magnitude). A female cat holds her kittens in her teeth lovingly without allowing the points of her teeth to hurt them in any way; or a fond mother anxiously looks forward for her child with a vision that is full of affection: a gentle breeze with a fan of lotus leaf is wafted over a sore eyelid in order to give it some relief: so gently they place their feet upon the ground while walking along, with the result that the creatures coming into contact with them feel happy. While walking lightly in this way, Oh Son of Pandu, were he (one of them) to see any worm or insect he would slowly turn around. He argues that with the noise of his steps the living creature (the Lord) would lose his sleep and he would be disturbed in his tranquil state with the breach of sleep. Influenced by such tender sentiments, he would turn around, abstaining from treading over any life. He would not allow his feet even to touch grass for fear of hurting any life. How is it possible then that he would pass by not taking any cognisance of living creatures? He cannot walk over any life, just as an ant connot ascend the mountain Meru or just as a fly cannot cross the sea. Such is his habitual tendency, the very kindness dawns in him and you can see its aspects directly in his speech. His very breath is tender, his mouth the very abode of Charm, while his teeth are the very sprouts of sweetness. Love is first created and it begins to ooze out from his mind, then follows the utterance of kind words, bringing up the rear from the mouth. Naturally reluctant to speak, if (at all) inclined to speak, he is afraid lest his talk would displease any one. If any new point arises during the talk, (he feels) his speech should not hurt any one or should not create and doubt in any one's heart, lest it might frustrate the plans (of anybody) or cause fear to any person. He would not mind if people despised his words, but he would, on no account, suffer his speech to cause pain to any one or give an occasion for the creation of hostile feelings in the minds of others (indicated by the frown). He prefers silence. If, however, pressed he would talk lovingly of others, and his words would give pleasure as if they were (coming) from one's parents. (It would look) as if the very mystic sound (the symbol of Brahman) has assumed a form, or the sacred water of the Ganges has splashed up, or a chaste lady has grown old; in that way his words are felt as truthful and straight and measured, (also) sweet and full of meaning, and gentle as the very waves of nectar. He avoids uttering words that are satiric or controversial, or likely to cause trouble, and touch a person to the quick, being full of slander

etc. Similarly (he avoids words) that are full of opposition, force, malice, greed, doubt, and deceit, since such delinquencies have been given up once for all by his tongue. Similarly, Oh Kirīti, his vision is always pleasing and his eye-brows stand out free and straight. He generally avoids meeting any one lest his visit might cause disturbance to the soul enshrined in the living being. Were he perchance to open his eyes, feeling pleased in his heart, his glance would be like a shower of sweet ambrosia descending down from the rays of the moon which though not perceptible to the eye proves fully nourishing to the bird Chakor. Whatever being he may look at through his pleasing glance, that being would feel fully satisfied; his being the sort of pleasing glance which even a she-tortoise would not be able to know. He looks with such a pleasing eye almost at all living beings: so also are his hands (liberal) to all. His hands are always unoccupied like the minds of those that have attained the Supreme. Just as one born blind should leave off looking at anything, or as the fire should get extinguished for want of fuel or a dumb man should assume silence, in that way his hands having left nothing for them to do with, remain inactive in the sphere of inertia. He does not even move his hands lest they hurt the wind, or the sky will get a scratch with his nails. How is it possible for him to frighten away the (tiny) lives sitting on his person, entering into his eyes, or animals and birds coming in his way, since he never likes to handle a chastising rod much less a lethal weapon—a mention of which, Oh Kirīti, is even superfluous. He does not play with the lotus flowers much less indulge in flinging up and catching wreaths of flowers, since doing this would appear like shooting with a sling (गोफण). Fearing that the hair on the body would get hurt, he does not caress the body and allows his nails to grow up (not cutting them). Normally he keeps his hands all unengaged: if at all he moves them, it is for joining them together for the purpose of bowing, or he lifts them up as a sign invoking freedom from fear, or for lending help to a falling one, or to caress a person in misery. This too he does with great reluctance, yet he removes the sufferings with that (mobile) tenderness which cannot be secured even from the rays of the Moon. Having experienced the touch (of his hand), even the soft breeze from the *Malaya*-mountain appears harsh and rough-such is the unique tenderness of his touch when he caresses (domestic) animals. His hands, although actionless, are cool like sandal wood and not yet fruitless like sandal tress; and although they (hands) bear no fruit are yet not fruitless. I have elaborated this point too much.

The hands (palms) of pious persons are in perfect harmony with their temperament (cool). How is his mind? Need this be told separately? To whom else does all that is described so far refer to? Do the branches not represent the tree? Can there be a sea without water? Can the sun ever be different from its brilliance? Are the limbs and the body separate? So also are the fluids and water different? Therefore whatever has been told to you about his external conduct, is in itself his mind, know ye. Whatever seed has been sown in the soil grows up with the tree: so whatever is done through the organs constitutes the actions of the mind. If there is no trace of non-violence in the interior itself, how can it (non-violence) overflow through the organs outside? Oh Kirīti, any bias (toward a thing) springs up first from the mind and the same is later revealed in the form of action, either through the agency of mouth, eyes or hands. How can a thing issue from the mind if it is not originally in it? Can a seedling ever grow up without any seed in the soil? When the mind is paralysed (ceases to function normally) the organs become actionless as is the case with the dolls dancing on strings, without the person holding the strings. When the water of a stream dries up at its source how can it flow? How can the body move if the life has left it? In that way the mind, Oh *Pāndava*, is the origin of all the desires on the part of all the organs and it (the mind) causes all the organs to execute all actions. Therefore, whatever may be the form that the mind assumes internally, it is faithfully reproduced externally by actions. If, therefore, non-violence gets strong in the interior, the organs also develop the same tendency just as the rich fragrance of ripe fruit spreads out all around. Once the organs are habituated to the notion that non-violence is the sole wealth, they too turn their actions in that direction. With the open sea in tide the creeks too get flooded, in that way once the mind is fixed upon non-violence, the organs too enjoy its glory. A teacher, although he holds the hand of the pupil while teaching him to write, still it is he himself (and not the pupil) who writes down beautiful and clear lines. In that way the mind transmits its kindness to the hands and feet, creating in them non-violence in consequence. Therefore, Oh Kirīti, whatever has been preached to you as being the tendencies of the organs are in principle the tendencies of the mind itself. Therefore, one who has renounced violence bodily and mentally as well as in speech and the one in whose actions you will perceive this (effect), know such a person as the very pleasure-house of knowledge, nay the embodiment of knowledge itself. Should you desire to see non-

violence about which your ears have heard so much or which is discussed on the authority of Scriptures, you need only see that person. (Jnānadev now adds in reference to himself.) "What God said to Pārtha can be told (to you) in one word, yet I have stretched it too far, for which you must pardon me. An animal (cattle) browsing on a green meadow forgets the path it has trodden, or a bird moves in the sky along with the wind: in that way, you will say, my eloquence expanded in the warmth of love (for the subject) and I could not control my intellect. But, Oh Saints, such is not the case: there is reason for this expansion; the word non-violence (अहिंसा) is made only of three letters. This theory of non-violence can be explained in a short form; but then the invasion of the conundrums of divergent opinions (about it) has to be dealt with; unless that is done the explanation of non-violence is not clear. Were I to preach to you about non-violence, neglecting the prevailing notions about it, you would not like my sermon. The (sacred) stone from the river Gandaki (गंडकी) may be sold at the price of a jewel in the hamlet of jewel-experts: but how can a crystal fetch similar value? How can flour be sold because of its (non-existing) fragrance where camphor full of fragrance itself can with great difficulty find customers? Therefore, Oh my masters, you would not like it, were I to preach before you feeling proud about (my) oration alone. You will not be prepared even to hear me, were I to blend into one mass general and particular points. Your attention will stray off, if pure propositions (settled theories) are made obscure with doubts. Will the swan ever look at the water the surface of which is covered with moss (शेवाळें)? The bird Chakor would not like even to open its beak (mouth) even if there be clear moon-shine behind the clouds. In that way instead of feeling any respect for the book, you will, on the contrary, get all wrath (at it), if my exposition is not perfect and faultless; and moreover if I fail to present to you a clear picture of divergent doctrines, it will be difficult to refute the controversial dogmas (of the opponents). Such a defective sermon will have no appeal to your mind (it will not carry conviction). And Oh you saints, the sole purpose of my whole harangue (composition) is directed to win your good opinion and favour. I started preaching on the Gita, knowing full well that you are ardent admirers of the Gita-teachings. You will be prepared to give all to secure the (teachings of) Gita, not becuase it is a scriptural work, but because it is the guarantee of God's grace, I hold. (On the other hand) were you to covet and stick to all you possess, and abandon the (teachings of) Gita, then certainly both the Gita

as also myself would be reduced to the same state (of nullity). There is no need to say more, but I started preaching the Gita, making it only a plea, but (really) in order to secure your sympathy. Because you are an audience of connoisseurs, I have got to make the sermon —worthy of you—and consequently I discussed the divergent interpretations of non-violence. That involved expansion of the story entailing a digression from the interpretation of the original verse and therefore you will pardon me, a child as I am. If one is to find small bits of stones while chewing a morsel of food, time has got to be spent in casting them away and it can not be called a waste of time. Will a mother get angry with her child because it took an unduly long time in returning to her safe after evading robbers on the way; will she not rather receive him (joyfully) with auspicious rites (जिताणे भविजे)? But all these examples are needless since you have already pardoned me. Now hear what Lord (Krishna) said, "Oh you, the best eye of knowledge, Oh Arjuna, be now attentive. I now mention those signs by which you will be able to identify knowledge, know ye. Where there exists forbearance free from lamentation (आक्रोश), there is knowledge, just as there dwell the lotus plants in a deep lake, or wealth in the house of a fortunate person. Oh Pārtha, now I speak to you of the attributes of one in whom there grows forbearance in abundance. He bears all with the same good cheer with which (people) wear clothes and ornaments of (their) choice. He never gets perturbed (नव्हे वाकुडाने) when faced with the three classes of afflictions (viz corporal, elemental or supernatural). His mind faces any adversity befalling him, with the same contentment with which he faces the advent of any expected good turn. He quietly bears honour and dishonour, suffers alike pleasure and pain, and treats with even temper both abuse and praise. He does not get warm with the heat of the Sun, nor does he shiver in cold, nor does he get frightened by anything. Just as the mountain Meru does not feel in the least the burden of its peaks, or just as the incarnation Varāha does not feel the burden of the earth, or just as the earth does not feel the burden of living beings and inanimate things on it, in that way the pairs of opposites like pleasure and pain never even touch him; or just as the sea expands its bosom to receive floods of water swept by a multitude of big and small rivers, in that way there is nothing which he cannot accommodate, (the wonder is that) his heart does not even remember this accommodating capacity of his. Whatever the body has to face is accepted by him quietly as being part of his self, and there remains no cause for feeling any

pride for the sufferance on his part. Oh my beloved one, one in whom there dwells such unsullied forbearance—such a person only adds to the glory of knowledge. Such a person, Oh Pāndava, is the very support (ओलावा) of knowledge. Now we shall preach about rectitude (आर्जव) and you hear of its attributes. Just as the life (wind) shows the same affability (सौजन्य) towards all, the Sun does not give light merely by looking at faces (meaning in a spirit of partiality), the sky is everywhere the same throughout the world; in that way, the mental attitude of such a person does not vary with individuals, but his behaviour with all is uniform. Possessed of the perfect knowledge of the world, he knows well the world already to be his old kith and kin, with the result that terms like 'mine' or 'of others' are unknown to him. He gets assimilated with anyone like water and harbours no bias in his mind against anyone. His nature runs as straight as the sweep of wind, and he is free from suspicion and greed. Just as a child feels no diffidence in approaching its mother, so he feels no diffidence in placing his opinions before the world. Just as no part of a lotus remains concealed, once it is fully blown, in that way, Oh Dhanurdhar, his mind is open in and out, revealing every nook and corner in it. There is already the clarity of a jewel and the jewel sends forth a brilliant ray, in that way, with his mind already clear, the actions issuing from his mind naturally prove equally clean. He never wavers, (is ignorant of deliberation) but lays bare his actual experience, his mind being free and not knowing any uncertainty. His vision is never shy (blurred) (मिणधी) nor his talk vague and he never harbours any evil intention while dealing with any person. All his ten senses are straightforward, free from worldly affairs, and pure, while the five skirts of life (life-winds) are free and open throughout the eight *Prahars* of the day. His interior (heart) is as straight as the descending showers of nectar, nay he is in fact the parental home of all these attributes. Oh, the best amongst warriors, such a person is rectitude incarnate and knowledge has made its home in him. Now, Oh most skilful of the skilful, hear what I tell you about devoted service to the preceptor; that service you perceive is the very birth-place of all the good luck, since it converts into the supreme Being even those that are affiicted with misery. I now reveal to you that service of the preceptor; you concentrate your mind on it. Just as the holy Ganges, taking along with herself all other water courses, flows towards the sea, or just as the Vedas arrive and steady themselves at the feet of the Supreme, or just as the loyal wife dedicates to her husband all her qualities as also her five

life-winds, welding them into a mass—the one who in that way dedicates to his preceptor's dynasty all he owns and makes himself the very temple of devotion (to his preceptor): he ever thinks in his mind of the landscape in which exists the house of his preceptor, like a wife who always keeps thinking about her absent husband; he runs forward and welcomes the very wind coming from the direction of the preceptor's house, and requests it (wind) to visit his house; getting deluded through his pure love, he likes to talk in the direction of the preceptor's house and makes his very life to fix its station in the preceptor's house. Because of the binding force of the command of the preceptor, his physical body remains alone away at his place, just as the calf remains in the stable (because of his being) tied down with a rope; he is ever anxious for the loosening of the noose of the preceptor's command and to see the preceptor and with such intense longing considers even a moment longer than a Yuga. In such a state should there arrive anyone from the preceptor's place, or should any one happen to be sent to him by the preceptor himself, he feels like a person who has got a fresh lease of life when he is on the point of death, or as there should descend a shower of nectar on a withering seedling, or just like a fish in scanty-watered pond finding itself in an ocean, or like a beggar discovering a hoard, or like a blind-born man getting a vision, or like a mendicant securing the very seat of Indra; (i.e. sovereignty in Heaven) in that way he feels getting big (in size) so much at the very mention of his preceptor's name, as to be able to embrace the very sky. One in whom you happen to see such a love for the family of the preceptor, take it definitely, that the knowledge works as his footman. He places permanently the image of the preceptor in his heart on the strength of his love (for him), and worships him by meditating upon him. He permanently instals as the Pole-star (Dhruwa), his adored preceptor in the enclosure in the form of the purity of his heart, and becomes himself all his paraphernalia with all devotion; or he pours a continuous stream of nectar in the form of meditation on the soul of the preceptor, installing him in the temple of the self-bliss erected on the plinth of Supreme Brahman, he fills up the receptacle in the form of his intellect with righteous feelings and dedicates it to God Shiva in the form of the preceptor a lakh of times. Thrice at the enjoined holy hours of the day viz. morning, noon and evening, he burns the incense in the form of personal consciousness as a real entity and waves around God the preceptor, the lamp of knowledge. He offers in its entirety the dish in the form of the union with Supreme Brahman,

acting as the worshipper and making the preceptor the emblem of worship; or at times, his intellect enjoys the bliss of the association of the preceptor on the bed of his soul, imagining him as (her) husband and experiences the glory of his love. At times his mind gets so much flooded with love (for the preceptor) that he calls it the sea of milk. In the waters of this sea of love, Nārāyana in the form of the preceptor, enjoys slumber reclining on 'Shesha' bedstead in the form of meditation and he (the disciple) himself plays the role of Lakshmī, shampooing his (Nārāyana's) feet, as also the role of Garuda, ever standing nearby (with folded hands). He also imagines himself as the God Brahmadev springing up (from the lotus) in the navel of Nārāyana in the form of the preceptor. In this way he enjoys the mental experience of meditation through his love for preceptor. At one time he fancies the preceptor is his mother, and rolls in his lap, enjoying the happiness (as if) of breastsuck; or he considers himself a calf, following the (preceptor) cow (in the cool shade) at the foot of the tree of knowledge (चैतन्य) Oh Kirīti. At times he considers himself a fish (swimming) in the waters in the form of the preceptor's grace; sometimes he considers himself a small plant in the form of the attitude of service nourished with the showers of nectar in the form of preceptor's kindness; thus one imagery succeeds another in his mind. He considers himself as a young bird, with no eyes and wings. Just see the sort of (queer) liking on his part—(he) sees the preceptor as a mother-bird, he (the youngling) snatching feed from her beak: or taking the preceptor as a boat (he) clings to her rudder. In this way one spectacle produces another, forming a series out of love, just as there arise waves after waves in the tumult when the sea is in high tide. Thus he harbours in his heart the preceptor in diverse forms, and now hear about his external (visible) service. He entertains the ambition that he would render the best of service to the preceptor in such a way that he should be pleased and should say, "Ask (for some boon)" and when he really gets so much pleased, I shall make this request:—"I should alone constitute in its entirety, Oh master, whatever paraphernalia there may be of yours, and that whatever articles and equipment there might be of your use, should all be so many different forms of mine." When I ask for such a boon the preceptor will say, "Amen" and then I shall alone be his entire paraphernalia. When I (thus) become each and every article forming his equipment, then the real glory of (the preceptor's) service will be manifest. The preceptor is the mother (inspirer) of the many (disciples) but I shall, through his kindness, claim him as my monopoly.

I shall attract his love to such an extent that he will be compelled to take the vow of a monogamist, (myself being his only spiritual spouse) and conduct himself in such a way that his love will be exclusively reserved for me (क्षेत्रसन्यासी करवी लोभाकरवी). I shall be a cage for his kindness like the four quarters out of which the wind even cannot escape. I shall decorate the mistress in the form of the loyal service to the preceptor, with my good qualities so that I should be the case (cover) containing the devotion of the preceptor. I shall be the earth for receiving the (rain) showers of the preceptor's kindness; thus I construct in my heart countless "castles in the air". He further says, "I shall be the preceptor's house and becoming (also) his servant there, render him service. I shall be the threshold, which the preceptor crosses when entering the house and going out (of it), as also the doors and shall also be the door-keeper. I shall be his wooden sandals and I shall make him wear them. I shall be his umbrella (itself) and shall simultaneously hold it as the umbrella-bearer. I shall be the cautioner (to caution him) of high and low levels as also be his *chowri*-bearer (चौरी—chowri-bushy tail of chamaras (yak) used as a fly-flap and reckoned as one of the insignia of royalty) and also the hands supporting him, and shall also be his torch-bearer walking ahead of the master. I shall be his globular vessel with a spout (झारी) and (with that) rinse his mouth and shall also be the (dirty) water jetted out (गुळणी) as also the wooden spittoon (पडिघा) to receive it. I shall be the casket to hold his betel leaves, and shall take in the residue of the chewn betel-leaves, and shall make all preparations for his bath. I shall be the preceptor's seat, as also his ornaments and his clothes and also the sandal paste etc. with which to decorate him. I shall be his cook and shall serve him a meal and shall wave (my soul) around the preceptor (ओवाळी). I shall keep him company while he is at the meal and after his meal I shall move forward to give him Tāmbūl (तांबूल —betel-leaf, nut etc.). I shall remove the dish used for meal and shall arrange his bed and shall also shampoo his feet. I shall be his throne (sofa) on which the preceptor takes his seat, and in this way I shall reach perfection in the preceptor's service. I shall myself be that striking subject in which the preceptor might feel interested. I shall transform myself into countless words for the audition of the preceptor. I shall be also the touch-sense when he scratches any part of his body, and I shall assume all those forms, at which the preceptor's eyes look with an affectionate glance. I shall be that dainty which will be relished by his tongue, and shall be that fragrance that would

find favour with his nostrils. In this way I shall be everything, and through it, monopolise the preceptor's entire visible service." (Says the disciple to himself). In this way he goes on serving till his body remains in existence, and afterwards, other novel ways suggest themselves to his intellect. (He says) "I shall make the dust of this body mingle with the earth of the spot on which the preceptor's feet stand. I shall make the portion of water in this body mingle with that water which the preceptor might at his pleasure touch. I shall add the portion of light in my body to that of the lamp that the preceptor waves around (ओवाळी), and also those that light his house. I shall place my vital airs in the chowrie and 'vinzan' (विंझण—fan), so that I shall secure both the service and also the touch-sense of the preceptor's body. Wherever the preceptor may be with his paraphernalia, I shall make the sky-element in my body to mingle with the local sky-element; whether alive or dead I shall not abandon this vow of the preceptor's service and will not allow anyone else to serve him, even for a moment out of the crores of Kalpas (कल्प —a day of God Brahmadev–100 Yugas or 432 million years of mortals) of such service." His heart throbs with zeal so fervently; verily his spirit of service is boundless. He knows neither day nor night nor more nor less: (on the contrary) on hearing a call for service, he girds his loins. Let the preceptor's service be greater even than the sky, he executes it all himself, single-handed, at one stretch. No sooner than the preceptor orders a certain thing to be done, his body runs ahead of his mind and executes the mandate competing with the mind. Sometimes he is prepared to sacrifice even his life (लोणकरी) while fulfilling a playful wish of his revered master. He gets lean in the service of his preceptor, but he is nourished by his love and becomes the abode of the preceptor's command. He thinks he belongs to an exalted and respectable family on account of his intimate association with the preceptor's family, and his courteous behaviour with his brother-disciples makes him virtuous; while rendering service to the preceptor is an eternal hobby (व्यसन) with him he looks upon the tenets and rituals enjoined by his preceptor as constituting his religious duty in full. Devotional service to the preceptor becomes his constant daily duty. The preceptor is for him a holy place, he is his God, mother and father, he knows no other path (leading to salvation) but the one of his service. He considers the preceptor's door as the quaint essence of every thing and behaves lovingly with the servants of the preceptor as if they were his full brothers and sisters. His entire talk consists of repeating the esoteric formulæ in the form of

the preceptor's name and never touches any other Scripture but the one of the preceptor's precepts. He considers even ordinary water touched by the preceptor's foot, superior in sanctity to all the holy waters in the three worlds. He will develop a distaste for and abandon even his deep meditation, (समाधी), if he is perchance to get half-tasted and left-out food (उष्टे) of the preceptor. He joyfully accepts on his head the particles of dust raised by his (Preceptor's) feet while walking for salvation. Let this suffice now; how far can I dilate upon it: There is no limit to the subject of devotion to the preceptor. This detailed talk is but the result of the exuberance flowing from the devotion for the preceptor. One who has a keen regard and anxiety for devotion, feels no pleasure in anything else but the service of the preceptor. Such a person is the very foundation of philosophy and imparts to knowledge a definite form—nay such a devotee of knowledge is God. Know it definitely, that in such a person, knowledge dwells with open doors (freely), and is adequate (even) to satisfy the needs of the entire world." (Jnānadev says) "I have gone out of the way to treat this subject so elaborately, since my heart is very much enamoured of the idea of service to the preceptor. I am otherwise armless even with arms, blind in keeping alert in regard to the singing of the praise, and a cripple in regard to service—dullest of the dull, dumb in point of describing the preceptor, lazy, undeservedly fed, yet, with the purest of love, unbounded for the preceptor in my heart: and it (love for the preceptor,) is the sole purpose for which I have sustained this mortal (physical frame (स्थूल पोसणे)," Jnānadev says. (He adds) "But you should tolerate all this talk and give me (sufficient) scope for rendering service. I shall now preach the correct interpretation of the Scripture. Hear, Oh hear, what Lord Krishna, the incarnation of Vishnu, the sympathetic bearer of the world's troubles, narrates and Arjuna hears. His (of the man of knowledge) purity is so great, as if his very body and mind were made of camphor, and clear in and out like a cluster of jewels, or brilliant in and out like the Sun. He attains purity both externaly--being washed clean by the performance of pious actions, and internally—being enlightened by knowledge. He removes his bodily filth by the use of earth and water and becomes spiritually clean by virtue of reciting the Vedas, just as a mirror is cleansed by the intelligent use of sand-dust, or as the dirty spots are removed from the linen by (the use of) the laundry-kettle. With the exterior cleansed in this way, and being enlightened internally by the lamp of knowledge, he is thoroughly purified. Otherwise, Oh son of Pāndu,

it would be only a mockery to perform acts of piety so long as the interior (heart) remains impure. (It would be) like adorning a corpse, or like bathing a donkey in the holy waters, or like plastering the exterior of a bitter gourd (भोपळा) with jaggery, or like adorning a deserted house with an ornamental arch (तोरण), or like plastering with food the exterior of an empty stomach (of a hungty man), or like decorating the fore-head of a widow with red turmeric powder (कुंकुम) and red-lead power (शेंदूर). Fie upon the tawdry brilliance of the hollow gilded spires (कळस), or the imitation (wooden) fruit stuffed inside with dried cow-dung. The same is the case with the pious works. An inferior sort cannot fetch a high value. A pitcher full of liquor cannot be rendered holy even if dipped into the sacred Ganges. Therefore, there must first be knowledge in the interior, and then external purity will follow automatically. Is it ever possible to secure knowledge internally merely by external purifying action? Therefore, one who has washed out his exterior with good actions, and has removed the internal dirt-spots with knowledge, in such a person alone, all distinction such as external or internal vanishes, leaving one solid mass of cleanliness—nay there remains only purity. Thus the internal pure feelings become transparent and, are manifested outside, just as the lights in a crystal house do. Even though he hears about, or sees directly, or meets with matters creating dubiousness or false notions, or that yield blossoms of bad action, they create no effect on his mind, just as the sky does not get defiled by the different colours of clouds. As a matter of fact, he is deeply immersed in the objects of the senses along with the senses; yet, is not contaminated in the least by their corrupting influence (विकार). He behaves like one, who meeting on his way a chaste or Mahār (low caste) woman entertains no desire for her. One and the same young woman holds in embrace both her husband as well as her son; yet no sexual feeling ever touches her mind while holding in embrace her son. In that way when the heart is pure, fancies and ideas are appraised properly and such a one knows clearly what is worth doing and what is otherwise. A diamond does not get wet (soaked) in water, or stones are not softened when boiled in water; in that way his mentality (attitude) does not get besmeared by disorders. And this, Oh Pārtha, is what is called "purity", and wherever you see it in full, know that knowledge exists there. One who is the home of steadfastness, is the very life of knowledge. Although his physical body in its own way moves outwardly, still the steadfastness of his mind does in no way get disturbed. The love of a cow for its calf does not wander about

(while it is grazing) in the jungle; or a 'sati,' facing calmly the pangs of self-immolation on the pyre of her deceased husband after finishing her toilet, is not prompted by any expectation of sex-enjoyment, or just as the mind of a miser remains entangled in his (treasure) hole, even though his physical body wanders far away, in that way, his mind remains steady, even though the physical body moves about. Just as the sky does not move along with the running clouds, or just as Dhruva (North-polar star) does not move along a circular orbit with the other stars, or just as the road does not move along with the wayfarer or just as, Oh Dhanurdhar, the trees do not have any motion, in that way even though his body is formed of five gross elements and makes all movements, yet his mind is not ruffled by any outburst (natural undulation) on the part of the elements. The earth does not swerve from its position in any way by the impact of whirlwinds, similarly the powerful upheavals of exciting passions and events (which torment worldly men) make no impression whatsoever on him. Want and misery do not vex him, nor do fear and sorrow make him tremble, and he experiences no fear even if faced with death. His straight mind does not turn in the reverse direction or aside, confronted with the fury of desires, inordinate hopes, or the clamour of age and disease. His mind does not swerve even a hair-breadth because of slander, dishonour or punishment, or when passion and greed attain great intensity. His mind never turns back even at the crashing down of the sky or at the earth getting dissolved. Just as an elephant does not turn sideways when struck with a bunch of flowers, in that way, he does not get perturbed a bit even if teased with arrows in the form of foul words. The mountain Mandara did not tremble in the tumult created by the waves of the ocean of milk at its churning, nor is the sky burnt by conflagration; in that way his mind maintains its equilibrium although swept by the waves of pleasure and pain, however numerous—nay, his fortitude and tolerance remain even at the time of world dissolution. What is mentioned as steadfastness is this state of the mind and understand it well. One endowed with such a firm steadfastness, physically as also mentally, is, know ye, an open hoard of the riches of knowledge. Just as the ghost (of a deceased Brahmin) does not allow the person possessed by itself (घर) to be out of sight, or a warrior his arms, or a miser his hoard, even for a moment, or just as a mother scrupulously and attentively guards her only child, or just as the bee is greedy in regard to honey, in that way, Oh Arjuna, he closely guards his mind, does not allow it even to stand at the doors of the (five)

senses lest the 'goblin' passion might hear of the child's name, (fame of the man) or the (evil) eye of the female ghost "hope" might turn towards it (man) and it might breathe its last. He keeps under firm control his inborn inclination to concupiscence, just as a sturdy and strong-willed husband strictly restricts the movements of his adulterous wife (to protect her from mischief). He restrains and keeps under perfect control his senses, even though his living body is weakened to the point of maximum exhaustion. He keeps constantly awake and standing two guards in the form of self-restraint and self-governance in his body (यमनियम) at the main gate of mind, as also at the station of the withdrawal of sense organs (from their respective objects: प्रत्याहार). Fixing the bodily postures (Bandhās) (1) Vajra, (2) Uddīyāna and (3) Jālandhar, in the wheels (1) Ādhār, (2) Manipura, (3) Vishuddha, respectively, he concentrates his mind on the loop formed by the air passages named (1) Idā and (2) Pingalā, (otherwise named also the Sun and the Moon) and binds down meditation on the bed in the form of ecstacy with the result that the mind disappears, being completely blended with the Supreme Spirit.

इन्द्रियार्थेषु वैराग्यमनहंकार एव च ।
जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥ ८ ॥

8 *"Absence of attachment towards objects of sense, likewise too, Freedom from egotism, and Repeated-contemplation upon the Impediments (in the shape of) the miseries of Birth, Death, Old-age, and Disease:* (513)

One who has attained this condition of mind which is called heart-control is the victory incarnate of knowledge. One whose mandates are quietly and submissively obeyed by his heart should be known as the very knowledge itself in human form.

In his heart awake is the complete absence of attachment towards the objects of the senses. In the way the tongue never hankers after food vomitted out, or in the way one does not stretch forward his limbs (arms etc.,) for embracing a dead body, or in the way one cannot swallow poison for fear of death, or in the way one cannot enter a burning house, or live in the den of a tiger, or in the way one cannot take a leap into molten iron, or cannot make a cushion of a boa-constrictor (अजगर), in the same way, Arjuna, he does not like anything connected with the sense-objects, and does not permit the

sense-centres to contact (and relish even a bit of) their objects. He is apathetic in regard to sense objects, appears lean in physique, yet feels great pleasure in sense restraint. In him meet all the religious austerities, Oh Son of Pāndu, and he feels as if a Yuga (aeon) has come to an end if he is ever required to go and live in an inhabitated locality (गांव). He has a strong craving for the study of Yoga and for that purpose, he runs to solitary places, not bearing even to hear the mention of a crowd. He looks upon worldly enjoyments as lying on a bed of arrows or as rolling in the mire of pus. He regards the idea of attaining heaven to be as despicable and filthy, as the rotten flesh of a dog. This sort of indifference towards sense-objects connotes good luck of securing self-attainment, and makes the souls eligible for the Supreme Bliss. Where there exists a positive dislike for enjoyments in this as also in the other world, in such a person, know ye, knowledge takes its residence. He performs acts of charity leading to public welfare with the same zeal as that of an ardent seeker, yet does not harbour any boast for such performances, He does not fail to observe the ordinary day-to-day and occasional rites as prescribed and commended by the religion founded on the basis of four castes and four stages (वर्णाश्रम); yet he never harbours any feeling that he has performed a particular action, or its success is due to him only, in the way the blowing of the wind or the rising of the Sun takes place in natural course without any sort of fanfare. He behaves well in the world with absolutely no feeling of 'pride' just as the Shruti preaches (knowledge) in natural course or the sacred Ganges flows disinterestedly. The trees bear fruit in due course of nature according to seasons, without themselves coming to know about their fruition. His nature, like these trees, makes him ever perform actions (without any egoistic feelings). Conceit, action and talk, drop down from his mind, as naturally as the pearls or beads do, when the connecting thread is removed from the necklace. Just as the clouds remain suspended without being linked with the sky, in that way his actions remain unconnected with the body. A garment on the person of a drunkard, or a weapon in the hands of a picture, or a Scripture (loaded) on the back of a bullock,—just like any of these, he lacks the remembrance even of his own existence in human form, and this is what is called freedom from egotism. There is no doubt whatever that knowledge exists only where all these (attributes) are noticeable. Birth, death, misery, disease. old age and sins, all these he sees only from a distance, without allowing them even to touch him in the way the exorcizer wards off ghost-

troubles, or a Yogin soothes misery, or a mason's plummet tests the perpendicularity of walls without itself getting affected in any way. Just as the memory of enmities belonging to past births remains fresh in a reptile's mind, in that way, he carries with him the memory of his defects in his past lives. He does not forget the miseries of his (past) births, just as a small particle of sand getting into an eye is not dissolved there, just as the point of an arrow does not get absorbed in the wound. He ever harps on his say that he was developed (in the embryo) in a pit of pus, got out from it through the urine-outlet (मूत्ररंध्र) and alas, licked up with relish the sweat on the mother's breast. He abhors (his) birth on account of such ideas and feelings, and says he would not do anything that would result in the repetition of this (birth). Just as a gambler is prepared to gamble again in order to recover what he has lost, or just as the son keenly watches for (an opportunity to take) vengeance on his father's enemy, or just as the enraged person wrathfully pursues one who has stricken him, in that way, he fights against rebirth with great vigour. The sense of shame for his birth never leaves his heart, just as a respectable person cannot forget an insult (which always rankles in his mind). He remains ever alert from even now (beforehand), knowing fully well that death is to come presently, or at the time of the world dissolution. Just as a swimmer, Oh son of Pāndu, being told that the depth of the water (in the middle) is unfathomable, begins, while yet on the bank, arranging and making tight at the back (कास्टी) his loin cloth or just as a fighter, even before entering the battle-field, steadies his pose or wields his shield properly (to ward off) even before a (hostile) blow actually descends on him; or just as a traveller is cautious beforehand about an impending risk at his next day's camp; or just as one has to run promptly for medical help while yet there is life (in the patient); otherwise it so happens (that he is caught unawares) like one who finds himself inside a burning house and his wish to dig a well (for getting water to extinguish the fire) is then of no avail. Just as a stone falls and sinks in a deep water-spot (डोह), he is engulfed and drowned in the sea of worldly existence (संसार) inspite of his loud lamentations, without leaving a trace; who cares to take any notice of him? He remains vigilant throughout the eight *Prahars* of day and night, like one, who has a powerful person as whetted sword. He (constantly) keeps before his mental vision, the advent of death, and acts accordingly even before it actually comes, just as a betrothed female (remains prepared for a separation from her parental home), or just as an ascetic remains prepared for

renouncing the worldly affairs; in that way, he wards off future births and kills future deaths through his present birth and (impending) death, and abides in the form of the Self. One, who is thus relieved of the misery of birth, does not experience any lack of knowledge personally. Similarly, when he is still in the flower of youth and the icy hand of old age has not yet touched (and blasted) his bodily frame, he reflects. Says he "the fat in my body will be dried up like vegetable chops exposed to the sun (काचर), and my hands and feet will some time get powerless and unavailing like the business of an unlucky person, my physical strength will be reduced to the state of a king, with no ministers (to counsel him), my head which is so fond of flowers, will be rugged with swellings all over it like the knees of a camel and will get disease just like the hoofs of cattle that get disease in the month of Ashādh (July-monsoon); (Further) these mine eyes, which at present vie with the lotus-petals, will be lustreless like ripe *Padval* (पडवळ –a vegetable fruit), the eyebrows will hang down over the eyes like the stale rind, while the chest will get rotten, with the (constant) falling of tears on it; the mouth (and also the face) will get sticky with the oozing of saliva just as the trunk of a Babul tree gets slushy and slippery with the saliva of the chameleon; the ugly nose will be full of snot, just as the space in front of a cooking hearth gets dirty with filthy water (खातवेड); the lips which at persent get painted (red) with the chewing of betel nut and leaves (तांबुल) while the beauteous rows of my teeth are displayed in the act of smiling and make the pronunciation of the alphabet quite clear and distinct; that very mouth will get full of a flow of gobs of phlegm, while all the molar and other teeth will become feeble and fall off. Just as a farmer sinks low under the burden of debts, or just as the animals sink down and become unable to stand on their (weakened) legs through constant falling of rain, in that way the tongue will get feeble and unable to move, whatever remedies be made to make it move. Just as the fibres of dry husk (कुसळे) are blown off and scattered all over the hillock with the blowing of the wind, in that way the hair on the face will all drop down. Just as the mountain peaks ooze out water-springs in the month of Ashādha (July-monsoon) in that way will flow out floods of saliva through the valley of the mouth. The organ of speech will develop an incoherent babble, the ears will get deaf, while the entire body will look like a baboon. Just as a scarecrow made of (बुझवणें) swings backwards and forwards in the gust so my entire body will quiver. The legs will totter while the hands (and fingers) will get curved. In this way the entire show of

beauty will be lost (by old age). The organs letting out the excreta (urine and faeces) will be powerless and stop functioning, while others (my kith and kin) will pray to God earnestly desiring my early death. Looking at my plight, people will spit (with a feeling of disgust) and the very death will have to be sought after and prayed for to come, while the kith and kin will get tired of me. The female folk will call me a ghost, while the children will faint at my sight, and I shall be a subject of loath-some feeling. My coughing fits will tire out the people in the adjoining houses by disturbing their sleep and they will exclaim, "He will be a nuisance to so many." He (such a one) takes into account before hand, while he is in his youth, these coming symptoms of old age and developes a disgust for them. He questions himself, "See all this (state) is going to come and end the existing bodily enjoyments! What is going to remain with me that would secure my good? I should therefore hear all (that is worth hearing) before I get deaf; I should walk and reach the destination before I get crippled in the feet; I should see (things that count) as much as I can, while yet the vision is intact; my speech should overflow with good words before I become dumb; I should engage my hands in distributing charities and doing good actions before, as I know for certain, they are paralysed; I should think out (and secure) the best knowledge of Ātman beforehand, since (such) a state is going to come when the mind will be quite insane." (He further says) "(It is better that) the riches should be concealed this day if it is learnt that the thieves are going to attack and rob one on the morrow: it is advisable to keep things (grain and other articles of food) well covered (cared for) before the lights are all out; realising the fact that the body (along with its present exuberant energy) will be scarcely of any utility at the advent of old age when its energy is very nearly exhausted, he makes the best use of it (to attain salvation) here and now; he courts complete ruin, who sees that the trees in the forest are all in a devastated condition, or the birds are speedily flying back (to their nests), a warning that a storm is imminent, and yet neglects the warning and starts on his journey; in that way the body breaks down with the advent of old age even though he (the embodied one) might be having longevity of a century, and yet this is not realized! With the advent of old age, one even with a longevity of hundred years, is unable to do anything, in the way no additional seed drops down from a sesame follicle, which is already thrashed (and therefore empty), or in the way, the fire cannot burn the ash. Therefore, that person should be known as possessing real

knowledge, who ever keeps fresh the memory of the advent of old age and leads such a life, while yet in youth, that would enable him to keep out of its (old age) clutches. Similarly, he makes the best use of his healthy body before the diverse diseases come and paralyse it. A wise man throws away the morsel of food chewn by a serpent; similarly he discards all attachment for the objects separation from which brings about sorrow, distress and lamentation, and getting indifferent about them, abides all happy (in the bliss of the self). He hermitically closes the doors of actions by stuffiing into them round stones in the form of self-restraint and comprehensive self-governance (यमनियम)—the doors through which the sins try to gain entrance. One, who with such devices, conducts himself cautiously is alone the master of the riches in the form of knowledge. Oh Dhananjaya, I shall tell you one more unique quality and hear it.

असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।
नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥ ९ ॥

9 *"Absence of fondness and of passionate clinging towards son, wife, home and the like; and a constant Equanimity of disposition under all desired and undesired continge-ncies:*

(594)

He remains apathetic in regard to his person in the way a wayfarer sits (resting) in a carvansari. He does not harbour even as much attachment for his own household as one would for the shade of a tree under which he rests on his way. He never feels any attraction for his wife in the way one does not notice his own shadow even though it is ever by his side. He treats his progeny as if they were wayfarers only (temporarily) staying with him, or as if they were herds of cattle resting at noon time under a tree-shade. Even though in the midst of riches, he appears, Oh Son of Pāndu, as if he is there as a mere onlooker passing by. In short, he abides strictly following the directions contained in the Vedas, as if he is a parrot confined to a cage. Even though he never gets entangled in any fondness or passionate clinging towards his wife, home, or son, yet he is the foster-mother (resting place) of knowledge. To him both good and evil (things) are the same, in the way the summer and the rainy season are to the ocean. Pleasure and pain make no difference to his mind, in the way the three periods of the day (morning, noon and evening)

make no difference to the Sun. One in whom there is never found wanting evenness of disposition like the sky—in such a one dwells incarnate, sterling knowledge, know ye.

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।
विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥ १० ॥

10 *"Further, unswerving Devotion towards Me in concentred-application (Yoga), Retiring to secluded spots, Dislike for worldly-haunts:* (604)

His firm notion (in body, speech and mind) is that there is nothing else in the world, that is superior to 'Me' (Supreme Sprit). His body, speech and mind have drunk deep the truth in the firm determination of seeing no other path but the one leading to Me. In fine one, whose heart is ever associated with Me, has prepared a common bed to be shared by us both. Just as a wife does not feel any diffidence, either physically or mentally, in making contact with her husband, in that way, he makes contact (with me) with an open and free mind. The waters of the Ganges join and become identical with the sea. (In that way) he becomes one with my essence and worships me whole-heartedly. To rise, as also to set along with the sun,—such an entire dependence only adorns the (sun's) splendour. The rising over its surface on the part of the water is popularly called a ripple, even though it is the same water. In that way, one, who has thus set his heart wholly on me, and worships me even after dissolving his personality into mine, is the very idol of knowledge. One who has a liking for staying in sacred places such as the banks of holy waters and rivers and in clean dense forests and mountain caves, and who with great regard, resorts to mountain valleys and places bordering on water reservoirs, and never visits inhabited localities, such as villages and towns, and who feels great love for seclusion and (simultaneous) disgust for human habitation, such a one, know ye, is knowledge itself in human form. Now I shall tell you about further attributes of knowledge to elucidate the subject.

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।
एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥ ११ ॥

11 *"Ceaseless pursuit of the knowledge of the Self, and Insight, into the end of the knowledge of Reality: all this is declared*

to be Knowledge (as such); what is otherwise than this, is Nescience. (616)

He is firmly of the belief that there exists only one princple (known as) Supreme Soul, and it can be seen; and that knowledge through which it can be seen is the real knowledge, other (kinds of) knowledge, such as of mundane existence and of heaven, being in fact only ignorance. He casts away the very idea of the attainment of heaven, and refuses to hear (pay attention to) any talk pertaining to mundane existence, and with righteous feelings sinks deep in the knowledge of the Supreme (अध्यात्मज्ञानी). Just as a traveller should seek out and follow the right royal road, avoiding the bypaths, where the road diverges into several sideways, in that way he leads his mind and intellect straight into the knowledge of the Supreme, casting aside all other knowledge. He affirms (in his mind) that, that is the only truth, all other things being mere illusions, and with such a resolute notion he remains firm (in mind) like the mountain Meru. In this way his belief remains fixed at the door of the knowledge of the self, like Dhruva (the North-Polar star) in the sky. There can never be any doubt of the fact that the real knowledge abides in such a one, since he already becomes knowledge itself, when his mind steadies itself into it (and I—the Supreme—am that knowledge). Now the end (the Supreme) that is revealed after the steady pose of the mind, cannot be realised merely by verbal understanding of the process; still (even) that verbal understanding resembles knowledge in so far as it is a means to achieve the end. Besides, he sees straight (before his eyes) the object of knowledge, which is in fact, the fruit of pure (religious) philosophy. Otherwise, should one not be able to see directly the object of knowledge when he has apparently imbibed knowledge, it cannot be said that he has attained knowledge. Of what avail is a lamp in the hands of a blind person? In that way, should the object of knowledge be not visible, the so-called attainment of knowledge is of no avail whatever. If the Supreme Spirit cannot be revealed by the Light of Knowledge, that inspiration of knowledge (intellect) must be called blind. Therefore, the intellect (inspiration of knowledge) should be so clear that it should be able to reflect (only) the form of the essence of Supreme that knowledge would show. Therefore, (only) the one, whose inspiration (intellect) has become so clear, reflects the object of knowledge (the Supreme Spirit) shown by pure knowledge. It hardly needs telling that he is the very incarnation of knowledge, whose intellect is as extensive

(as to be able to see the Supreme Spirit) as knowledge itself. One whose intellect attains the object of knowledge, along with the splendour of knowledge, makes contact with and joins hands with the Supreme, And what wonder it is, if he is called the very knowledge incarnate, Oh Son of Pāndu? Need the Sun be called the Sun?" At this stage the hearers (of Jnānadev) said, "Let it alone. Do not preach in extenso. Why create obstacles in the preaching of this Scripture? We have had a good reception from you in the form of your oration in the great and detailed sermon on knowledge. You have adopted the poet's (usual) style of introducing ample eloquence in the description. But now that you have invited us, why make an enemy of us (by creating obstacles)? Were (a lady) to take away the very food cooked and ready for being served, as one takes his seat for a meal, of what value would her polite mode of reception in other ways be? However good in other respects a cow be, who would feed such a kicker that resists (with kicks) while being milked? In that way (some), in whose intellect there has not been any spreading out (enlightenment) of knowledge, do utter meaningless words (using them as counters) that carry no significance; but let that alone. You have delivered the sermon in a very nice, lucid way. That subject of knowledge, for securing a particle of which, one has to undergo very great labour and trouble in the form of the study of the Yoga Discipline, is in itself very interesting; over and above that there is an eloquent preaching (like that) of yours. Who would grumble and complain if there were a constant shower of nectar? Or would anyone impatiently count days (getting tired) of happiness, even were such days to swell into crores? Would not the bird Chakor keep on constantly looking at the (full) Moon, on a full moon-night, even were such a night to last for an entire Yuga (Age)? In that way there is already your sermon on the subject of knowledge, and added to that there is (your) eloquence; who would then say "Enough of it" while hearing it? (There is) a lucky guest (capable of doing full justice to food), and the hostess happens to be a lady well-versed in cooking; with such a combination, what wonder is there if it is felt to be of a short duration, however prolonged the meal may be? Similar is the present occasion. We entertained already a keen desire for knowledge, and added to that there is a liking on your part for preaching that subject (with full interest). This has multiplied four-fold our interest and attention to the sermon and we cannot help saying that you really are "the seer of knowledge".

Now, therefore, do enter into the central hall (kernel) of your intellect and through its (intellect's) glory proceed with the full preaching of the sub-stanza (relating to ignorance)." At these words of the saints, Jnānadev, the disciple of Nivritti, said, "Yes, I also desire the same thing; Oh saints, since you direct me, I would not prolong the talk needlessly. So now hear. Lord Krishna thus narrated to Dhanurdhara the eighteen attributes of knowledge. Then the Lord added "Knowledge should be known by all these (attributes). This is my view and it is confirmed by all the learned. Just as the round Āvalā (आवळा) fruit, placed on a palm can be vividly seen rocking, even so I have shown you knowledge in a way that can make your eyes see it (vividly). Now, Oh highly talented Dhananjaya, I shall tell you, with its symptoms, what is called nescience (अज्ञान). Ordinarily, once the knowledge is known, nescience can also easily be known since, what is not knowledge is automatically nescience. Just see, with the end of the day there only remains the turn of the night to follow, there being no third thing intervening. In that way, where there is no knowledge, there is only nescience; yet I tell you some of its (glaring) symptoms. One who expects to be treated respectably and keenly desires honour and feels pleased at proper reception: one who never likes to climb down from a high ranking position like the stiff peaks (शिखरें) of mountains: In such a one dwells complete nescience. He erects aloft (in the form of tall talk) his acts of charity, woven in flowery language, like the string of grass inwoven with leaves of Pimpal tree and hung high on a broom stick in a temple. He makes a great show of his learning and indulges in tom-tomming his good actions, while all his efforts are directed towards attaining honours and fame. He adorns his person lavishly with fine things (fragrant unguents), but displays the spirit of a miser in offering hospitality to people (guests). Such a one is a regular mine of nescience, know ye. Just as the wild forest fire causes the burning of the (neighbouring) movables and immovables (trees and animals), in that way the world has to suffer misery from the actions of such a person. Even his casual talk pinches more (acutely) than does a pointed iron bar, while his thoughts and feelings are more deadly than even poison. Great nescience dwells in him; in fact he is the very hoard of nescience, since his life is the very rest-house of violence. In the way the bellows get full when the wind is pumped in and get empty when the wind is pumped out, he gets elated at gains and despondent at losses. Just as the dust, being entangled

in a whirlwind, ascends high up in the sky, in that way he is transported at his praise and gets miserable, pressing his forehead with his palms, at hearing him-self slandered, like the mud which oozes with a little water and dries with a light breeze. He behaves like that when he is honoured and dishonoured: he cannot withstand any onslaught (on his) feelings and there dwells complete nescience in him. Internally his mind is knotty (crooked), though outwardly his talk and glance appear frank. He would embrace one (as a token of love and friendship), but in practice whole-heartedly help another (one's rival). Like the spreading out of feed by a hunter in order to inveigle his prey, he outwardly shows cordiality (in his behaviour) and wins the heart of good people. His outward actions appear perfectly good, like a flint appearing green with the growth of moss over it, or like the ripe yellow fruit of the bitter neem (Margosa) tree. Nescience is fully stored up with such persons, there is no doubt about it; take it to be the truth. He feels ashamed of the family (name) of his preceptor, and considers any act of devotion to him as a great nuisance. He only secures his learning (knowledge) from the preceptor and then turning hostile shows arrogance towards him: The mere mention of such a one (by the tongue) is as heinous as swallowing the food (cooked by) of a pariah; but such a mention becomes necessary while exhaustively enumerating the symptoms of Nescience. Now we shall describe the devotion towards the preceptor, which (action) will operate as an expiation (प्रायश्चित्त) for the tongue, since the remembrance of the preceptor's name is as much Light-giving (purificatory) to the disciple as the Sun is generally to all. This expiation will enable one to get safely through (निस्तरेल) the sin that has been committed by the tongue in making a mention of (the name of) one bearing malice against the preceptor. This (remembrance of the name of the preceptor) will clean wash off the sins committed by (mentioning) the name of that malice-bearing one. Now hear some more symptoms of nescience. He (one with nescience) is weak in (conducting) his actions, while his mind is full of suspicion like an out-of-the-way well (which is considered inauspicious) in the wilderness, the opening of which is covered with thorny bush while the interior is full exclusively of bones: like that well he is internally and externally most unholy. Just as a hungry dog cares little (to see) if the food he devours is kept well-covered or uncovered, in that way, while (engaged in) securing wealth he cares little to see if it is (rightfully) his own or belongs to some one else. Similarly, just as

there is little consideration with village pigs regarding the suitability or otherwise of the place for sexual intercourse, (in the same way) he is never thoughtful where females are concerned. He never feels sorry in the least if he is to miss the (due) time of the performance of actions or omits to perform his enjoined day-to-day or occasional duties. He neither feels ashamed of committing sins nor feels any regard for good actions (पुण्य) and his mind is ever flooded with evil notions. Such a one, know ye, is the very idol of nescience, and his eye is ever greedily fixed on the acquisition of wealth. He deviates from courage (the path of virtue) even for a bit of gain, just as the grass-seed drops down from the grass even with a jerk of an ant. Just as a puddle gets stirred-up (and muddled) with the dipping of a foot into it, in that way he gets terror-stricken even at the mention of danger. His mind is carried away along with the forceful current of "castles in the air" just as a melon (दुधिया) falling into floods is carried away along with the current. Just as dust is driven off to a great distance in the sky (air) along with a strong breeze, so his mind is violently deranged at hearing any sorrowful news. Like a dust-storm, he never remains steady anywhere and never thinks of staying at places of pilgrimage or holy waters or in any town or city. He ever remains wandering fruitlessly like a puffed up chameleon keeping ever running from the top to the foot and from the foot to the top of a tree, Just as an earthen jar (रांजण) does not stand steady unless part-buried (settled) in the ground, in that way, he keeps on wandering about; he is at rest only when asleep. There dwells in him nescience in abundance, while in point of fickleness, he is the very brother of a monkey. And, Oh Dhanurdhara, he does not exercise the least degree of self-control over his mind. He never feels afraid in any way to face censure in the way the strong current of a brook defies (and breaks through) a bund of sand. By his actions, he breaks his religious vows (व्रते), kicks (disregards and insults) his own religion and transgresses the rules (laid down by scriptures). He is never sick of sins, nor does he feel any regard for good actions (पुण्य), and roots out all sense of shame. He turns his back on family (religious) usages and keeps far away from the mandates of the Vedas, and never knows (how) to discriminate between good and bad actions. He is uncontrolled like a stray (free) bullock (dedicated to God), or wild like the strong wind, and (uncontrolled) like a water channel whose banks are cut (by the flood). His mind runs amuck after the objects of the senses just like a blind elephant in rut, or like a conflagration on a mountain. Is there anything not liable to be flung

on a dung hill (उकिरडा), or who will not discover a (lost) thing lying in an open unprotected place (मोकाट), or who will not cross the threshold of the town-gate? It is open to anyone to take food in a free kitchen (अन्नसत्री); a low person, when suddenly elevated to a high rank and power, enjoys his position recklessly; any man may enter the house of a prostitute, his mind is like that, and there is in it, know ye, an abundance of complete nescience. He does not abandon his great liking for the objects of the senses whether alive or dead, and makes preparation even while here (on the earth) to be able to have enjoyments in Heaven. Ever taking particular care of enjoyment, he has the vicious hobby of performing fruit-motived actions, and takes a cleansing bath should he see the face of an ascetic (विरक्त). The objects of the senses might themselves get tired (of him); yet he himself is never tired (of them), but he fails to realise this ludicrous stituation, in the way a leper never feels in any way repugnant at having to eat with his leprous hand. A she-donkey does not allow a male-donkey running after her (in lust) even to touch her, and further smashes his nose by her kicks; yet he does not turn back but continues to run after her. In that way he takes a leap into burning fire (i.e. is ready to run any risk) for the enjoyment of the sense-objects and makes a parade of diverse vices, proudly looking upon them as his ornaments. A deer runs in full speed (after a mirage) till it breaks its blood vessel, with an ardent desire for water, yet it never comes to think that it (mirage) is not real water, but is only an optical illusion (mirage). In that way even though troubled in various ways by the objects of the senses, from birth to death, he never feels nausea for them, but on the contrary, clings to them with greater love. In the initial stage of his childhood, he is mad with affection for his parents, and when this affection comes to an end, he stands charmed with the person of his youthful wife. While he is enjoying the charms of his wife, old age slowly creeps in, and with its coming that love (for the wife) is transferred to the offspring. He remains huddled up in the house in the company of his children, like the blind-born young (of a cat or a dog), yet he never feels tired (of that enjoyment) of the sense-objects till the end of his life. Know ye, there is no limit to the nescience of such a man. I shall now mention some more symptoms (of such a one). He begins his actions with the (wrong) assumption that the body is the soul and throbs (with pleasure) at the exhibition of whatever defective or effective actions he performs. He walks erect and stiff in the conceit of his youth and learning, as a devotee (भगत) does as soon as the image of God comes to be

placed on his head. He boasts and says, "I am the only rich person having wealth in my house, who else can possibly reach my standard so far as conduct and practice are concerned? No one is as great as I am. I am all-knowing and whatever I say is accepted (by others)". He swells with satisfaction and vanity, being infected with superiority-complex. Just as one suffering from a malady cannot relish any sort of enjoyment, in that way, he cannot bear the sight of the well-being (good) of anyone else. Just see, a (burning) lamp consumes the wick, as also the entire oil, and wherever placed, that place gets blackened just like carbon. It makes a cracking sound if water is sprinkled on it and is extinguished by a sniff; if it comes into contact with anything, it does not leave (unconsumed) even a particle(काडी) of it. Even though it gives a mild light, it (lamp) creates warmth (heat); like such a lamp he becomes intolerable with such (scanty) learning. Milk administered (even) as a medicine to a person suffering from typhus produces evil consequences (by intensifying the disease), or if given to a serpent (and drunk by it) it turns into poison; in that way he is spiteful even though possessing good qualities, is full of conceit even though learned, and is greatly rigid and stiff in spite of his austerities and knowledge. He is found puffed up with pride like a low-born person (अंत्यज) seated on a throne, or like a python who has swallowed a pillar (supporting the churning handle). He is just as unbending (stiff) as a wooden roller (लाटणे), his heart like a stone, never melts (with pity) and he never submits to one possessing good quality, just as the reptile called "Furase" (a species of coluber) does not yield to the incantation of a snake-charmer. In short nescience is ever on the increase in the case of such a one, I tell you of certainty and further, Oh Dhananjaya, even though he takes great care of his body and his house yet never cares to look at his past and future (births) but forgets them just as an ungrateful person forgets his obligations for good done to him, or as a thief forgets the riches entrusted to him, or as a shameless person forgets the reproof administered to him. Just as a roving dog, once driven away from the house with his tail and ears cut, returns to it again alomst immediately, even before the blood of its wounds is dry: or as a toad even while it is itself swallowed by a snake, does not forget the flies, but lolls up its tongue to catch them; in that way he does not feel any distress in the least at the cutaneous disease brought on by the oozing out of the nine gates of the body. He was nearly boiled in the heated atmosphere, full of layers of faeces, during his nine months' stay in the mother's womb, yet he never recollects in the least his sufferings

during that stage nor yet his birth pangs. His mouth never spits (out) nor does he feel any disgust at the sight of a child lying on the lap and rolling in its faeces and urine. He never even thinks of his (previous) life that has just come to an end or of the new one that is (just about) to come: Similarly he never worries himself about the coming death in the din of the prosperity during his present life. His mind is not even prepared to admit the existence of any state like death, feeling confident of the existing state of his being alive and its continuance. Just as the fish in the pond with a scanty supply of water, does not go to any other place of deep water, sticking on (where he is) in the vain hope that it (pond) would never go dry; or just as a deer enchanted with music does not perceive the approach of a hunter; or just as a fish not perceiving the deadly hook (secreted inside) swallows the bait: or just as the moth lured by the brilliance of the lamp, does not realise that the intense heat of the burning lamp would burn it; or just as a lazy person in the pleasure of sound sleep does not see that the house is on fire; or just as food should unknowingly be cooked along with poison; in that way he does not realise, while immersed in the Rajas (worldly) pleasures that the very Death has come in the guise of life (birth). He considers the growth of his body, the passing of days and nights and the glory of the enjoyment of sense-objects as real events. Poor fellow! he does not know that a complete surrender to him by a prostitute along with all that is hers, means nothing else but making him utterly destitute. The friendly association by a traveller with a thief spells his own death: (so also) to wash off the dirt from a picture painted on a (mud) wall is nothing else but its destruction (effacement). It is (a sign of) death (and not health) for an anaemic patient to have a swollen body; in that way he gets deluded, his thought never going beyond eating and sleeping, but does not realize it. A person, running fast towards a stake, standing in front of him and on which criminals are impaled, brings nearer at each step his own death; in that way, the more the body grows (and ages) or the more the days pass on and the more pleasant the enjoyment of sense-objects becomes, the more (rapidly) death conquers (devours) the span of the life. Just as water goes on dissolving salt, life wastes away, the destroyer (God of Death) looking him in the face; yet he does not realize this thing taking place directly before him so vividly. In short, O Son of Pāndu, he does not see, getting deluded by sense-objects, the death that is ever present in his body. There can hardly be any difference of opinion in the say that he (such a one) is the king of the country of the ignorant. He does not see

death (while) engrossed completely in the exuberance of life, so also he does not take into account the (coming) old age, in the fulness and pride of his youth. He does not see the old age that confronts him in the way a cart rolled down from the precipice, or a boulder released and shooting down from a mountain-top, does not see what lies in front of it. He becomes uncontrollable through the fury of youth like the sudden floods pouring into brooks and low-lying grounds, or two bullocks fighting each other (become unruly). He goes on expanding his worldly affairs even though the stout body loses its vigour and lustre, the head begins to shake, the beard gets grey, while the neck rocks to and fro. A blind man cannot see anything in front of him till it actually knocks aginst his breast; or a lazy fellow feels pleased with the drowsiness coming over his eyes: in that way he does not see the (approaching) old age while in the enjoyment of his existing youth, and such a one, know ye, is really one full of nescience. He mocks at (seeing) the infirm and the crippled out of conceit, never taking into consideration the fact, that his own condition too is going to be like that (one day). The illusion of youth does not leave him, even though there appear (coming) signs of old age, heralding the approach of death. Such a one is the home of nescience and take this as a correct reply. Now hear some more glaring symptoms of nescience. A bullock, who grazes in and returns safe and sound (by chance) from a forest inhabited by a tiger, and yet goes there again in the full confidence (of returning safe); one who goes and brings without getting bitten, a hoard from a house guarded by a serpent and makes a bold assertion from this circumstance that there was no serpent there at all: one who luckily escapes once or twice (from) getting ill, even after indulging in practices injurious to health, and infers from this, the absence of any sort of sickness: one who, because his enemy is enjoying sleep, fancies that all his enmity as also the resultant troubles have come to an end and presently (unexpectedly) loses his own life, his offspring meeting the same fate: one who does not take due precaution against (any possible) disease, simply because he is having a good appetite and sleep and is consequently keeping perfectly healthy: one who gets more and more blind through the supremacy of Rajas-quality the more he comes by riches, while in the enjoyment of the company of wife and children, and yet never foresees the coming misery that is to befall him with his sudden separation from these one day: such a one (coming under any one of these categories) is nescience itself and along with him also one, who feeds his senses, out of all proportion, with the

enjoyment of their (respective) objects. In the flush of youth and (also) with the possession of riches, he goes on recklessly, without considering the worthiness or otherwise of carnal pleasures that are enjoyed by him (सेव्यासेव्य). He (such a one) does what should not be done, aspires for impossible things, while his intellect keeps on pondering over things that should not even be thought of. He enters where he should not, demands things that ought not to be received, makes contacts with persons or things which ought not to be touched, even indirectly, either physically or mentally, goes to a forbidden place, beholds spectacles that he should shun, eats viands that are forbidden (by scriptures)–and which alone please him, forms friendship that he should avoid, follows the path that should not be followed, listens to what he should not, talks thoughtlessly of things which he should not utter, and yet does not see the evils arising out of such conduct. The sole criterion of conduct for him is the imparting, of a pleasurable sensation to his body and mind; therefore, while performing actions, he completely loses sight of what is just or unjust, and thinks he is doing the right thing when in reality he is acting perversely. He does not care to see (think), whether he would (thereby) be committing sins or courting the miseries of hell eventually. Association with such a person emboldens (invigorates) nescience in the world to such an extent that it dares even wrestle with (those possessing) knowledge. Let this alone: I shall tell you some more symptoms of nescience, so that you can know it (more) exactly. His attachment for his homestead is like the female black bee that gets enamoured of the pollen in fragrant flowers (नवगंध केसरी). His mind remains ever engrossed in keeping pleased a female's (wife's) mind in the way a fly sitting on a heap of sugar does not stir away from it. He cannot let go his grip on the idea of home throughout life, intellectually or emotionally, just as a frog remains in a pond or just as a fly gets entangled in snot (शेंबूड) or just as an animal gets stuck up in mud with a thud; he remains chained to his house in the way a serpent is confined to barren rocky soil. He holds on to his cottage (खोपटी) with all the force of his life, in the way a wife holds firmly her husband embracing him with her arms encircling his neck. He (exerts and) guards his house in the way a bee exerts for securing honey. He feels greatly attached to his house, and knows nothing else but his wife—in the way the parents feel attached to a son born to them, through good luck, late in their old age. Similarly he is riveted to the person of his wife with heart and soul to such an extent that he completely loses all cognisance as to who he is or what he ought

to do. The mind of a great man (saint) remains ever merged in the Supreme spirit and all his activism comes to a stand-still; in that way he (possessed of nescience) devotes all his senses solely to the thought of sex (senses are identified with words) without feeling in any way ashamed of it, or without caring what others say about it. His mind is ever engaged in the adoration of females and he dances to their tunes as does the monkey to the tunes of the juggler (गारूडी). A miser bears all hardships and also hurts the feelings of his kith and kin, but goes on increasing his wealth cowrie by cowrie (a tiny unit of currency) and in that way, he curtails (cuts off) charities, religious rites and alms and cheats his relatives; yet he spares no expenditure meeting in full the demands of his wife (maintaining her high status). He treats poorly the deities to be adored and deceives his preceptor with (sweet) talk and pleads (falsely) poverty before his parents: yet he secures for the enjoyment of his wife, at any cost whatever the best things he sees. He worships his wife in the way a loving devotee worships his family God. He preserves for his wife whatever is genuine and the best and yet treats others in a niggardly way. He feels as it were the world is threatened with total destruction (deluge), if any one is to talk wrathfully to his wife or oppose her. He is alert in attending even to the least wishes of his wife, in the way people do not break their vows of dedicating to deities silver (made) images of cobra, for warding off the fear of the skin-disease ringworm (नायटे). In short, Oh, Dhananjaya, his wife is all in all to him, while he showers his love on her progeny. He values, more than his own life, all and sundry that is hers, including her wealth. Such a one is the very origin of nescience and through him it gets strengthened—nay he is himself the nescience incarnate. He is transported to the seventh Heaven when he secures any object dear to his heart, in the way a floating boat swings up and down, backwards and forwards, along with the waves in a stormy ocean; while he finds himself in the lowest Hell at the happening of any unpleasant thing. One whose heart is, in this way, tied with ropes in the form of feelings of distinction, must be taken to be one possessed by nescience, however talented he may be. He worships me with a motive for fruit in the way one assumes the garb of a (sham) ascetic (बैरागी) in order to get money, or in the way a faithless wife captivates the heart of her husband by (a show of) being faithful to him in order to faciliate her visits to her paramour. He (of nescience) in such a way worships me, Oh Kiriṭi; yet all the while his heart is fixed on securing the enjoyment of the sense-objects: (and) if he does not

succeed in securing the wished-for object through such worship, he denounces it as all futile and gives it up. He then takes to new Gods, in the way a cultivator (always) takes to bringing under cultivation new areas, and worships them in the same manner in which he used to worship the former ones. Were he to see a preceptor with some pomp about him he would accept his (preceptor's) spiritual guidance and get himself initiated into the mysteries of the sect, disregarding others (spiritual guides). He treats all living beings cruelly; yet worships with great devotion, immovable objects (such as trees, rocks, etc.) but is wanting in unswerving faith anywhere. He prepares an idol of mine and instals it in a corner of his home, and yet he himself goes out on pilgrimage to other Gods. He constantly worships Me, as also the family Gods on auspicious occasions, and on special days, goes and adores other Gods altogether. He keeps me installed in his house, while he makes vows to other Gods, and on occasions of the death-anniversaries of his ancestors, he becomes their devotee. He worships me with devotion on Ekādashi days (eleventh day of each fortnight of the lunnar month) and worships with the same devotion the cobra on the Cobra-Festival Day (नागपंचमी-the fifth day of the bright fornight of the month Shrāvan). He becomes a devotee of God Ganapati on "Ganesh-Chaturthī" (the fourth day of the bright fortnight of the month of Bhādrapada), while on Chaturdashi (the fourteenth day) he would worship the Goddess Ambā and address her as his mother, saying, "I am wholly yours" (dedicated to your service). On the Navamī (ninth day) discarding his daily prayers and occasional duties he settles down and recites "Navachandi" (नवचंडी-versified praise of Goddess Durgā), while on Sundays (he) serves meals in honour of God Bhairava (a form of God Shiva). As Monday follows, he runs, Bel-leaves (which are sacred to God Shiva) in hand, to (the temple of) God Shiva, (worshipped in the form of *linga*) and in this way he (one single person) treats all the Gods. Thus he goes on worshipping uninterruptedly without a moment's break. A devotee, who keeps on running greedily after each and every deity, in the way a village harlot unceasingly keeps on hovering near about the village gate, should be known as an idol of nescience incarnate. So should be considered also one, who feels dislike for penance-groves with solitude reigning supreme, as also for places of holy waters and river banks: similarly one, who feels pleasure in society, and who is titillated amidst the din of busy wordly life, and who ardently likes to discuss matters forming the subject of public talk. When he hears about

that lore which enables one to have a vision of the (Supreme) soul, he laughs contemptuously, being proud of his (superior) learing. He does not even look at the Upanishads; the Yoga-precept is not to his taste: his mind has got absolutely no tendency towards the spiritual knowledge. His intellect roams at random confusedly (like stray cattle), after dismantling and out-stepping the protective wall (enclosure) of firm conviction that the metaphysical discussion on the nature of Self (Highest Reality) is a matter of supreme importance. He fully knows the science dealing with the performance of religious acts (कर्म कांड), knows by heart all the mythologies, and so wonderful is his skill in astrology that his predictions are always found correct. He is a master-hand in sculpture (and other crafts) and also expert in the culinary art and has at his fingers' end (the black and white magic contained in) the 'Atharva Veda'. There is nothing which he has yet to learn in the field of sexology and love. He has made a thorough reading of the great Epic Bhārata, while all the scriptures (Āgamas: works dealing with the production, installation and worship of idols) come and stand before him incarnate. He is expert in moral and political sciences, and knows well the medical science,. and no one can compete with him in poetry and drama. He can deliver a discourse on the "*Smrutis*" (Ancient Law-books) and knows well the secrets of the science of 'jugglery' (गारुडविद्या). The exegesis of Vedic lexicon is a child's play for his scholarship. He is a great grammarian and an excellent logician, but in point of spiritual knowledge is born blind (absolutely stupid). He is capable of inventing and establishing new theories and methods in all different sciences, except the one that pertains to the knowledge of the Supreme Spirit. But fie upon it all! It (erudition) is as unworthy of being looked at as a child born on the "Mūla Nakshatra" (मूळ नक्षत्र--the 19th in the present series of the 27 lunar mansions—very inauspicious, a birth during the passage of the Moon through which is supposed to be fatal to either of the parents or to other close relatives). All his learning is of the type of the "eyes" spread all over the plumage of a peacock, not a single one of which has got the power of vision. If even a small bit of the root Samjīvanī (a kind of elixir supposed to restore life) could be secured, where is the need of having cartloads of other medical drugs? Virtues (auspicious marks on the palm, head etc.) without prolonged life, ornaments on the body without a head, or a marriage procession accompanied by music but without the newly wedded couple, are simply a mockery. In that way, all scriptures, without the one conveying the knowledge of the Supreme Self, are

quite untrue (अप्रमाण). On account of this, Oh Arjuna, the body of one, who is not steadfast on the (study of) spiritual knowledge, even though he recites the scriptures, (without understanding a bit of them) is (as it were) the germinated seed of nescience and his scholarship (व्युत्पन्नत्व) has developed into the creeping plant of nescience. Whatever he talks is the flower of the nescience while the fruit he derives from his good actions is also nescience. It needs no saying, that one who has not got (a drop of) regard for spiritual knowledge, is incapable of understanding the real objective or end of knowledge. How can one, who runs back before even reaching the bank on this side, come to know of what is on the other (beyond the bed) bank; or how could one see what is inside the house when his feet have been tied down (nailed down) at the very threshold (of the house)? In that way what means, indeed, are accessible to one, who is quite ignorant of metaphysics, for understanding the true import and the end of knowledge! It requires therefore no concrete or direct evidence to make it clear to you, that such a person does not understand the real essence of knowledge. With the food served to a pregnant woman, gets also fed the foetus; in that way was included nescience, in the discourse of knowledge held before. An invitation given to a blind person, naturally brings along with him, another person with good vision; in that way with the preaching on the symptoms of the nescience, the distinguising marks, attributes of knowledge invariably accompany. Therefore in this portion, I described the symptoms of nescience as being otherwise than the distinguished marks of knowledge such as non-arrogance, etc. The eighteen attributes of knowledge (preached), when turned into their negatives, (in the reverse way) automatically constitute the science of nescience. Shri Mukunda, in the fourth foot (अर्धार्धे) of a former verse preached "everything opposed to the attributes of knowledge is nescience" and therefore, following the same method, I detailed the symptoms of nescience. Had this method not been originally used, I would not have swollen the subject-matter with any loose talk of my own, in the way the volume of milk is increased by adding water. I have only done the duty of amplifying the meaning conveyed in the original verses, without transgressing the limit of original wording. At this the hearers said, "Enough of this (explanation); there is no need of maintaining by arguments (what you have done). Why are you needlessly afraid, Oh the support of poets, (that your sermon will be considered verbose)? Shri Murāri (Lord Krishna) desired you to expound the interpretation, which he had kept secret (in his heart) and you have been fulfilling the inten-

tions of God; but you will be overcome (with feelings) if we express thus. Therefore we would not say it; let it alone. But we have felt completely pleased at hearing (your sermon) which has, as it were, secured for us a boat of knowledge. Now tell us promptly what Hari said afterwards. Hearing these words of the saints, the disciple of Nivritti said, "Hear now attentively what Lord Krishna said to Arjuna." God said, "Oh son of Pandu, the entire group of symptoms you now heard is of nescience. You should now turn your back on the nescience and be quite firm in regard to knowledge. Arjuna felt anxious to know how the acquisition of knowledge will enable him to attain the object of knowledge. Realizing this wish, the master of all the 'all-knowing' said, "Hear now (what) I tell you about the Object of Knowledge.

ज्ञेयं यत् तत् प्रवक्ष्यामि यज्ज्ञात्वामृतमश्नुते ।
अनादिमत् परं ब्रह्म न सत् तन्नासदुच्यते ।। १२ ।।

12 *"That which constitutes the Object of Knowledge I shall (now) expound: that by knowing which one attains the 'immortal.' (It is) that which is other than the things with a beginning, the Highest Brahman which is said to be neither the existent nor the non-existent:* (865)

Supreme Spirit is called the object of knowledge, simply because it is not securable except through knowledge, and once this knowledge is secured, there remains nothing for one to do, since with the attainment of knowledge one gets absorbed into it (the object of knowledge). The seeker, once he secures this knowledge, is enabled to keep the mundane existence (bundled up) on the bank of the sea of eternal bliss and with a dive, is merged into it. That object of knowledge is such that it has no beginning, and is by itself called 'Supreme Spirit'. If it is said that it is non-existent, then it actually appears to the vision in the form of the universe, whereas if one calls it the universe itself, the universe is all illusion. It has neither form, nor colour nor manifest existence. It can neither be an object of perception, or the perceiver, or the act of perception; who can then say and how, that it does exist? And if really it is non-existent, whence and how arose this formation of the (manifest) primeval principle and its derivatives (महदादि) and what (else) really exists besides it? Therefore all talk of 'existent' or 'non-existent' is silenced with the attainment (vision) of knowledge (of object of knowledge) and there the

power of thinking comes to a dead halt (at the end of a blind lane). Just as the element of earth abides in the respective forms of pots or earthen jars etc. so abides eternally the Supreme Spirit in all things and is Omnipresent.

सर्वतःपाणिपादं तत् सर्वतोऽक्षिशिरोमुखम् ।
सर्वतःश्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥ १३ ॥

13 *"Having hands and feet on every side (of us), having eyes and heads and mouths on every side (of us); being endowed with (power of) hearing in every direction, and which abides enveloping everything in the world:* (874)

That action, which takes place through beings, gross or subtle, at all places and at all times, without separating itself from the places or times—that action is the "hands" of the Supreme Spirit. Supreme Brahman is therefore called the 'Omnihands', since it keeps on doing all actions at all times and in all forms. It has also got the name 'Omnifeet', since O Dhananjaya, it abides in all places simultaneously at one and the same time. The Sun has not got separate organs such as eyes etc. in its disc, but the entire disc (as one whole) illuminates the universe and sees it; in the same way viz. Supreme Spirit as one whole becomes the seer of the universe, illuminates and sees it. Therefore, the Vedas have, with great circumspection, called the visionless Supreme Brahman as 'Omnivision'. It is called 'Omnihead' since it ever rules over the heads of the entire universe. The entire form of fire constitutes its mouth, in that way, the Supreme as one whole devours all; therefore, Oh, Arjuna, the Shruti (Scripture) has named it 'Omnimouth'. As the sky abides in all things it (the Supreme Brahman) has got its ears corresponding to the totality of words and sounds uttered. Therefore, we call the Supreme Brahman as 'all hearing' and in this way, it pervades all (the entire universe). In fact, Oh Talented one, (Arjuna), what the Shruti Scripture meant to convey by using the figurative term 'Omnivision' was its omnipresence (boundless pervasion). In fact Supreme Brahman has got no hands, no eyes, and no feet: how could then the figurative language be made applicable to it (Supreme Brahman) when even describing it as absolute zero (void) is not tolerated by it (i.e. is quite inappropriate and misleading)? Although it is perceived that one wave swallows another wave, yet is the 'swallower' or the 'swallowed' anything different (from the water)? In that way, Supreme Brahman

being as it is one absolute Truth, there is no scope for dualism like the field of pervasion and its pervader. We are compelled to make use of symbolic expressions (involving the notion of dualism) for conveying the idea (of unity). Just see, even for the purpose of representing a zero, it becomes necessary to mark a 'cypher' as a token, in that way, the language of duality is required to be used for expounding, in words, monism. Otherwise, Oh Pārtha, institutions like the preceptor and the disciple will cease to exist and all talk will come to a standstill. Therefore, the Scripture (Shruti) started the path (method) of propounding monism through the (figurative language) of duality. Now do hear, how the object of knowledge (Supreme Brahman) abides, pervading all forms perceptible to the eye (and other sense organs).

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।
असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥ १४ ॥

14 *"That which is revealed (as the basis) of all sense-functionings, that which is (itself) beyond the ken of all senses; detached (and yet) supporting everything; so likewise, devoid of the Gunas (Constituent-aspects) and (yet) the experiencer of them:*

(892)

"Oh Kirīṭi it (Supreme Brahman) pervades the universe just as the sky pervades all space; or just as the thread pervades the entire linen in the form of chequered cloth; or just as liquidity dwells in water in the watery form; or just as light dwells in the lamp in the lamp-form; or just as the fragrance of camphor exists in camphor in the camphor-form; or just as actions dwell in the body in the body-form; in short, Oh Pāndava, just as gold abides in every particle of gold, in that way the Supreme Brahman pervades all externally and internally. Yet, so long as gold is in the particle form (रवा) we call it particle, but as soon as that form is changed, it becomes only gold. Even though the current might run in a zig-zag course, yet the original water (flow) remains straight; or even though the iron gets red hot by fire (heat), yet fire does not constitute iron; or the sky appears round when enclosed in an earthen pot or appears four-cornered when seen from the interior of a (four-cornered house), but those round and square forms are not of the sky itself; in that way Supreme Brahman, even though apparently undergoing transmutations, yet in reality is never so affected. Supreme Brahman,

Oh Dhananjaya, is felt to be formed out of the mind, the senses, and the three Gunas (constituent aspects) yet neither the Gunas nor the senses consitute Supreme Brahman, in the way the sweet taste of the jaggery does not exist in the form of its mould (but exists in the jaggery itself). Clarified butter exists in milk, in milk form, yet milk is not certainly the clarified butter. In that way, the (qualifying) attributes such as the Gunas and the senses, in no way affect Supreme Brahman, (and) bear this in mind. We give different names, such as (screw) flower etc. (फिरकीचे फूल) to different forms (ornaments) of gold, yet the original gold remains as original gold in any such form. To speak in plain Marathi language, Oh Dhananjaya, Supreme Brahman is entirely distinct from the three Gunas and the senses. Name, aspect, genus, action and (all such) distinctions are all attributes of the forms and do not apply to the essence (Supreme Brahman). Supreme Brahman is neither the Gunas themselves nor is it in any way, connected with Gunas: yet the Gunas (erroneously) appear to be in Supreme Brahman. It is on account of such (erroneous) appearance, Oh Kirīti, that the deluded ones hold that the Guna attributes reside in Supreme Brahman. Supreme Brahman possesses (them) in the way the sky supports the clouds or the mirror supports the reflection, or in the way the Sun-reflections are supported by water or the Sun's rays support the mirage. In that way the unmanifest (Supreme Brahman) supports the Guna attributes without in any way contacting them. But it is unsubstantial and unreal even though perceptible to the illusive vision. The experiencing of the Gunas by the qualityless, is like a poverty-stricken person enjoying sovereignty in a dream. Therefore, let there be no mention even of the association with, or experiencing of, Gunas by the qualityless.

बहिरन्तश्च भूतानामचरं चरमेव च।
सूक्ष्मत्वात् तदविज्ञेयं दूरस्थं चान्तिके च तत्॥ १५॥

15 "*(That which is) outside and inside (all) beings; not moving and yet moving; which, because of its subtility, is incomprehensible; which, is far-situate and (yet) close at hand:* (913)

That which abides in every created being, (endowed with motion or stationary) Oh son of Pāndu, just as does the heat evenly in all diverse fires and similarly pervades all in imperishable and subtle form—should be known as the object of knowledge. It is one, (and the same) in and out, and far and near, and never undergoes any change in its aspects.

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।
भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ।। १६ ।।

16 *"Undivided amongst the beings, and withal as though divided, it abides. As the Sustainer of the beings it is to be understood: as (their) devourer and procreator.* (916)

It is not (the thing) that the sweetness of the sea of milk is greater in the deep middle and less near the shore; in that way it is equally perfect everywhere. There is never any stoppage or break in its state of pervasion in all the diverse orders of beings, such as insect class engendered by sweat and others (स्वेदजादीप्रभृती). Oh you, the leading one amongst the hearers (श्रोतेमुखटिळक) the moonshine is all one without distinction even in thousands of earthen pots full of water, or the salt (taste) pervades each and every particle forming heaps of salt, and is of one and the same kind; or there is the same sweet taste in each and every (jointed) part (कांडें) of sugar-can. Likewise, the Supreme Brahman pervades as the One single entity in all beings of diverse orders and is also the root cause of the universe, Oh! Sensible One. Therefore, it is the support of all the diverse beings with names and forms that get created from it, in the way the sea is (the support) of all the waves (which get created from the sea). It abides uninterruptedly the same (in the beings) throughout the three stages viz. creation, maintenance and destruction (of their lives) in the way the body is the same all through its three stages such as childhood etc. Or in the way the sky does not change with the three stages of the day viz. evening, morning and noon. It (Supreme Brahman) is called Brahmadev when it creates the universe, it is named God Vishnu when it maintains it and it is named Rudra when it destroys it: when all these three Gunas or stages disappear, it abides in the zero (शून्य –void). That zero state (void) which remains behind after the triad of the three Gunas ceases to exist-that very zero state (void) is what is propounded in and accepted by the Shruti (Scripture) as the "GREAT ZERO"– (महाशून्य Great Void) state.

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ।। १७ ।।

17 *"It is the very light of the luminaries themselves; it is said to be on the off-side of darkness; it is the knowledge, the*

object of knowledge, and the goal of knowledge: within the heart of each it is severally dwelling. (927)

That which is the inflaming of the fire, the nectar of the moon, and from which the Sun derives the power of lighting (the universe), that which illuminates all the stars by its lustre and enables the splendour to parade at pleasure in the universe; that which is the origin of the original, the expansion of the expanded, the intellect of the intelligent and the life of the living: that which is the mind of the mind, the eyes of the eyes, the ears of the ears, the tongue of the tongue (faculty of speech): that which is the very life of the living, the feet of the things moving, that which is the activism of the actions: that which gives form to the form, enables the expansion to expand and the destruction to destroy: Oh Son of Pandu, that which is the earth (sustainer) of the earth, the water in the waters, and the splendour in the illuminated: that which is the very breath of the wind, the sky of the sky: it is in short the seed of life in all which enables all to make that existence felt-nay-Oh Son of Pandu, it abides all in all, allowing no entrance to duality, With its vision, one experiences a complete fusion of both the object of seeing, the seer and then developes into that very state of triad (viz) knowledge, the knowing agent as also the object of knowledge, which is to be attained through knowledge. With the final making up of (abstract) accounts and their tally, the internal details cease to have separate existence; in that way, when Supreme Brahman is attained, the goal and the means of attaining it are all united together. (Finally) Oh Arjuna, that Supreme Brahman which is above even the mention of any sort of duality abides in the hearts of all.

इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः।
मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥ १८ ॥

18 *"Thus, the Field of Knowledge, and the object to be known have been succinctly stated. My devotee, knowing this, attains oneness of essence with Me.* (940)

Thus, I first made clear to you, by pointing out its differentia Oh you wise one, what is (called) Kshetra (field);. So also after Kshetra, I preached to you (the attributes of) knowledge, Oh Kirīti, in the way you can see it clearly. Then I narrated to you in detail all the symptoms of nescience, until you got contented and said, "Enough of it," and

lastly I preached you elaborately, giving cogent reasoning (to establish its theory), what is called the object of knowledge. When this preaching, Oh Arjuna, is indelibly impressed on the intellect, an anxious yearning for attaining unto Me is engendered in my devotees. Those that have renounced their bodies and other paraphernalia, and have devoted their lives to my service-those devotees of mine, Oh Kirīti, know the essence of my Supreme Self, and at the end of their life forget their individuality and come and merge into Me. Oh! bear this chiefly in mind that to come and to get merged into me is the easy way prepared by me, in the way there should be prepared a series of steps to (ascend) a precipice, or a scaffolding is constructed for supporting men high up in the void or a small boat is floated for navigating deep waters. Otherwise, simply preaching to you, Oh Great warrior, that everything is Ātman would not have brought the truth home to you. We described to you one and the same Supreme in four different aspects to enable your intellect to grasp the totality (with ease). Just as one (big) morsel is split up into twenty small ones when feeding a small child, in that way, the (theme of) Brahman, although a single one, was preached to you in four different aspects — (i) the field, (ii) knowledge (iii) the object of knowledge and (iv) nescience — in these four divisions, realizing your mental capacity. If, in spite of all this, Oh Pārtha, your mind has not still grasped the preaching, I shall once again tell you about this arrangement. Now instead of making it into four parts, or treating the subject as a single one, I would consider, in a common measure, both the soul and the gross or material (part) of the compound person. You must only comply with one thing I demand of you, viz. you should name (treat) your ear as your 'self'. Hearing Lord Krishna talking in this way, there came over Pārtha's body tremor and horripilation, and seeing this, God said, (to himself) "well, he appears to be highly excited;" seeing (Arjuna) in that (overwrought) state (Lord Krishna himself was profoundly overwhelmed but restraining himself), Shrīrang said, "I would now preach you, separating 'Purusha' from 'Prakriti' and hear it; that path which the ascetics describe as Sānkhya in this world, and for preaching the importance of which, I became, (incarnated myself as) the sage Kapila — that flawless discourse on Purusha and Prakriti, do now hear" said the Primeval Person (आदिपुरुष Lord of creation) to Arjuna.

प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि ।
विकारांश्च गुणांश्चैव विद्धि प्रकृतिसंभवान् ।। १९ ।।

19 *"The Prakriti (Primal Nature) and the Puruśa (person): understand them both as being without a beginning. The Modifications and Constituent-aspects: understand them as born of the Primal Nature.* (960)

So, Purusha is beginningless, and closely attached to him is Prakriti; both these pass on together like day and night. The form (of anything) is not unreal. Yet it is accompanied by the shadow; or in the ear of corn there grows also the husk along with the grain; in that way both Purusha and Prakriti are like (Siamese) twins, and they are (in existence) from times immemorial. Similarly everything that is stated under the category of Kshetra is all this Prakriti, and what is called Kshetrajna is this Purusha, and this need not be told separately. Although they have got different names, yet the principle ünderlying them is one and the same, and this aspect should not be lost sight of, I tell you again and again. The sole entity therein is Purusha, Oh Son of Pāndu, and the totality of actions is Prakriti. The intellect, the senses, the heart — all these attributes and the three Gunas (constituent-aspects) such as Satva and others — the whole of this group is created from Prakriti, who is the source of all activism.

कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।
पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥ २० ॥

20 *"In the matter of the origination of the body and the sense-centres, the Prakriti is said to be the cause; the Purusha is said to be the cause in the matter of (the consciousness of) being the experiencer of all pleasure and pain.* (969)

There then (Prakriti) creates desires and intellect along with egotism, and then she leads them on to willing (things). The thread (agency) that is used as the means for making successful the willing, is called, Oh Dhananjaya, the effect (कार्य). Then what makes the mind active (to rise up), through the intoxicated stage of desires and thus sets the senses to work, is capability (functioning). "Therefore," the king among the perfected ones said, "the Prakriti is the origin of all the aggregate effects, capability, and the cause; (कार्य., कर्तृत्व., कारण). Through this triad, Prakriti gets into activism. But her nature conforms to that Guna which is dominant. The actions performed under the domination of 'Satva-Guna', are good ones; those performed under the domination of 'Rajas' are ordinary ones, those taking place

under the domination of 'Tamas' are definitely those prohibited and irreligious ones. In this way take place actions, good or bad, through the agency of Prakriti, while the actions result in pleasure and pain. Wicked actions result in misery, while good actions create happiness, and Purusha experiences both these. Prakriti goes on performing actions and Purusha experiences their fruit, so long as pleasure and pain are created in a (normal) straight way. This arrangement of affairs between Prakriti and Purusha appears inconsistent in the narrative since whatever the wife earns, the husband simply enjoys. The wife and the husband do not associate with each other, nor do they agree (they are poles apart), yet the wife gives birth to the entire universe; and here is the wonder of the whole thing!

पुरुषः प्रकृतिस्थो हि भुङक्ते प्रकृतिजान् गुणान् ।
कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु ।। २१ ।।

21 *"For, it is when the Purusha dwells within the Prakriti that he experiences the Prakriti-born (modifications of the) Constituent-aspects. It is his attachment to these Constituent-aspects that becomes the cause in the matter of his births into good or evil orders of beings.* (981)

He (Purusha) is bodiless and crippled; (He) is poverty-stricken, worn-out, and the oldest of all (the old). He is male only in name, is neither a female nor a neuter, in short we cannot predicate anything definite about him. He has neither ears nor eyes, neither hands nor feet, neither any form nor any colour, and exists only in name. Oh Arjuna, but mark that (this one) however, has nothing (that is cognisable); in him is the husband of Prakriti. Yet he has got to experience pleasure and pain inspite of his nature described above. As for himself he is non-active, apathetic, and non-enjoyer, yet his faithful wife (Māyā) makes him enjoy all. She makes some movements with the small proportion of form and quality she possesses, and makes a display of queer (wonderful) games. This Prakriti is called "Gunamayī" (गुणमयी-Consisting of qualities)- nay she is the Gunas incarnate. She makes herself felt in diverse forms and qualities, and changing every moment, makes the material world arrogant through her arrogance. She gives publicity to names, creates love through (her) affection, and awakens the senses. It is quite absurd to call the mind neuter, since Prakriti makes it enjoy all the three worlds. She is as it were a big island of hallucination and she is pervasion incarnate and

from her are created innumerable mental disorders (विकार). She is the very bower of the creeper-plant in the form of desires, the very spring season in the woods of infatuation, and is well known by the name of 'Divine Illusion'. She develops literature, creates this universe of forms and (names), brings perpetual raids of mundane existence (makes it possible to have an unbroken experience of this world). The arts emanate from her, the lores are made by her, while the desires, perception, and actions are born of her. She is the very mint of all the sounds as also the abode of all miracles-nay she is the very author of the entire world-drama. The creation and dissolution (of the universe) are her morning and evening occupations. This apart-she is a wonderful fascination (मोहन) in the world. She is the helpmate to the unique-Brahman (अद्वयाचे दुसरे) and the kith and kin of the unattached (ब्रह्म), since she herself stays in a house in the sphere of zero (void). Such being the enormity of her power (of her सौभाग्य-the glorious state of wifehood), she can control the uncontrollable (Purusha). In fact, there are no attributes (उपाधि) to Purusha. There exists nothing in him: he is perfectly apathetic: yet Prakriti herself entirely becomes all (that pertains) to him. Prakriti herself becomes the origin of the self-born, the form of the formless, and his state and position. She also becomes the desires of the desireless, the contentment of the complete, the race and kindred of the raceless (and kinless). (She also becomes) the symbol of the indescribable, the measure of the measureless, the mind of the mindless and also his intellect. She stands as the form of the formless, action of the actionless, and the egotism of the non-egoist. She becomes the name of the nameless, the birth of the birthless, as also the processes of the action itself. (She also becomes) the quality of the qualityless, the feet of the feetless, the ears of the earless and the eyes of the eyeless. (She is) the feelings of the unfeeling, limbs of the limbless — in fact she becomes all (the attributes) of Purusha. Such is Prakriti, that pervades and drags the attributeless into attributes. Whatever the inherent quality exists in him (Purusha) is eclipsed and transfigured into the quality of Prakriti. Just as the Moon gets invisible on the Amāvāsyā day, or just as pure gold mixed with one '*Val*' (वाल)-alloy, gets reduced to five from fifteen points of fineness, or just as the pious one gets deluded (and defiled) when possessed by a ghost, or just as the clouds arising in the sky transform a good (bright) day into a bad (dull and gloomy) one, or like the milk in the abdomen (udder) of the cow or the fire remaining latent in the firewood or like the brilliance (light) of a jewel covered in a linen, or like a king reduced

to the state of helplessness, or like a lion overwhelmed by malady,— in all these ways Purusha loses all his splendour, after identifying himself with Prakriti. A man wide awake, after suddenly falling asleep, is compelled to experience various events during his dream state; in that way Purusha has got to experience the Gunas because he identifies himself with Prakriti. Just as one indifferent to worldly affairs, gets fettered on account of his association with a woman, so becomes the state of the birthless and eternal Purusha and he has to bear the blows of births and deaths on account of his association with the Gunas. But, Oh Son of Pandu, it is just like this viz — when red hot iron is hammered on, it is said that the hammer blows are suffered by the fire; or with the disturbance of water, the moon-reflections in it appear more than one, and this plurality, the ignorant attribute to the moon; or when there is a mirror near by, there appear two faces (one the original and the other its reflection in the mirror); or as the surface of a crystal appears to be of reddish colour in the proximity of red turmeric powder. In that way, the birthless one appears to have diverse births on account of his association with the Gunas, but in reality he transcends them (births). In that manner take it that he (Purusha) too feels he is getting births in high and low (good or evil) orders (in the social scale and the world of lower animals), in the way a (casteless) ascetic, while in a dream should feel that he is of the lowest caste. Therefore, Purusha in his pristine nature, (who is one with the Supreme Essence) has never to experience becoming and vicissitudes (births and deaths), the whole conception of his experiencing (these births and deaths) having its origin in his association with the Gunas.

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः ।
परमात्मेति चाप्युक्तो देहेऽस्मिन् पुरुषः परः ॥ २२ ॥

22 *"Witness at close quarters, Giver of assent, Sustainer, Experiencer, the Great Lord, as also the Higher Self; thus is the Person Supreme designated when indwelling within this body.* (1022)

He (Purusha) stands stiff and erect in Prakriti (as her Sustainer) in the way does the supporting pole of the creeper-plant *'Jai'* (जाई), but their nature is as divergent as that of the earth and the sky. He stands, Oh Kiriti, firm and immovable like the Mountain Meru, on the bank of the river in the form of Prakriti, and casts his reflection

in it (river) but does not drift along with its current. Prakriti appears and vanishes but (on the contrary) Purusha is already eternal, and as such he is the dictator of all things from the God Brahmā down to insignificant grass (स्तम्ब). Prakriti exists solely because of him and gives birth to the entire universe through his power and therefore he is Prakriti's husband. The universe she has created since time immemorial, Oh Kirīti, is dissolved in Purusha at the end of each aeon. He is the Supreme Lord of Prakriti — (महद्ब्रह्म-Supreme Brahma) and the control of the entire universe rests in his hands, and with his unbounded pervasion he can measure the entire world-(affairs). He is that person Supreme, designated as dwelling within the (living) body, It is said there is a person who exists beyond the bounds of Prakriti and he is this Purusha.

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।
सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ।। २३ ।।

23 *"He who thus understands the Purusha and the Prakṛti along with the Constituent-aspects: in whatsoever way he may behave in the present, he is not liable to another birth.* (1030)

One, who thus clearly understands Purusha, also understands that the entire Guna-ridden universe is all born of this Prakriti. Just as we discriminate, Oh Dhananjaya, this is the original form and that is its shadow; this is a mirage, the (real) water spring lies far away, in that way one who has realized in his mind, the sharp difference between Prakriti and Purusha, (such a one) although performing all worldly actions, being restricted to a particular body, does not get defiled by them in the way the sky does not get defiled by the mist. He does not fall a victim to the infatuation (urges) of his body so long as it exists and after its fall does not assume any birth again. This sole (mental) act of clearly distinguishing the divergent roles played by Prakriti and Purusha confers extraordinary (super-mundane) advantages upon its agent. Now there are various means through which such a discrimination rises, like the Sun, in the heart and hear about them.

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।
अन्ये सांख्येन योगेन कर्मयोगेण चापरे ।। २४ ।।

24 *"Few there be who, by their own effort, realise, by means of concentred-meditation, the Self within their own self-a moiety (of them) by following the Method of Discriminating-Pose, moiety by (following the Method of) Even tempered—Activism.* (1037)

Some, Oh, the best of warriors, kindle the fire of reason and therein give a coating (of knowledge) to the impure (portion) in regard to the spiritual and the non-spiritual, and thus separate pure gold (in the form of Supreme Brahman) by removing the thirty-six different shades of fineness, and then through the vision of concentrated meditation see within Supreme Brahman, their own self. Others through good luck concentrate on Supreme Brahman through the Sāmkhya Path, while some others secure it by following the path of eventempered activism,

अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्य उपासते ।
तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥ २५ ॥

25 *"The rest, unable to attain such (realisation), learn from others by hearsay, and so proffer worship. They too, steadily pursuing what they had taken on trust, do, all the same, cross-over beyond (the ocean of) Death.* (1041)

In such diverse ways, the seekers get safely through the whirlpools in the ocean of mundane existence. But they do so by banishing all conceit and placing all reliance with complete faith, on the advice of some single person. They hear with great reverence and concentrate their minds on the advice coming out from the mouths of such persons who can discriminate between good and evil and are tender-hearted and enquire after and redress miseries and give happiness. They respect the advice with faith, believing it to be their summum bonum and wave their very lives around the very letters of such advice. Such ones (of firm faith), in the end, oh! you 'having a monkey as your banner on your chariot'! get safe and sound through this ocean of (births and) deaths. There are thus diverse ways of realising the Supreme Brahman. Enough of this. I shall now give you the butter in the form of conclusion (सिद्धांत) arrived at after churning (मंथन-research) all the Scriptures, and that will, Oh Son of Pandu, give you experience and enable you to secure without much effort, the attainment of the Supreme Brahman. And therefore,

I now treat that same subject, ripping all (perverse) dissensions and take out from the interior the pure truth (essence).

यावत् संजायते किंचित् सत्त्वं स्थावरजङ्गमम् ।
क्षेत्रक्षेत्रज्ञसंयोगात् तद्विद्धि भरतर्षभ ।। २६ ।।

26 *"Any entity whatsoever, immobile or mobile, that comes into being; understand, O Bull of Bhārata (clan), that it does so through the conjunction of the Field with the Field-knower.* (1051)

You have already been preached the 'Self' — which is otherwise known as the Kshetrajna (क्षेत्रज्ञ-knower of the field), as also the 'Kshetra' (क्षेत्र-Field). The aggregate of the beings is created from the union of these two. Just as the waves are created in water, when it is associated with the wind or just as floods of mirage are created with the coming together of (Sun's) rays and the heated barren plains or just as with the copious showers from the clouds the earth gets soaked with water, and sprouts forth shoots of different plants; in the same way, know ye, the entire universe consisting of movables and immovables-all that is designated as living organism — is created through the union of both (the Kshetra and the Kshetrajna), and therefore, Oh Arjuna, the entire class of beings (with names and forms) is not distinct from Kshetrajna, and primeval matter (Prakriti).

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।
विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ।। २७ ।।

27 *"Evenly abiding within all beings, the Highest Lord, not liable to destruction in the midst of objects that meet their destruction: Him, who so perceives as such truly perceives.* (1057)

The fabric is not the yarn itself, yet it is made perceptible through the yarn; in that way must be viewed the unity of Kshetra and Kshetrajna with a deep insight. All the beings emanate from only one common Source (they are made of the same stuff) but individual organisms derive varying traits (hence arise differences) and you should get experience of it. These beings have got different names as also different ways of conducting themselves and different forms and colours. Were you, Oh Kiriti, to give scope for distinction in view of these

diversities, you would not be able to get out of this worldly life even after (passing through) crores of births. Just as the gourd creeping-plant bears fruit of different forms—some long, some crooked, some round, etc. serving different purposes, or just as jujube fruit whether of normal (spherical) or regular shape are all of one jujube tree, in that way even though beings be of different forms and moulds, yet their common origin — the Supreme Self — is simple and uniform. Even though there be numerous and different particles of fire, yet the heat in them all is the same: in that way at the core of the aggregate of multiformed beings abides the Supreme Soul. Even though the rainshowers are spread all over the sky, yet the water in them all, Oh Warrior, is the same; in the same way the soul although abiding separately in different forms of beings is only one and the same. Even though the groups of beings are different in form and colour from one another, yet the (Supreme) Soul abiding in them is one and the same, in the way the sky (space) appears different in different pots and hermitages and is yet one and the same. Even though the armlet and other ornaments are of different forms and fashions (changing from time to time), the fineness of gold in them is never changed; in that way, the indwelling soul is imperishable even though the illusive aggregate of beings, within whom he dwells, perishes. One who realises that the Supreme Self is entirely aloof from the natural properties of the being, yet not distinct from the being itself — such a one should be known (as a seer) to be possessed of good eyes amongst men of knowledge, such a one is the very 'eye of knowledge'—one with the best vision amongst those possessed of the power of vision, Oh Head amongst the warriors, and this is not only a formal praise; such a one is really very lucky.

समं पश्यन् हि सर्वत्र समवस्थितमीश्वरम् ।
न हिनस्त्यात्मनात्मानं ततो याति परां गतिम् ।। २८ ।।

28 *"For, perceiving with an even outlook the Lord who evenly abides everywhere, he becomes incapable of injuring the Self by his own self; and accordingly, he attains the Highest Goal.* (1069)

This body is a bag filled with the three Gunas and the senses; It is a trio of the humours (phlegm, wind and bile) and an assemblage of the five elements and is bad and dangerous. It is obviously a scorpion with five stinging tails or five fires enveloping from five

sides, or the shelter in the form of deer discovered by a lion in the form of soul. Abiding in such a body who would not pierce into the bowels of the non-eternal, the dagger in the form of the eternal knowledge (of the Supreme Self)? But one possessed of knowledge, Oh Son of Pandu, while dwelling in such a body, never permits the destruction of his own Soul, and at the end of his worldly career merges into it. After crossing over crores of births the Yogins, through their Yoga-practice, take a plunge into the unfathomable from where there is no returning as they claim,— that principle which is beyond the universe of beings having names and forms and also on the other side of the 'sound', and which is the inmost sanctuary of 'Turyāvasthā (तुर्यावस्था -the fourth stage of meditation in which the soul becomes one with Supreme Brahman) and which is Supreme Brahman itself, and wherein come for rest the different goals such as emancipation etc, in the way, the Ganges and other rivers finally merge into the sea. The bliss of the attainment unto Supreme Brahman comes of its own accord to flash the feet of him, who making no distinction between being and being, conducts himself evenly as with his own self. As Light (lustre) is one and the same even in crores of lamps, the Supreme God abides everywhere. One, Oh Son of Pandu, who even while alive, experiences such evenness, is not fettered by future births and deaths. And, therefore, I extol again and again the unique fortune of such a one, since his vision is ever fixed on evenness.

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।
यः पश्यति तथात्मानमकर्तारं स पश्यति ॥ २९ ॥

29 *That the (various) acts which are being accomplished, are in everywise accomplished by the 'Prakṛti; who so perceives this, and also perceives the self as really non-agent; he truly perceives.* (1080)

He truly perceives, who realises that the various actions are all performed by Prakriti, through the agency of the mind, intellect and the organs of actions. (It is) the occupants of a house, that move about in the house, the house itself doing nothing; (so also) the clouds run about in the sky, while the sky itself remains inactive. In that way Prakriti, enlightened by the soul and with the help of the Gunas, plays all these games, the soul remaining firm like a pillar, in no way knowing the games played by Prakriti. One, in whom there has arisen the Light of Knowledge of these decisions, has truly perceived the theory of the soul being the non-agent (know it).

यदा भूतपृथग्भावमेकस्थमनुपश्यति ।
तत एव च विस्तारं ब्रह्म संपद्यते तदा ।। ३० ।।

30 *"When he by degrees comes to perceive the diversity of beings as rooted in unity, and (perceives) the spreading out (of it) from that same, then does he attain Brahman.* (1084)

It is only then, Oh Arjuna, when the diversity of forms of the beings are viewed as components of a grand totality, that the state of their having attained the Supreme Brahman is experienced. Just as there are ripples in water, or atoms in the earth, or rays in the sun, or different organs in the body, or different sorts of feelings in the mind, different sparks in one fire,— in that way the diverse forms of the beings are of only one single soul and when this is perceived through the vision of knowledge, then only, the ship containing the wealth (in the form) of Supreme Brahman comes into one's possession. And then wheresoever one casts his glance one sees and discovers nothing else but the Supreme Brahman; in short this brings him infinite Bliss. In this way, Oh Pārtha, has been explained and brought home to you, the entire arrangement in regard to Prakriti and Purusha, through a vivid description of its working in each and every branch. You should consider it as an achievement of as much concern and importance as you would, the acquisition of a mouthful of nectar, or the discovery of a hidden treasure. You will certainly not be called upon, Oh husband of Subhadrā, to construct your metaphysical theory before getting full realisation about this subject (that is yet to come). I have, however, to say a couple of words of profound import to you, but before you hear them you first do deliver up to me, as a guarantee, your mind in its entirety." The Lord said this and then started his discourse, which Pārtha heard with perfect concentration.

अनादित्वान्निर्गुणत्वात् परमात्मायमव्ययः ।
शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ।। ३१ ।।

31 *"As having no beginning and no Gunas, the Highest Self is not liable to mutation; (and so) although situate within the body, Oh Son of Kunti, He does nothing and is affected by nothing.* (1094)

What is called Supreme Soul is like the Sun, who is not coated with

water (even though getting reflected in it). The Sun has already been in existence, Oh Kīrīti, both before and after (his) reflection; only he appears to others reflected in water between these two (stages). In that way, it is not true to say that the soul exists in the body. He is permanently there where he is all by himself. Just as, what appears in the mirror as face is only its reflection there, in that way is the habitation of the soul in the body. It is a meaningless talk to affirm that the body and soul meet each other. Could the sand and wind ever meet together? How could fire and cotton be inwoven on a thread? How could the sky and earth be joined together? This connection (between the soul and the body) is like the meeting together of two .. one going to the East and the other to the West. The common feature between the soul and the body is that existing between light and darkness, or between a dead and a living (standing) body. There is the same difference between the two (soul and body) as that existing between the night and the day or between gold and cotton. The body is formed of the five gross elements and is tied with the rope or thread in the form of actions (of the previous and present lives) and is ever revolving on the wheel of births and deaths. It (body) is (like) a small lump of butter placed in the mouth of the fire in the form of time (spirit —महाकाळ) where it is consumed in a trice, that duration of time as is taken by a fly for shaking its wings. This (body) if it perchance falls into fire will be reduced to ashes; but if it gets into the jaws of a dog, it will be transformed into dung. Escaping both these (fates) it will get reduced to a cluster of germs and insects — in short whatever end it may meet with, would be quite repulsive. Such is the condition of the body; while the soul is such that being beginningless, he is eternal and self-same. (He) is neither possessed of quality nor qualityless, and is neither lean nor fat. He is neither felt nor unfelt, neither luminous nor non-luminous, neither minute nor extensive, and he transcends form. He is neither empty nor full, neither alone nor in company, neither with form nor without form and abides in the zero (void) state (which is the negation of all attributes). He is neither joyous nor joyless, neither singular nor plural, neither free nor fettered and exists as self-same. He is neither 'this much' nor 'that much', neither self-made nor made by any body else, neither talkative nor dumb and is above any characteristic mark. He is neither created along with the universe nor is he exhausted (finished) with the end of the world and is himself the constituent ground and source of both existence and non-existence. He could neither be measured nor described, he neither increases nor decreases, neither

fades nor is finished being immutable. Such is the aspect of the soul and those that say, Oh dear, that he dwells in the body, talk of the sky as having the dimensions (as seen through) of a hut (hermitage). Thus his (soul's) all pervading nature makes the creation and the end of different bodies possible but he remains unaffected by their varying conditions; he exists (intact) as he is. The day and the night rotate in the sky, and in that way, bodies come and go under the Supremacy of the soul. Therefore even while abiding in the body he neither acts nor causes (any one) to act; nor does he take upon himself the responsibility of any actions confronting him, remaining quite neutral. Consequently, there is no change in his aspect and even though abiding in the body, is not affected by bodily attributes.

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।
सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥ ३२ ॥

32 *"Just as the all-permeating Ether, by reason of its subtility, is not (liable to be) affected, so, although abiding everywhere within the body, the Self is not (liable to be) affected.* (1120)

It never happens that the sky does not exist in any place; yet it never gets defiled by the dirt (evils) of any place. In that way, although abiding in all bodies everywhere, the soul never gets besmeared in any way with the sin of the association. This is being clarified to you again and again, so that you should know that the Kshetrajna is kshetra-less.

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।
क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥ ३३ ॥

33 *"Just as the one Sun illumines this entire world, so does the field-knower illumine the entire Field, O Scion of Bharata.* (1123)

Iron is set into motion by the contact of a magnet, yet iron is not magnet. Similar is the relationship between the body and the soul. The domestic duties are all performed (in the house) with the help of the light shed by the lamp (flame), yet there is an immeasurable difference between the lamp and the house. Although fire dwells in a latent form in the wood, Oh Kirīti, yet the wood is not fire, and the soul should be viwed from this standpoint. The same difference

that exists between the sky and the clouds, or between the sun and the mirage, does exist (between the body and the soul) as can be perceived. (In short) just as the Sun in the sky illuminates different spheres in the universe so does the Field-knower illumine the entire (seeming) field, and raise no further doubt about it.

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा ।
भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् ॥ ३४ ॥

34 *"The distinction between the Field and the Field-knower, they who by their eye of knowledge understand, as also deliverance from the Prakriti (the root-cause) of beings: they reach the Highest.* (1129)

That intellect which has come to realize the distinction between the Kshetra and the Kshetrajna, is the one that truely sees, and it alone can grasp the essence of the interpretations of the words. The skilled (wise) ones worship the very doors of the men of knowledge, to be able to understand this distinction between the two. It is for this that the wise (सुमती) hoard the wealth of tranquillity and feed in their homes the milch cattle (cow) in the form of Scriptures. It is with the expectation to know this that some persons spiritedly undertake the hazardous work of girdling the sky in the form of practising the Yoga - discipline. Some treat as mere straw all their possessions including the body, and take to service devoutly and meekly at the feet of the saints. In such diverse ways do people try the secure knowledge with the longing for it and then they really come to see the distinction between the Kshetra and the Kshetrajna; around the mystic vision of such persons we wave our knowledge (as in ārati to keep such ones safe from the evil eye). They that realize in their heart that the Prakriti is quite distinct (from the Purusha) — that false and illusive Prakriti that has ramified herself through the five gross elements and other distinctions,— (that Prakriti) that has spread herself out in the universe and catches each and everyone in her cage (clutches) like the parrot — 'in the parrot and tube story'— which although in no way bound to the tube feels through fright, to be so bound and clings to it frantically — in the way the real state of its (garland's) being a floral garland becomes perceptible when the delusion of its being a snake is removed — or in the way the fact of the shell (mother of pearls) being only a shell and not silver is realized when the delusion (of its being silver) disappears. I proclaim that

they attain the Supreme Brahman, that Supreme Brahman which is greater than the sky, which is beyond the borderline of the non-manifest Prakṛiti Māyā (Delusion), and which once secured leaves no room for any distinction such as difference or identity to survive, and where end all forms, and where get dissolved the state of being as also duality, and which is solely and wholly dualityless and which Supreme Brahman is attained, Oh Pārtha, only by those who have realized the spiritual as also the non-spiritual and who can like a swan separate real (essence) from the unreal.

Conclusion

In this way Lord Shrī Krishna made it clear to one who was dear to his heart, the Son of Pandu,—(the entire position in regard to the spiritual and non-spiritual). Lord Hari thus imparted to Arjuna the knowledge (of the Self) in the way water from one jug is poured into another. But who imparted (and) to whom? Really speaking this phrase is incorrect (since) Nara (Arjuna) is also Nārāyana (Lord Krishna), and this is affirmed by Lord Krishna with the remark.—"I am Arjuna myself". Enough of this digression; why should I say more unasked? In short, the Lord gave to Arjuna all that he had. Yet the mind of Pārtha was not satisfied; (on the contrary) his longing to hear more and more was intensified. With oil replenished, as the lamp illuminates with greater brilliance, the longing in Arjuna's heart to hear more and more got intensified. Here is an expert (in cooking) and liberal-minded hostess; there are on the other hand guests (fully) qualified to relish (food); with such a combination as this, it hardly needs telling that the hands on both the sides get to work freely (they mutually cooperate giving rise to immense satisfaction). So happened to the Lord: At the hearer's eagerness to hear he too felt thrilled fourfold to prolong his discourse. With favourable wind the clouds rise up fast, or the sea gets into full tide at the appearance of the full moon; in that way on account of the regard shown by the hearers, the orator's eloquence waxes." Samjaya then said, "Now God will make joyous the entire universe, and you, Oh King, hear that account." (It is) that story which the most talented sage Vyāsa narrated in the portion named Bhishma-Parva of the Great Epic 'Mahābhārata", and that dialogue between Lord Krishna and Arjuna I shall now expound in Marathi in a versified form. The narrative is one full only with one sentiment of tranquillity (शांतिरस); yet by the way I shall expound it, the sentiment of tranquillity will

tread over (be superior to) the head of the erotic sentiment (शृंगाररस). It is only the (ordinary) Marathi language; yet I shall set it out so skilfully that it will put life into (light) literature and will make even the nectar's taste insipid in point of sweetness (eloquence). The phraseology will come up to the level of the Moon in point of soft, (moist) pleasant, coolness and will make even the Divine resonance (music of the spheres) assume silence before its infatuating eloquence. It will cause even the ghostly order to make their hearts ooze out righteous feelings and will make the good minds (saints) enter into rapt concentration on spiritual meditation. I shall now expand the grandeur of speech in such a way, that the entire universe will be stuffed with Gita-interpretations, and will erect an enclosure (आवारू) full of great joy for the world. May the discreet thought disport in high spirit; let the ears and the mind have their object of life completely accomplished; and let every one who may have a liking for the subject be able to see the mind of the Brahmic Lore. Let the Supreme Spirit be discernible to the vision of all, ushering in a festival of happiness for all to enjoy, and let the universe enter (experience) the days of plenty and prosperity in the form of great (Supreme) understanding. Now I, who am favoured by the grace of the Great Guru Shri Nivritinath, shall hold the discourse in a way that will bring about all this (I have said). I shall disentangle the (complication resulting from) the jumble of similies and puns explaining the significance of each and every word and bring out vividly the meaning of the Scripture. My Grand preceptor has made me perfect by equipping me with literary craftsmanship and ability, sufficient to carry me through to the destination. Through the grace of the preceptor, whatever I preach becomes acceptable and this has prepared me to hold the discourse on the Gita-interpretations in your conference. Now that I have come up at your feet, there is no obstruction in my way. Oh masters, is it ever possible that Saraswatī the Goddess of learning, will ever give birth to a dumb child; so also could Lakshmī the Goddess of riches, be ever wanting in (auspicious) physical signs. In that way there could hardly be any room for a mere mention of ignorance where you are present and therefore I shall make all the nine Rasas (sentiments) to rain down copiously (through my discourse). In short, I may, Oh God, be allowed some rest and I shall start preaching the Scriptures in the right way," said Jnānadev

क्षेत्रक्षेत्रज्ञयोगो नाम त्रयोदशोऽध्यायः ॥ १३ ॥

CHAPTER XIV

GUṆATRAYAVIBHĀGA

Introduction

Hail, Preceptor, the God of all Gods, the morning Sun in the form of the splendour of intellect, the dawn of happiness. Hail the Abode of the Refuge of the entire universe; the very incarnation of the majestic idea, "I am myself Supreme Brahman"; the sea on which roll the waves in the form of diverse worlds; all glory to you. Hear, ye, the brother (reliever) of the distressed, the eternal sea of compassion, and the Lord of the bride in the form of pure and holy lores. To those, from whom you keep hidden your 'self', you only show this universe. Deluding the vision of others is called mesmerism; yet your own skill is so wonderful that it enables you to keep hidden your real aspect from others. You are all-in-all in the (entire) universe. (The state of things) that you enable some people to realise the Supreme Self, while to others you (simultaneously) show only illusive worldly drama is all your craft (लाघव)—to you (such a one) I bow. We know this much that in the world the quality of sweetness in water, as also the forgiveness in the Earth are secured by them through you. The brilliant mother of pearls–the Sun and the Moon that arise and illumine the three worlds have derived their lustre through your splendour. The blowing of the wind is also through your divine power, while the game of hide–and–seek played by the sky is also through your support. In short it is through your power that nescience becomes mighty (all–pervading) and knowledge secures the power of vision. Enough, however, of this extolling, since even the Shruti (Vedas) got fatigued while describing you. The Vedas proceed well with the description so long as the essence of your 'self' is not attained; but once it is attained both the Vedas and we find ourselves on the common plane of muteness. With the sea overflowing all, one can hardly distinguish individually even drops of water, what then of a big river? With the rising of the Sun, the Moon appears like a glow–worm: we both–ourselves and the Vedas–get reduced to the same position when matched with your 'self'. When there remains no trace whatever of duality, and when both the Parā and Vaikharī, (परा व वैखरी) the first and last stages of speech cease functioning, under these condi-

tions through what mouth could we extol you? No fitting words can be found by me to describe your personality. It is, therefore, the best course to stop all praise and place our (fore) head silently at your feet. Therefore, obeisance to you O preceptor, in whatever form you may be. (You) now be my creditor for making fruitful my (business of) composition and release the capital in the form of your kindness and pour it out into the bag (in the form) of my intellect, securing for me the gift of versified knowledge. With its help, I shall carry on my business and shall adorn the ears of the saints with auspicious ear–ornaments (in the form) of right discrimination. My mind wishes to lay open the hidden treasure (in the form) of the mystic meaning of the Gītā-teachings, and would pray to you to treat my eyes with collyrium in the form of your affection (to enable me to see the treasures). You should rise up, with the clear disc of your pure compassion, so that my intellectual vision would be able to perceive at a single glance, the entire literary (poetic) creation. You should be the spring (season), the crown-jewel amongst the loving, to make the charming creeping plant, in the form of my intellect abundantly fruitful with poetry. With your generous and kind vision, rain down copiously, so that the Ganges (in the form) of my intellect should register the highest flood in the form of problems (to be solved) and established truths. O, you, the sole resting place of the universe, let the Moon of your favour endow me with a Full-Moon night in the form of vigorous inspiration so that, at its sight the sea of knowledge should swell into full tide, making the channels of the nine Rasas (sentiments) over-flow themselves. Hearing this the Preceptor got pleased and said, "You have again started praising (me) on the pretext of making a request (and thus have been displaying a sense of duality). Let that unavailing talk alone, and proceed seriously with the revelation of the Scripture—making its sense lovely (easily comprehensible). Do not allow the deep interest (of the audience) to flag. Thereupon Shri Jnāneshwar said, I was only waiting to see the words 'Go on with the preaching of the Scripture' coming out from (your) illustrious mouth. The sprouts of the bent grass (दुर्वा) are naturally ever green; over and above that they get flooded with nectar. In that way through (your) kindness I shall now expound the original Scriptural phrases and words in an eloquent and lucid way. Yet my only wish is that there should be developed, through the grace of the preceptor, in my faculty of speech, such eloquence, as would be able to drown the small boat of dubiousness (persisting) in the heart of beings and would also whet their appetite for hearing. In

Chapter XIII, Lord Krishna preached to Arjuna that the universe gets created through (the union of) the Field and the Field-knower, and that the Self, getting associated with the Gunas, has to get into the worldly affairs; this identification (of the self) with Prakrti is the sole cause of this pleasurable and painful experience. Otherwise, he is above the Gunas, absorbed as he is into the divine essence. How the non-attached gets attached, how the Field and the Field–knower get together, how they have to experience pleasure and pain, what is the nature and number of the Gunas, how they fetter and what are the characteristics of one who transcends these Gunas etc. etc. —the elucidation of these points forms the theme of Chapter XIV. Now you do hear what the teachings of the God of Vaikuntha on these are. Then the Lord said, "Oh Arjuna, you assemble together the entire army in the form of your attention and let it cling closely to knowledge. I (We) have on former occasions explained to you in many ways, this theory (of knowledge), yet you have not been able to realize it within yourself.

श्रीभगवानुवाच ।

परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् ।
यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः ॥ १ ॥

THE EXALTED-ONE SPAKE:

1 *"Once again, of knowledges the supreme and the most excellent Knowledge shall I expound, by knowing which the Sages have all reached hence the Highest Perfection.* (41)

Therefore, I shall again tell you next about what Shruti Scriptures have repeatedly proclaimed as 'para (पर–Highest). In fact this knowledge is our own, yet, it becomes 'para' (पर–Beyond–foreign) to us, because of our having taken a liking for this world as also for the heavens. Oh, it is for this reason that I call it best in its entirety, since this knowledge is like fire (burning others) while others (types of knowledge) are like straw (before it), since they recognise as real only this world as also the heavens and further say that the sacrifices etc. alone are good and consider duality to be real through distinctions. All other types of knowledge prove to be dreams (unsubstantial) before this knowledge. Just as the wind is ultimately dissolved in the sky, or just as, with the rising of the Sun in the sky, the brilliance of the Moon and the other stars gets dimmed, or just as all the rivers, big

and small, get merged in the waters of the deluge at the time of world–dissolution, in that way with the rise of this knowledge, other types of knowledge get extinguished, and therefore, Oh Dhananjaya, this (knowledge) is the best. That originless, emancipated and pristine state of ours, Oh Son of Pāndu, that state called the 'complete deliverance' is attained through this knowledge. With the realization of this knowledge, thoughtful persons do not allow the mundane existence even to raise its head. Those that have secured rest through the restraint of the mind—such persons even though in the body-form, do not get under the sway of the body. Then they cross over once for all the body–hedge and come up to the same level as myself with the perfect balancing (of the mind).

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।
सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥ २ ॥

2 *"Betaking themselves to this Knowledge and attaining similarity of essence with Me, they do not become born even at the (Cosmic) Creation, and are not, at the (Cosmic) Dissolution, distressed.* (52)

They become eternal through my eternity Oh Son of Pāndu, and get perfect through my perfection. They become as really accomplished with eternal bliss as I am, there remaining no distinction whatsoever between us. They attain the aspect, of the same magnitude and nature as my own, just as the sky visible in the earthen jar gets extinguished in the sky with the breaking of the jar or just as the light of the several other (lamp–) flames, is merged into that of the original lamp–flame when mingled together. In that way, Oh Arjuna, with the extinction of all duality all names and forms are merged into one mass, occupying the same status without any distinction such as 'I' or 'you'. And for this very reason they have not got to subject themselves to the process at the advent of world-creation. Thus (they) being unfettered with the body-form at the creation of the world–how is it possible for them to meet death at the world–dissolution? Those, therefore, that follow this knowledge, Oh Dhananjaya, become one with me, having transcended (the cycle of) births and deaths." In this way, the Lord praised with great liking the greatness of knowledge in order to create a taste (predilection) for it in the mind of Pārtha. At this, he (Pārtha) got into a wonderful state, as if there were created ears all over his body and he himself got into rapt concentration. (Arjuna)

got so much pervaded with the God's affection for him, that its description could not be contained even in the sky. God said, "Oh you, the master-talent, my oration has become glorified to-day, since I have secured in you a hearer equal to the discourse itself. I shall now tell you, and you do hear how, even though all single, I have got myself entangled in the body-form through the agency of the hunters in the form of the three Gunas and how, with my union with the Field (Prakriti) the entire universe gets created. It is because the entire crop in the form of the beings is created from the seed in the form of my union with Prakriti, that the latter (प्रकृति) is called the 'Field'.

मम योनिर्महद्‌ब्रह्म तस्मिन् गर्भं दधाम्यहम् ।
संभवः सर्वभूतानां ततो भवति भारत ।। ३ ।।

3 *"My womb is the 'Gross-Brahman' wherein I deposit the embryo. The origination of all beings proceeds therefrom, O Scion of Bharata.* (67)

This (Prakriti–Maya) is called 'Gross–Brahman' (महद्‌ब्रह्म), since she is the resting place of the gross elements such as 'Mahat' and others. Oh Arjuna, all (mental) functions get strengthened because of her and so she is 'the Gross–Brahman'. The non-manifestists give it the name 'unmanifested', while what Sāmkhyas call 'Prakriti' is also the same. Oh, the great–talented one, the Vedāntis (Upanishadic philosophers) call it 'Māyā'; why waste words over it? This Māyā is nothing else but Nescience itself (अज्ञान), Oh Dhananjaya, and nescience is only forgetting one's own 'self'. There is one more feature about it viz. it is not even discernible while the reason is at work, just as darkness is not discernible while there is light. The cream gets dissolved in milk, when it is stirred up in it, but it gathers itself if left undisturbed. This nescience is like sound sleep (सुषुप्ति) wherein there is neither dream nor wakefulness nor yet rapt concentration; or like the sky which remains undisturbed and quiet when there is no blowing of the wind. One cannot be definite as to whether there is standing yonder, a pillar or a human being, but only feels that something is there; in that way, not only that one cannot discern the 'self' in its real aspect, but cannot even see definitely if it is something else: just as there exists the transition period (between the day and the night) called the 'evening' which is neither the day nor the night, (in that way), there exists nescience which is neither knowledge nor its contrary. Such a state of dubiousness in regard

to the real and unreal knowledge (of the self) is called nescience, and the spirit ('self') that is shrouded in this nescience is called the 'Field-knower'. Strengthening only nescience and not knowing his own self should be known as the special features of the 'Field-knower'. This is what is called, Oh my darling, the union (योग) of the two (Prakriti and Purusha)–grasp this fact firmly–and this is the natural disposition of the highest entity-the 'self'. Following nescience, the soul (proceeds to) view his own aspect, but there appear to him many such (aspects of his own) and he is at a loss to know which of them is the real one. It is just like a poverty-stricken man, getting mad and raving, "behold the king is coming (I am the king)" or like one recovering from unconscious state and asserting that he had been to Heaven. In that way, whatever is perceived through the deluded vision viz. this whole objectified universe, is all created from myself (the Supreme). Just as a single person under delusion while he is in a dream, witnesses himself in diverse forms, so happens to the soul, the forgetting of his own 'self'. This very problem is being clarified further to make it free from confusion, and do experience it. This 'Avidyā' (अविद्या–ignorance as opposed to knowledge) is my house-wife beginningless, ever young, and possessed of qualities that defy description. "No form whatever" is her form; her sphere (for activity) is quite immeasurable. She abides by those that are asleep (ignorant) while she keeps herself far away from the wakeful (Seers.) She keeps herself wide awake while I am asleep and she conceives by virtue of her union with the Highest reality—(the 'self'). She nourishes and develops the embryo in the 'Gross–Brahman' womb, with her eight–fold constitution. With the union of these two (Prakriti and Purusha) gets first created the element intellect and thence is born the mind, fully stuffed with the principle of intellect. Energetic consciousness (wife) of mind gives birth to the element egoism, from which come, into being the gross elements. It is the nature of these elements to be invariably associated with the sense–centres and objects; so the sense–centres as also their objects are generated along with the elements. Violent disturbance in the functioning of sense–objects is followed by the advent of the three Guna–constituents, which begin to make movements through embryonic (incipient) desires; this is the genesis of the individual soul. Just as a seed (particle), as soon as it comes in contact with water, begins to formulate the structure of the tree, in that way, with her union with me Māyā (ignorance) herself begins to sprout out diverse shoots in the form of the universe. Now, Oh you King of the Good, do hear how the embryo develops

into different forms (foetuses). There get developed foetuses of different orders namely 'Manija,' (मणिज), 'Swedaja,' (स्वेदज), 'Udbhija' (ऊद्‌भिज) and Jāraja (जारज). 'Manija' is formed chiefly by the combination of the elements of the sky and the wind with the embryo. The 'Swedaja' is created by the rushing of the element water and fire in combination with the 'Rajas' and 'Tamas' Gunas. The stationary 'Udbhija' results from the predominant elements of water and earth when combined with the 'Tamas' Guna of inferior grade, while the 'Jāraja' is formed by the mutual co-operation of the five sense-organs and the five organs of action as also the mind and the intellect. These four classes form as it were the hands and feet, while Prakriti having the eight-fold constitution is the head; activism is the belly, while renunciation is the back; the eight godly orders occupy the portion of the body above the waist, the heaven is the throat region, the mortal world is the waist, the region under the earth (पाताळ) being the buttocks. A queer child constituted of such limbs and parts of the body is born (of Māyā). The three worlds form the plumpness (बाळसे) of that child, the eighty-four lakhs of species (of the beginnings) form the ligaments of the small and large bones, and this child grows day by day. The different limbs of the body are adorned with ornaments in the form of diverse names, while Māyā feeds (the child) by making it suck her breast in the form of ever new infatuations. She has adorned the child's fingers with rings in the form of diverse worlds, the brilliance of each of these being different from one another. She (Māyā) feels greatly glorified having given birth to such an only child—beautiful above description—in the form of this universe formed of many movables and immovables. God Brahmadev is the morning, God Vishnu the noon, while God Shiva, the evening to this child. It plays and (after getting fatigued) sleeps soundly on the bed of the great world-dissolution. It arises again at the dawn of the new age (कल्प) in infatuation (विषम ज्ञाने). In this way Oh Arjuna (grows and) walks sportively (this child) step by step in the form of recurring succession of aeons, in the house of false vision. Fancy is its great friend, while egoism is its playmate and such a child meets its end only through (real) knowledge. Enough of this elaboration. In this way, was born this universe to Māyā, and therein proved of great help to my own power.

सर्वयोनिषु कौन्तेय मूर्तयः संभवन्ति याः ।
तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥ ४ ॥

4 *"In all the (several) wombs, O Son of Kunti, the concrete manifestations that spring up: of them the "Gross–Brahman" is the (Primal) Womb, and I the seed–implanting Father.* (116)

For this reason, Oh Son of Pāndu, I am the Father, and the Gross–Brahman (Māyā) the mother, and the entire universe, the off-spring. Don't get confounded in your mind at seeing the diverse bodies in the world, since the mind and the intellect in all the beings, are in principle one and the same. Are there not different organs in one and the same body? In that way this universe, although manifested in different forms, is in principle all one and the same. Branches high and low, even and uneven, (of a tree) are all created from one and the same seed: or an earthen pot is the child of clay or the (checkered) cloth the grand–child of cotton; or in the way the diverse waves become the progeny of the sea–in a similar relationship I stand to the entire universe. In the way fire and flames are but one fire, in that same relationship, I stand towards the entire universe. Were my form (essence) suppressed as a result of the creation of the universe, then by whose glory (splendour) does the world expand and project itself? Can a ruby be lost in its own lustre? Does gold lose its gold-properties by its conversion into ornaments? Or does a lotus lose its lotus–qualities by its getting fully opened? Do tell me, Oh Dhananjaya does the body (possessor of organs) cease to be perceptible because of its organs or does it (body) exist in the body-form (with the organs) by itself? When a grain of *Jwāri* (a kind food grain) is sown and it germinates and sprouts, yielding an ear of corn, can we say it has exhausted itself; is it not rather that it has multiplied (expanded) itself? My form (essence) is not such as could be viewed separately by laying aside (the curtain of) the universe. This entire universe, in and out, is all my own self. Keep this pure and definite knowledge firmly fixed in your mind. (True) I make myself felt as abiding separately in different body-forms, but it is because I have (by my own doings) got myself fettered by the Gunas, Oh, you having a monkey-banner hoisted on your chariot, just as one gets up in a dream and experiences his own death (in the dream itself), or just as one suffering from jaundice, has his eyes turned yellow and everything he sees appears to him yellow, or just as the clouds could be seen with the rising of the Sun, while the screening of the Sun himself by the clouds also becomes perceptible with the same sunlight, or as one should feel afraid of the shadow cast by himself, raising the question if he

himself is distinct from the shadow–in all these ways, I give rise to diversities by displaying myself in different body–forms. There is also one restriction in this and hear about it. The question whether I am fettered or emancipated arises out of ignorance as regards the form of one's own self. Therefore, O divine Arjuna, do hear by what Guna I get myself fettered. You do hear the secret of all this viz. how many Gunas there are, what are their properties, their characteristic colour and names, and also from where they come into being.

सत्त्वं रजस्तम इति गुणाः प्रकृतिसंभवाः ।
निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ।। ५ ।।

5 *"Sattva, Rajas, and Tamas are the (three) constituent aspects that originate from the Primal Nature. It is they, O Long-armed, that fetter within the body the Immutable Body–owner.* (138)

'Sattva', 'Rajas' and 'Tamas' are the three names of the Gunas (Constituent-aspects) and their birth-place is Prakriti. Of these three, 'Sattva' is the best, 'Rajas' of middle quality and 'Tamas' the most inferior of the three. All these three dwell together in one and the same mind, in the way one and the same body has to experience childhood, youth and old age; or in the way one and the same pure gold is degraded in point of fineness and reaches point five, as alloy is mixed with it, or in the way the state of alertness, shrouded by laziness (drowsiness) makes room for sound sleep—in that way any disposition growing intense and strong through embracing nescience, reaches the 'Tamas' passing through the (intermediate) doors of Sattva and Rajas Gunas. Know ye, O Arjuna, that these (mental conditions) are named the Gunas, and now hear how they fetter (the soul). The soul as the Field-knower, as soon as it enters the bodyform, as the individual soul, begins to identify the body with himself. Then as soon as he embraces egoism in regard to all his bodily functions from birth to death, the individual soul is entrapped, and then the soul is caught like a deer in their meshes, in the way the fisherman gives a sudden jerk and gathers in his net, as soon as the fish has swallowed the bait with the hook hidden inside.

तत्र सत्त्वं निर्मलत्वात् प्रकाशकमनामयम् ।
सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ।। ६ ।।

6 *"Of them, the Sattva, because of its taintlessness, is luminous and free from disorder; through fondness for comfort it fetters, and through fondness for knowledge, O Sinless One.* (148)

The hunter Sattva begins to gather in the snares in the form of pleasure and knowledge, then he (individual soul) goes on indulging in loose and vain talk in his conceit as being one of knowledge, chafes and kicks (struggles vainly) as he realises his actual state and thus banishes that autochthonous bliss of the self which was already his. He feels greatly pleased when honoured as being a learned person, is elated at every trifling gain, and begins to boast of being a really happy person. He says, "Is it not a great luck of mine? Who else is as happy as myself," and while indulging in such talks the eight affections of the body (considered as) indicating the prevalence of Sattva quality begin to surge up all through his body. The matter does not stop here. Another sticky thing gets at him, viz. the ghost in the form of his erudition possesses him. He does not feel sorry in the least for ignoring the fact that he himself is the essence of knowledge, but he has lost that primal nature of his and feels he is distended infinitely like the sky with the mundane knowledge of sense-objects. It is just like a king turned into a beggar in his dreams and then making a boast of being as lucky as God Indra on his going around abegging in his capital and securing a little grain. In that way one above form, getting into form (body) thus gets (deluded) by external knowledge. He becomes expert in active worldly life, well-versed in sacrificial learning, nay he considers even heaven as too low in magnitude for himself. And then he boasts, "No one else has got as much knowledge as I have" and says, "my mind is (as boundless as) the sky which harbours the moon in the form of dexterity". In this way the Sattva Guna drags the soul with a chord of happiness and knowledge tied round his ears, in the way a decorated bull is reduced to a (helpless) state by his trainer. Now I tell you and you do hear how this embodied soul is fettered by the Rajas Guna.

रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम् ।
तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम् ॥ ७ ॥

7 *"Understand the Rajas to be compact of (all) passions, (and) the source of longing and attachment; it fetters-down the Body-owner, O Son of Kuntī, by fondness for actions.* (160)

It is called Rajas as it amuses the soul and keeps ever fresh and strong in him the desires for sense-objects. This Rajas makes a minute entry in him (soul) and getting on the way to sense-objects rides on the high wind of desires (for sense-objects). Just as a sacrificial fire in the receptacle, when soaked with clarified butter and full of live coal in it, bursts into a mighty blaze, in that way, the desires for sense-objects get wild and then the sense-objects even though mixed (tainted) with misery are felt sweet, even the glory (and wealth) of God Indra is looked upon as inadequate and rather trifling. With the greed (thirst) inflamed, (he is not satisfied) even if the mountain Meru falls into his hands, and says that he will even resort to any dreadful thing (to satisfy his greed). He gets prepared even to wave his very life, treating it like a cowrie, (कवडी –smallest coin) and considers the object of (his) life to be fully accomplished were he to secure even a straw. He extends the scope of his dealings with extraordinary zeal, to provide for the morrow, not caring if all he possessed today were squandered that very day. He says, "It is alright to go to Heaven, but on what to live after going there, and for this he makes haste, arranging for performance of sacrifices to be able to provide for the days of stay in Heaven." He takes to religious observances and vows one after another, undertakes sacrifices and the construction of works of public weal, but would not touch (perform) a single act unless it be fruit-motived. The strong wind blowing at the close of the Grīshma season (summer, about the end of July), Oh Warrior, knows no rest; in that way he does not mind if it is night or day time while rushing through business. The movements of the fish in the water, or the fickleness of the leer of a youthful woman or the flashing of the lightning would not even be as subtle and quick as the hurry and bustle of the being filled with desires. With such extraordinary haste he rushes headlong into the fire of activism out of covetuous longing for the enjoyment of sense-objects, in this world as also in Heaven. In this way the embodied soul although himself entirely distinct from body, gets himself chained with the fetters of longing and desires and carries the big load of worldly dealings around his neck. And thus the embodied soul is tied down by the dreadful bondage of the Rajas Guna. Now hear about the binding power of Tamas.

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।
प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥ ८ ॥

8 *"The Tamas, however, understand as born of nescience, and*

causing infatuation to all body-owners. Through heedlessness, indolence, and slumber does it fetter-down, O Scion of Bharata. (174)

That which dims the vision of commonsense, that which is the dark cloud of the night of infatuation, that which makes one feel strong attachment for nescience and has deluded the universe and made it dance (active), that which is the great mystic formula of thoughtlessness and is a jug of the wine in the form of stupidity—nay which is a missile (in the form of) infatuation (मोहनास्त्र) for the being–all that, Oh Pārtha, is Tamas, and with its skill, it entangles the egoistic body-owner. Once it begins to grow up in all created things, there remains no scope for anyone else (to grow). It renders the organs dull, the mind foolish, and strengthens indolence. Then the being begins to turn and twist his body, feels aversion for any sort of work and then there ensues abundance of yawning. He cannot then, Oh Kirīti, see anything with his eyes even though (they are) open, and gets up and responds to a call even though there is actually none. A stone slab falling on one of its sides, does not move to any other; in that way, once rolled up in drowsiness he cannot unroll himself. The earth might sink low into the lower region (पाताळ) or heavens might crash down upon him, yet he does not feel like getting up. He, feeling drowsy and sleepy, cannot recollect what is proper or improper, but only feels great liking for remaining in a rolling position. He raises his palms and rests his cheeks on them, and uses his legs as supporting cushions, and he is so very fond of slumber that he considers it superior to heavenly bliss, were he to have a good slumber. He has no other addiction but that of having the longevity of God Brahmadev, and of passing it in slumber. Were he casually to rest while wending his way he feels sleepy, and were he to feel drowsy he would not wake up even for taking a sip of nectar (if it is offered to him). If on occasions he is forced to work, he gets blind with rage. He does not even know how to behave himself, and with whom to talk and what, and cannot know if a certain action is possible or impossible. Just as a moth should entertain the ambition of putting out, with the help of its wings, a wild fire, in that way he becomes prepared to run risks and audaciously puts his hand to things that could not (or should not) be done; in short he likes to do wrong (thoughtless) actions. In this way, the Tamas quality fetters the attributeless and pure soul with a bondage of triple plait in the form of slumber, indolence and wrongful actions. When fire pervades

an entire piece of wood, it appears to have the shape of that piece, or the sky gets the name of Ghatākāsh (घटाकाश–earthen–pot-shaped sky), when contained (seen) in the earthen pot: or when a lake is full of water, then there appears reflected in it the Moon; in all these ways the soul appears to be modified (bound) by the semblance of the Gunas.

सत्त्वं सुखे सञ्जयति रजः कर्मणि भारत ।
ज्ञानमावृत्य तु तमः प्रमादे सञ्जयत्युत ॥ ९ ॥
रजस्तमश्चाभिभूय सत्त्वं भवति भारत ।
रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥ १० ॥

9 *"The Sattva causes addiction to comfort; the Rajas, O Scion of Bharata, to action; but the Tamas, obscuring knowledge, causes in addition addiction to heedlessness.*

10 *"Overcoming Rajas and Tamas, the Sattva prevails, O Scion of Bharata; the Rajas (by overcoming) Sattva and Tamas: The Tamas (by overcoming) Sattva as well as Rajas.* (196)

When the bile strengthens itself by pushing aside phlegm and wind (कफवात) it makes hot (inflames) the entire body; or when at the end of hot and monsoon seasons, cold season sets in, the sky also is fuil of cold, or when the dreamy and wakeful states disappear, there only remains the deep slumber, and the mental attitude takes on the same hue, in that way when the Sattva Guna overpowers the Rajas and Tamas Gunas, (then) the soul says, "how happy am I"! Similarly when the Tamas gets strong overpowering the Sattva and Rajas Gunas, it naturally causes the being to commit errors. In that same way with the overpowering of Sattva and Tamas Gunas, the Rajas gets strong and then the embodied soul–the king of the body–feels that nothing is more desirable than activism. I have discoursed, in three verses, on the special characteristics of the three Gunas, you do now hear attentively about the symptoms of the growth of the Sattva and others (Gunas).

सर्वद्वारेषु देहेऽस्मिन् प्रकाश उपजायते ।
ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत ॥ ११ ॥
लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा ।
रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ॥ १२ ॥

अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ।
तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥ १३ ॥

यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् ।
तदोत्तमविदां लोकानमलान् प्रतिपद्यते ॥ १४ ॥

रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते ।
तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥ १५ ॥

11 *"When, in this body, at all the gateways (of sense) light shines forth—the (light of) knowledge—then should one understand the Sattva to have waxed strong.*

12 *"Greed, urge (to action), starting (action), non-cessation of action, craving: these spring forth when the Rajas waxes strong, O Bull of the Bharata (clan).*

13 *"Forgginess and aversion to action, heedlessness and even infatuation: these spring forth when the Tamas waxes strong, O Gladdener of the Kurus.*

14 *"When, with the Sattva waxing strong, the body's tenant goes to dissolution, then, unto the taintless regions of the knowers of the Highest, does he attain.*

15 *"Going to dissolution when the Rajas (is waxing strong), he gets born amongst those addicted to action. So, too, being dissolved with the Tamas (waxing strong), he gets born amongst the non-sentient orders of beings.* (204)

After getting victory over the Tamas and Rajas when the Sattva dominates over the body, the following signs appear in the body. In the spring season the fragrance in lotuses spreads out all around (unable to contain itself in the lotus), in that way (the light of) knowledge floods in the exterior, unable to contain itself in the interior. Then the reason remains watchful in all the sense centres and the hands and feet seem to have secured a wonderful vision. The beak of a swan decides the question (if any is raised before the swan), as to which is milk and which is water; in that way the senses themselves test and decide what is proper and what is improper, which is sin and which is merit, while comprehensive self-governance (नियम) attends as their footman. The ears instinctively abandon what ought not to

be heard, the eyes eschew what ought not to be seen while the tongue avoids giving utterance to what ought not to be uttered. Just as darkness runs far away from the light (of a lamp), so the prohibited things dare not stand before (his) senses. Just as a big river inundates (the banks) during monsoon, so his intellect expands (comprehends) in all sciences. Just as the brilliance of the moon rushes into the sky on a full moon night, so the faculty of intellect spreads out freely in the region of knowledge. The desires get contracted, activism ebbs away, while the mind feels aversion for the enjoyment of sense-objects. In short, these are the signs of expansion of the Sattva Guna, and should death intervene just at this juncture (during the expansion of Sattva), it should be considered as an occasion for festivity, like the arrival of guests from the heaven (i.e. rare and exalted guests), just when there is a bumper harvest season and there should be ready-cooked delicious and flavoury dishes. Should there exist (in one's mind) generosity and courage in the same proportion as the riches in the house, why could not one secure the other world (Heaven) as also good fame here (in this world too)? Could such a one stand any comparison, Oh Dhananjaya? Similarly what other fate could one, possessed of the Sattva Guna, have when the embodied soul leaves his cottage in the form of the body–the enjoyer of sense objects carrying along with him the pure and manifested Sattva quality; and he actually quits the body in such (Sattwic) state, he is the very idol of the Sattva Guna–nay he takes his next birth amongst men of knowledge. Tell me, Oh Dhanurdhara, were a king in his role as the king, to go and sit on a hill top, would he be less of a king there? Were a light from here (one place) to be removed to a neighbouring village, could it not continue to be the (same) lamp there too, Oh Son of Pāndu? In the same way the pure Sattva Guna brings about an extraordinary increase in the knowledge with the result that the intellect begins to float over the discerning power. Then fully studying the aspects of all the elements, the soul along with such a study dissolves itself into the Self. That which is the 37th beyond the 36 (vide Chapter XIII. 5-6), or 25th beyond the 24 (according to Sāmkhyas) elements or the fourth beyond the three (गुणत्रय—the three qualities or Gunas such as Sattva, etc) or—the three stages of human life such as youth. etc. or the three states such as walking, etc.)—one who has attained that one—the best of all—secures, on the strength of this best Sattva Guna, a body that stands no comparison in the universe. In the same way when the Rajas waxes strong suppressing the Tamas and Sattva Gunas, he runs riot in the locality in the form

of the body with his own programme works, the sense of which (you) now hear. Just as in a hurricane all things are rushed through and wound up together and whirled round and round in the sky, in that way with the force of the Rajas all the senses are let loose on their objects. He does not consider it in any way (morally) objectionable to cast a lustful eye on another man's wife, and goes on allowing the senses to indulge unrestrained in the enjoyment of their objects, like the mouth of a sheep, that strays out grazing on whatever comes in its way. His greed increases so much that anything that lies beyond the reach of his grasp alone escapes him. His natural tendencies do not permit him, Oh Dhananjaya, to keep his hands off any out-of-the-way sort of business transactions he may undertake. Similarly building a palace or performing an Ashvamedha sacrifice (Great Horse Sacrifice)—such extraordinary plans possess him completely. He undertakes works of vast magnitude, like planning towns, constructing big reservoirs, planting forests and laying out big gardens, (yet) his desires for happiness in this as also in the other world are not quenched. There moves about in his heart a greed for happiness of such a boundless and tremendous magnitude, that the extent and depth of an ocean falls short in comparison, or the burning power of fire proves too mild and tame before it. Very strong desires for enjoyment gallop abreast of the mind with great hope and, while wandering in this way, it treads over (traverses) the entire universe. These signs become perceptible when the Rajas waxes strong and were he to die in this state, he would have along with his greed and other companions, a new body in the human order. Oh see, could a beggar be a king were he to go in a palace furnished with all royal splendour? The bullocks, were they to carry a marriage party of even the rich, could have nothing else but *Kadbi* fodder (for their feed). Therefore, he (one meeting death while the Rajas waxes strong) gets yoked along with such as are engaged, without a moment's rest, in worldly affairs day and night. In short, one being drowned and dead in the deep waters in the form of the Rajas attributes, takes birth amongst persons heavily loaded with actions. In a similar way the Tamas waxes strong after swallowing the Rajas and Sattva Gunas. The signs that then appear inside and outside the body, I now narrate to you and do hear attentively. The mind in the Tamas stage becomes like the sky on an Amāvāsyā night (the last day of the lunar month) having neither the Sun nor the Moon. Similarly the heart becomes blank, inactive and dull, there remaining no vivacity in it, while the language (all vestige) of reasoning is lost. The intellect loses all its elasticity and

becomes so hard that even a stone cannot compare with it, while the memory goes into oblivion. The arrogance of thoughtlessness resounds through the body (in and out) while the being goes on doing ('give and take') transactions full of sheer foolishness. The bones, in the form of breaches of good manners, give (painful) pricking to the senses and yet he continues to behave along the same line even though it gives mortal agonies. There is one more novel thing about it; the mind of the Tamas–ridden being gets enlivened while doing wicked actions, in the way an owl gets vision in the dark. Similarly his mind is fired with wild expectations when confronted with the idea of an act that is forbidden and the senses also go galloping in hot pursuit of the same. In this way the being staggers without being drunk, raves without being delirious in high fever, and gets infatuated even in the absence of love like a mad man. He is in an ecstasy which is not, however, due to the mind getting enwrapped in concentrated meditation. In this way, he is possessed by insolent infatuation. In short, these signs are developed, when the Tamas waxes stronger and stronger, along with his paraphernalia. And were the being perchance to get a call from death on such an occasion, he gets out of the body along with the Tamas. A small *rai*-seed gets dried up (and dead) retaining in itself its *rai* property; would that same seed, when sown, germinate and develop into any other plant but the *rai* one? Even though the fire with which a lamp is lighted gets extinguished, still so long as the kindled flame of the lamp is burning, therein does exist the property of the original fire. Therefore, when the being quits the body along with the Tamas–ridden fancies, bundled up in a leather bucket (मोट) in the form of Tamas, he secures for himself again a Tamas–ridden body. There is no point in elaborating further this subject. One dying, while Tamas waxes strong, is born in any of the orders like the animal, bird, tree, or insect.

कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।
रजसस्तु फलं दुःखमज्ञानं तमसः फलम् ॥ १६ ॥

16 *"Of an act well done, they say, the fruit is pure, as proceeding from the Sattva; of the Rajas the fruit is sorrow, whereas nescience is the fruit of the Tamas.* (260)

For this reason, that which is produced through the Sattva quality is called a virtuous action by the group of Shruti and other Scriptures. Therefore, the unique fruit, full of happiness and knowledge easily

secured through the pure Sāttvic Guna, is called the Sāttvic fruit. All actions arising out of Rajas Guna are like the fruit of the Vrindāvan tree outwardly giving pleasure (to look at) but resulting in pain (on account of the internal bitterness). The ripe rich fruit of the neem tree, is sweet (fine) as outwardly seen, but is internally of a bitter taste (poison); of the same type is the fruit of actions arising out of Rajas Guna. All actions arising out of Tamas, yield nescience as their fruit, just as a poisonous fruit is the yield of a poisonous tree.

सत्त्वात् संजायते ज्ञानं रजसो लोभ एव च ।
प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥ १७ ॥

17 *"From the Sattva proceeds knowledge, and from the Rajas only greed. Heedlessness and infatuation spring from the Tamas, as also nescience itself.* (265)

Therefore, O Arjuna, the Sattva quality is the root-cause of knowledge, in the way the Sun is the cause of the day. And in the same way, also know, that Rajas is the cause of grief, in the way forgetfulness of one's own self is (the cause) of duality. Infatuation, nescience, heedlessness (प्रमाद)—the collection of these three faults springs from the Tamas Guna, wise one! I have preached to you separately the different signs of each of the three Gunas in a way that would make your discerning power see them clearly like the Āvalā fruit placed on an open palm. Thus the Rajas and Tamas are observed to be the means leading to (man's) moral fall; none but the Sattva can lead the individual soul to knowledge. It is on account of this, that so many follow the tenets of Sattva Guna throughout their life just as some follow through the path of absolute renunciation—the fourth kind of devotion. (which consists of identification of the individual soul with Supreme Spirit).

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।
जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥ १८ ॥

18 *"An upward urge have those that abide in Sattva; the Rajas-dominated remain in between: (while), swayed by the working of the lowest Guna, the Tamas-dominated went down (and down)* (271)

Those that conduct themselves in the Sattvic way, assuredly become

the kings of the Heaven after abandoning their body: similarly those living and then dying in Rajas Guna get born in the human order in this mortal world, where they have to take on one and the same plate, a meal consisting of cooked mixture of rice and pulse (खिचडी) in the form of the mixture of pleasure and pain and from where death, which lies in the way, does not move away. Those that grow in Tamas and get out of the enjoyment–enduring body while the Tamas dominates, they attain the Tamas and become the possessors of the Charter of the land of Hell. In this way, has been made clear to you, with reasons, Oh Son of Pāndu, the relative connection, the three Gunas (Sattva, Rajas and Tamas) bear towards the supremacy of Brahman. Although Supreme Brahman abides in its own aspect (without any change), yet it of itself acts as the respective occasion requires, according to the aspects of the three Gunas. One becomes a king in a dream and then sees advancing the hostile army, and lastly wins victory or sustains defeat; it is (that) one and the same person who passes through all these stages. In that way, the respective high, middle and inferior qualities of the three Gunas that become apparent, appear so only outwardly; otherwise the aspect of the Supreme is all firm and pure, devoid of all distinction and variegated perspective.

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति ।
गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥ १९ ॥

19 *"When the percipient comes to see that there is no agent other than the Gunas, and (when he) realises Him who is on the other side of the Gunas, then does he attain oneness of essence with Me.* (279)

Yet enough of this discussion. Only give recognition to none else but the Supreme. Now I shall tell you and hear the account already narrated to you. Know this, that all these three Gunas make themselves felt through the instrumentality (mask) of the body owing to the power solely of highest Reality. The fire assumes the shape of the fire–wood it pervades, or the fertility of the soil becomes perceptible in the form of a tree (growing on it), or milk takes the form of curds, or sweetness becomes felt in the form of sugarcane. In that way the triad of the Gunas assumes the body-form accompanied by the inner sense (mind) and therefore becomes the cause of the bondage. But the wonder of it, Oh Dhananjaya, is that this entanglement of the Gunas and the body in no way affects the independence of the

Self. All the three Gunas while playing their part in the body according to their respective properties, in no way affect the qualityless state of the (Supreme) Self. Complete deliverance is thus easy and this you would (be made to) hear, you who are the large black bee in the lotus in the form of knowledge. This is like what was preached to you before, viz. the sentience, although abiding among the Gunas, does not follow them, and this is realized, Oh Pārtha, when the human being attains the Self. One realizes the unreality of a dream when he awakes from sleep; one realizes, when he stands on the bank (of a river) looking at his own image, that what is broken into sundry images on the surface of the water at the upsurge of ripples is unsubstantial, or an actor is not deceived by his own skill in the art of dressing and make-up; in that way the individual soul should view the Gunas without getting absorbed in them. The sky experiences all the three seasons; yet it does not permit any defect in its own from or be in any way different. In that way, the self-same (Supreme) Self, above the Gunas, even though abiding admidst them (Gunas), continues to occupy its original seat in the form of the notion, "I am myself Supreme Brahman". Viewing from that original seat it says, "I am only an on-looker, myself doing absolutely nothing. It is these Gunas that set up this array of activism. The scope of the activism gets widened up through the different properties of the three Gunas– Sattva, Rajas and Tamas. The activism (कर्मकान्ड) is the disorder of the Gunas. (Were you to ask me) how I am in the tangle, (the answer is) I am (with reference to the tangle) what the spring season is to the loveliness of the woods (or) what the sunrise is to (the getting) dim of the brilliance of the stars, or the brightening of the Sun-stone (सूर्यकांत) or the blowing fully open of the lotus or the expulsion of the darkness, just as for these results (consequent on the sunrise) the sun himself is not the direct cause, in that way, as a non-doer I abide in the body-form in my pristine state. Yet, in no way I am affected by the actions. The Gunas become perceptible, because I display them: (also) I maintain their power, and what remains behind after their total extinction, (subtraction) is myself, the qualityless, and the eternal Supreme Spirit. One, Oh Dhananjaya, who rises high through such discriminating power, goes higher up following the ascending path beyond these Gunas.

गुणानेतानतीत्य त्रीन् देही देहसमुद्भवान् ।
जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥ २० ॥

20 *"Having transcended these three Gunas that are the root cause of the body, the embodied (self) becomes released from the miseries of birth, death, old-age and disease and attains the Immortal."* (300)

Now, what exists as qualityless Brahman, becomes known to him unerringly, since the knowledge itself has impressed its own stamp on him. Nay, Oh son of Pāndu, such a person of knowledge becomes one with me in the way a river joins the sea and becomes one with it. Just as the parrot (in the parrot and tube story) should extricate itself from the tube and sit with a free mind on a tree-branch, in that way, the one possessed of knowledge, getting rid of the Māyā (illusion) takes a seat on the original site in the form of the notion "I am myself Supreme Brahman". One who was snoring loudly in slumber in the form of nescience is completely awake, having realised (the essence of) the Supreme Self. The mirror in the form of infatuation leading to a wavering of the mind, O the Lord of warriors, having dropped down from his hand, he is deprived even of the semblance of any sort of reflection. The fury of the storm in the form of the conceit for the body-form, having abated, O warrior, the individual soul and the Supreme Soul get united like the waves and the sea with the result that the individual soul is immediately merged in the Supreme Spirit (Brahman), in the way the clouds get extinguished in the sky at the end of the monsoon. And even after being merged into the Supreme Brahman, the individual soul has to continue in the body (till its fall) still he does not go under the sway of the Gunas that spring up in the body. Just as the light of the lamp placed in a glass-house, cannot be restrained (from penetrating outside), or just as the submarine fire does not get extinguished by the sea-water, the coming and going (ebb and flow) of the Gunas does not in any way defile the realization on his part of the Supreme Self. The Moon in the sky continues unbesmeared even though she is reflected in water, in that way, even though he seems to be continuing in the body-form, he is not affected by any body-attributes. The three Gunas, according to their whims and bias, play their role in the body, yet he (one of knowledge) does not waste even a moment in looking at them leaving aside his notion of being himself the Supreme Brahman. The Self is so much stabilised in his heart that he is not even cognisant of what takes place in his body. A serpent discards his slough (आंगिची खोळी) and enters into the region under the earth (पाताळ): who then takes care of (what does it care for) the discarded slough? So happens

here: the fragrance of a fully blown but withered lotus spreads out and gets extinguished in the sky but never returns to the lotus itself; in that way one merged in Supreme Brahman, does not even know what the body is or what its functions are. Therefore birth, old age, death, and other states five in all, remain only in the body itself, the learned one remaining unconcerned in regard to them. When an earthen jar cracks and is broken into pieces, the sky seen therein automatically merges into the wide sky; in that way with the consciousness of the body having gone and the oneness with the Supreme established, what else but the Supreme Self could remain (behind)? I call such a one "Above the Gunas" since he continues in the embodied condition fully possessed of the realization of Supreme Self". Pārtha felt extremely happy at these words (of Lord Krishna), as a peacock does on hearing a direct call from the (thundering) cloud.

अर्जुन उवाच ।

कैर्लिङ्गैस्त्रीन् गुणानेतानतीतो भवति प्रभो ।
किमाचारः कथं चैतांस्त्रीन् गुणानतिवर्तते ।। २१ ।।

21 *Arjuna spake—"By what marks (characterised) is the man who transcends these Gunas, O Lord? What is his mode of conduct? And how does he transcend these three Gunas?"* (320)

Feeling pleased (at the Lord's words) the warrior (Arjuna) spake, "What are the distinguishing marks that appear in one in whom such realization of the Self gets deep-rooted, how the qualityless one conducts himself and how he transcends the Gunas–all this should be told to me by the parental home of kindness." Hearing Arjuna's question, the King possessed of the six qualities, spake-"Oh Pārtha, it is a novel thing that you are asking only so much (and not more). Just see, the very name "Above the Gunas" is unreal in such a case. One who is above quality must, either be not dominated by the Gunas and even were he to be amidst them, their contact must, in no way, affect him. Yet how to know whether he is so affected by the Gunas or is not so affected, when he is amidst their turmoil (खरपे)? If this be the only doubt, you are welcome to ask about it: and now hear the signs I tell you.

श्रीभगवानुवाच ।

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव।
न द्वेष्टि संप्रवृत्तानि न निवृत्तानि काङ्क्षति ।। २२ ।।

22 *The Exalted-one spake—"The light (of knowledge), the urge for action, and even infatuation, O Son of Pāndu, as they (with the respective Gunas dominating) start into operation, he does not hate: nor does he long (for them) when they desist.* (327)

One whom the notion that he alone is the 'master action-doer,' does not even touch, when the Rajas waxes strong and the body issues forth blossoms of activism and activity encircles the being; or who does not worry himself if action bears no fruit at all; or who does not get puffed up at his own state of being learned when the Sattva waxes strong and all the sense-centres get illuminated with the light of knowledge; or who does not fall a victim to infatuation, or does not worry over nescience when Tamas waxes strong. One who does not hanker after knowledge while under infatuation, or does not attach any importance to activism while possessed of knowledge, but (at the same time) does not feel sorry if actions take place, one who makes no differentiation, in the way the Sun takes no account of the three stages-evening, morning and noon: is there any need for such a one of any other light of knowledge to make him possessed of knowledge? Does the ocean stand in need of rain water to get into tide? Or, even were he to perform actions, will the activism stick to him? Just tell me if the mighty Himālaya Mountain ever shivers with cold. Or will it make him lose his knowledge were he faced with infatuation? Could the intense heat of summer ever bake (scald) the fire?

उदासीनवदासीनो गुणैर्यो न विचाल्यते।
गुणा वर्तन्त इत्येव योऽवतिष्ठति नेङ्गते ।। २३ ।।

23 *"Remaining like one unconcerned, (one) who is not perturbed by the Gunas: who, in the sole thought that it is the Gunas that are (at work), abides firm and does not move:* (336)

So also he considers the totality of the doings of the Gunas as constituting his own self and does not therefore bring about any separation (from them). With such full realization, he lives in the body in the way a traveller lives in some rest-house on his way. The battle-field itself never takes any part either in victory or in defeat; in that way he takes no part either in gains or losses or gets in no way mixed up with the Gunas. He remains as indifferent as the life in the body or as a passing Brahmin (uninvited) guest or as a signpost in a public place. He (man of knowledge) remains unperturbed in his heart at the ingress and egress of the Gunas, just as the Mountain Meru does not totter by the flood of a mirage. Enough of this description. The wind does not make the sky flutter; can the darkness ever devour the Sun? The dream does not deceive one who is wide awake; in that way a man of knowledge is not fettered by the Gunas. He is never caught by the Gunas but as he sees them from a distance, he marks their deeds in the way a spectator in a theatre views indifferently the dancing of the dolls. The Sattva remains engaged in good actions, the Rajas in objects pertaining to Rajas, while the Tamas in actions involved in infatuation, nescience, etc. All these different dealings on the part of the Gunas, know it well, are due to the power of the Supreme Brahman, in the way the world transactions all do take place because of the Sun (he remaining quite neutral). The coming into tide on the part of the sea, the oozing out on the part of the Moon-stone, and getting full-blown on the part of the white (night) lotuses are all because of the Moon, she remaining all inactive. The sky remains calm, even though the winds blow violently and get lulled down in it; in that way he (the one of knowledge) remains unstaggered in spite of the buzzing of the Gunas. Oh Arjuna, these are the marks by which one can recognise a person who has transcended the (three) Gunas. Now hear how he conducts himself.

समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः ।
तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥ २४ ॥

24 *"Even (-poised) in woe and weal, stabilised in self, holding equal a clod, a stone, or gold; putting the loved and the unloved on the same level: the man of wisdom whom censure and personal commendation affect alike:* (349)

Just as there is nothing else in the fabric, Oh Kirīti, but yarn in and

out, so he (man of knowledge) sees that there is nothing else in the entire universe but my own 'Self'. Lord Hari makes gifts in equal proportions both to foes and friends; in the same way he, like a balance with two pans treats equally both pleasure and pain. Normally the being must experience pleasure and pain while going about in the body—form, in the way the fish does in the water. But he, (the man of knowledge) has dropped it all (all feelings, etc. in regard to body) and has attained unto Supreme Self. The grain inside (seed) becomes visible when the external chaff is removed; or the rippling (noise), the hurry and the bustle of a river-flow, subside as soon as the river falls into the sea. In that way, Oh Dhananjaya, in the case of one who has attained unto Supreme Self, the pleasure and pain automatically abide quietly in the body without making their presence felt in any way. Day and night are both treated alike by a pillar in the house. In that way the embodied one who has already become one with Supreme Self, treats alike all pairs of opposites (like woe and weal, etc.). The bodily contact with a serpent or Urvashī (the Heavenly nymph) are both one and the same to one in deep slumber, in that way the bodily duals pairs of opposite sentiments (द्वंद्वें) such as pleasure and pain etc. are one and the same to one that has become one with the Supreme Self. The vision of such a one makes no distinction between an animal dung and gold and between gems and pebbles. His Brahmic equanimity (even–poised self) is never disturbed were the very Heavens to visit his house or a ferocious tiger to raid it. The evenness of his temper never gets ruffled in the way a corpse cannot rise up again or the baked seed cannot germinate. Whether praised as God Brahmdeo or slandered as one base, he remains (as unaffected as) a mass of ashes neither burning nor getting extinguished. Similarly neither slander nor praise (of any one else) emerges out of him in the way there is neither darkness nor a lighted lamp (wick) in the house of the Sun.

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।
सर्वारम्भपरित्यागी गुणातीतः स उच्यते ।। २५ ।।

25 *"Just the same towards honour and dishonour, just the same towards the friendly or the inimical sides: renouncing all undertakings (as such): he is called the one who has transcended the Gunas.* (362)

Might he be worshipped as God or tormented as a thief, or surrounded

by oxen and elephants, or be made a king or encircled by friends or attacked by enemies, his mind does not know any defilement in the way the splendour of the Sun does not know night or dawn or the sky remains unaffected even though the six seasons come and go. And hear of one more (characteristic) mark of him. He is never seen doing any sort of action. He knocks out all actions and removes the very root of activism; the fruit of all his actions gets burnt, since he becomes (like) fire on account of the knowledge he has acquired. The feelings such as (this is) spiritual or temporal take no root in his heart, with the result that whatever comes to him in the natural course he accepts with resignation. He feels neither pleasure nor pain, his mind having dropped all fancies and ideas and become as it were a stone. Enough however of this. Know it that such a one alone is, "Above the Gunas", as conducts himself in this way. Now hear by what means and ways he transcends the three Gunas," said Lord Krishna.

मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।
स गुणान् समतीत्यैतान् ब्रह्मभूयाय कल्पते ॥ २६ ॥

26 *"Further, who serves Me by the Path of unswerving Devotion: he, having fully transcended these Gunas, becomes qualified to realise his oneness of essence with the Brahman.* (371)

One who renders service unto me with unswerving mind and devotion is alone able to burn the Gunas. It is now necessary to make it clear to you who I am, what is the nature of devotion to me, and what is unswerving devotion. So hear, Oh Pārtha, I am in this universe in the way the gem and its brilliance are one; or (I am) what is liquidity is water or what is cavity is the sky or what is sweetness is the sugar or as flames mean fire or the petals mean lotus or the branches and the fruit mean the tree: or the massing together of snow means the Himālaya or the curdled milk means curds, in all these ways what is called universe is all only myself. It is not necessary to peal off the Moon-disc (in order to see the Moon); or getting frozen on the part of clarified butter does not make it lose its quality (of clarified butter); or a wristlet of gold, even if not melted, remains all gold as it is; or a piece of cloth even without being unravelled is all yarn; or an earthen jar even without being dissolved (into its original state) is all earth. Therefore, it is not stipulated that one should set aside the phenomenal world to be

able to secure me, since I am all-inclusive (of all this). To know in this way is the only "unswerving devotion to me". To make any deviation from this or allow any drawback to creep into it, is swerving devotion. Therefore, dropping all distinctions, you should view me along with yourself. Were a small speck (टिक) of gold soldered to another piece of gold (both these do no more remain separate), in that way it is not proper (for one) to take himself to be distinct from the universe. A streak or a band of splendour emanating from and coming back to get extinguished into the (same) splendour, is called a ray; the same is the aspect of the Self and the universe. There are atoms at the core of the earth or particles of snow in the Himālaya, in that way there is "Self" (अहं) in me. A ripple, however small, is not distinct from the (mass of the) sea; in that way, the 'Self' is not distinct from the Supreme God. The enlightened and joyous state of vision, emanating from this consciousness of full identity, is what we call devotion. The essence of knowledge and the entirely of the Yoga, constitute this enlightened and joyous vision. This enlightened and joyous state (of vision) abides, Oh Warrior, like the uninterrupted showers descending from the clouds to the sea (leaving no gap between them). There is no joint (as such) connecting the mouth of a well with the sky, but they both are one without any such joint; of that type is the oneness between a man of knowledge and the Supreme God. Light is stretched out straight between the Sun and his reflection (in water), in that way the notion, "I am myself Supreme Brahman" is stretched outside (filling the cavity) between the individual soul and the Supreme Self. With such a notion once formed reciprocally, he (the man of knowledge) automatically gets merged into Supreme Spirit along with that notion. When a crystal of salt is once dissolved in the sea (water), its property (act) of dissolution ceases to exist, Oh Son of Pāndu: or the fire gets extinguished with the reducing of dry grass to ashes: in that way once all sense of distinction is destroyed through knowledge, that knowledge itself ceases to exist. The idea that I am on the yonder side, while the devotee is on this side (of the sea in the form of mundane existence) ceases to exist and there remains behind only the original eternal union between the two. With such an embrace, in the form of this union, all talk, Oh Kiriti, of conquering the Gunas ceases to exist. In short, such a state is the Brahmic state, Oh Knower of essence, and this is attained only by such a one as worships Me. I further proclaim that to one who is my devotee in this universe, this Brahmic state will serve as a loyal and faithful wife. The water making the rippling noise and flowing

along the bed of the Ganges has no other (final) place but the sea. In that way one rendering me service, Oh Kirīti, with the vision of knowledge becomes the gem in the diadem of the Brahmic state. Oh Pārtha, this Brahmic state (state of Supreme Brahman) is what is called "Sāyujya" (सायुज्य–the absorption of the soul into the state of Supreme Brahman) and it is (also named emancipation) the fourth of the four principal objects of human life (पुरुषार्थ). But my worship is the path (stair) leading to the Brahmic state; but do not hold (Me) as only a "means". The Brahman is not anything distinct from Me (I tell you), since such a misconception (of my being only a means) might possibly spread in your heart.

ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ।
शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥ २७ ॥

27 *"For, of the Immortal and Immutable Brahman, I am the embodiment, as also of the Law Eternal, and the Bliss Unvarying."* (404)

In short Brahman means only my own Self, Oh Pāndav, and that very meaning I have made clear in this discourse. The Moon and her disc are not distinct (from each other); in that way there is no distinction between myself and the Brahman. It is Eternal, unshaky and vivid, the very religion incarnate, (giver of) unique and unbounded Bliss, the place where discrimination after completing its prescribed functions, comes to repose—it is that place of established truths which is in fact myself."

CONCLUSION

The (closest) relation of His faithful devotees, spoke thus to the Hero (Arjuna). Here Dhritarāshtra said, "Who asked you, Oh Samjaya, (to narrate) all this? Why do you talk in vain unasked? Only remove my present anxiety by telling me about the victory (of my sons)." Hearing this, Samjaya said secretly to himself, "(You) leave off these matters (of victory)". Samjaya got much surprised and said to himself, "(look,) How he is harbouring rank hatred for God! Yet, let the kind God have mercy on him and give him a dose (घोटे) of discrimination, and destroy his malady of infatuation." While thinking in this way, Samjaya recollected the talk and his mind was swept

off its feet by the powerful flood of joy, and riding on the same joyful tide, Samjaya will now tell Dhritarāshtra what further Lord Krishna said. I shall make you realise the substance of it and you hear it," said Jnānadev, the disciple of Nivrittināth.

गुणत्रयविभागयोगो नाम चतुर्दशोऽध्यायः ॥ १४ ॥

CHAPTER XV

PURUṢOTTAMAYOGA

INTRODUCTION

Now, cleansing the heart and making it a boarded frame with feet (चौरंग), let there be installed on it the preceptor's feet (foot-prints). Filling the cavity formed by putting the hands side by side hollowing the palms (अंजुली) in the form of union, with partially blown flowers in the form of all of sense-centres, let the floral oblations be dedicated at the feet of the preceptor. Let the body of the preceptor be smeared with fragrant sandal paste in the form of single-pointed desire (to render service), cleansed with water in form of deep devotion. Let the tender feet of the preceptor be adorned with jingling anklets prepared of gold in the form of unalloyed love. Let the preceptor's toes be adorned with rings in the form of deep and unswerving devotion. Let there be placed on the feet of the worthy preceptor, fully blown lotus having eight petals constituted of the eight righteous feelings, laden with fragrance in the form of righteous joy. Let there be burnt before him incense in the form of conceit and let there be waved round him the lighted lamp—(निरंजन) in the form of the notion, "I am myself Supreme Brahman." Let the preceptor's feet be closely embraced with the feelings of complete identity. Let the feet of the preceptor wear the pair of wooden sandals in the form of my body and life and let enjoyment and liberation be waved around them. I should be eligible to (render) the service of the preceptor in such a way, that I should secure through such service all the qualifications for (attainment of) all the (four) objects of existence of man. The blaze of knowledge should go up straight to the abode of rest of Supreme Brahman in such a way that the faculty of speech is immediately transformed into the sea of nectar. Each letter (uttered) should have eloquence of such a type that crores of full-moons should be waved around it. When the East is dominated by the Sun it gives an empire of light to the entire universe; in that way the (faculty of) speech should be able to make a gift of Diwali-festival in the form of knowledge to the entire society of listeners. By offering service to the feet of the preceptor, the (faculty of) speech attains a unique luck—luck that brings out words from the mouth that make the divine resonance

(नादब्रह्म) look small before them, and to whose level cannot come up even the dignity of the oneness of the Deity;—luck that makes the creeping plant of oration grow in abundance, so that the entire universe enjoys a lovely scenery of the spring season under its bower in the form of hearing,—luck that brings about the miracle of the words (oration) securing Supreme Brahman, which the mind along with speech was unable even to trace and they had to come back disappointed;—luck that makes it possible for the words to store in themselves the Supreme Spirit which is not intelligible to knowledge and also not securable by meditation. That the speech (of the disciple) is invested with such infinite beauty is due to the grace of the pollen of the lotus in the form of the dust of the preceptor's foot. What more should be said; it (preceptor's love) is not securable anywhere else but in the "mother" declared Jnānadev. (He said further) "I am only an infant, while the preceptor is the mother with an only child, with the result that the flow of her affection turns solely towards me. Oh hearers, the preceptor has showered his kindness on me, in the way the cloud pours down all its water-store for the sake of the bird Chātak. Therefore, even from the stray talk in which the unengaged mouth (the uncultivated tongue) might indulge, an eloquent discourse, like that on the Gītā, emerges. When luck is favourable, even sand could be converted into gems, and when (with) the longevity of life (it) has not ended, even as assassin turns friendly. Were the master of the universe to be pleased and give food for satisfying hunger, even small bits of stone turn into nectar (sweetened) rice when boiled. In that way when the good preceptor calls one his own, then even the mundane existence leads to liberation. Just see, did Lord Krishna —the incarnation of Nārāyana; the primeval man (पुराण पुरुष–God) the one (all–) revered by the entire universe—did he permit the Pāndavās to be ever in want of anything? In that way, Shrī Nivritnāth brought up and exalted my ignorance to (the same) level of knowledge. But enough of this; I am overcome with feelings of affection while speaking. Whoever does possess knowledge to extol adequately the greatness of the preceptor? Now, through his grace, I am dedicating at the feet of you, saints, the interpretation of the Gītā. At the end of Chapter XIV the Lord of the Union (of the individual soul with the Diety) declared, as an established truth, that the man of knowledge is as much the master of deliverance as the God Indra is of the riches of the Heavens; or that one who performs religious duties enjoined to Brahmins (ब्रह्मकर्म) throughout a hundred births, alone becomes God Brahmadev and none else; or that the

bliss of emancipation goes to the lot of the man of knowledge alone, in the way the light of the Sun becomes availabale only to the one having vision, and to none else. Looking (mentally) round for one who becomes qualified to attain such knowledge, (the Lord) found only one such. The magical collyrium shows treasures hidden underground, but the seer must be one born with feet foremost. There is thus no doubt that the mind must be very pure to enable knowledge to get deeply impressed on it. The Lord has, after careful consideration, laid down as an established truth, that knowledge cannot be firmly impressed, unless there is asceticism. Lord Hari has further thought out how the mind can get asceticism. Should one come to know that food has been cooked, mixed with poison, he walks away pushing aside (untouched) the plate (in which the food has been served). In that way, once the fact of the mundane existence being only transitory, is firmly impressed on the mind, asceticism, even though pushed away would closely follow you. The Lord is preaching in Chapter XV, how it (mundane existence) is transitory, by giving it the form of a sham tree. A (common) tree, if pulled out and re-planted with the roots upwards and the top downwards withers away; but this tree is not like that. With the aid of this simile (of a tree) the Lord has skilfully swept out clean the cycle of mundane existence. This Chapter XV is intended to prove the nullity of the mundane existence and to establish in one's self the truth of the proposition viz. "I am myself Supreme Brahman." I am now going heartily to lay bare the Secret of the Sacred Work (Gītā) and do hear about it." The King of Dwārakā—the full moon, bringing into full tide the ocean of bliss, further said, "Oh Son of Pāndu (there is) the semblance of the universe that obstructs the way leading to the abode of the Supreme Self; this universe of vast expanse is not the mundane existence, this is the form of a giant tree, which is static. But is it not like other trees, that have their roots at the base and the branches upwards; and consequently it cannot normally be brought under control. However extensive the top, were an axe to be applied at the base or a fire applied there, the tree is cut at the base and topples down with its branches. But this tree cannot be easily felled down. Oh Arjuna, it is such a novel tale to narrate that all is extraordinary with this tree. The growth of this tree is all directed downwards. The Sun is at an immeasurable height, while his rays spread out downwards; in that way the growth of this tree is downwards in a very curious way. The floods of water occupy the entire cavity of the sky at the time of world dissolution; in that way every nook and corner of the universe

is stuffed with this tree; or after sunset, the night gets fully stuffed with darkness; in that way the sky (space) is packed to its fullest capacity by this tree. It (tree) bears neither any fruit that could be tasted nor any flower that could be smelt. What exists is this tree by itself all alone, Oh Son of Pāndu. It is top–rooted; yet it is not (first) up-rooted and (then) placed in that (topsy-turvy) position; and consequently it is ever fresh and green. Even though truly called uprooted, still, it has also got innumerable roots at the base. Owing to rank growth of grass (round about) there, grow its branches in the tuft of its descending shoots (पारंब्या). As in the case of *Pimpal*, *Vata* and other trees, similarly, Oh Dhananjaya, it is also not the case that it has got branches only at the base. There appear in abundance branches on the top-side also. It looks as if the very sky has become its (tree's) foliage or the wind has taken the tree-form or the three different states (namely creation, sustenance and end) have appeared in incarnation (in the form of this tree). Such a big (world-tree), with its upwending roots has come into existence. What is its top, what are the marks of the base, how and why it is down-spreading, and how are its branches, what are the roots at the base, what and how are the branches in the upper region, and why it is called 'Ashvattha' —all these queries have been answered by that self-knowing God. All this I would make clear in select and choice phraseology, so that you will be able to realize it fully. Hear you, Oh lucky one; this is a befitting occasion for you; so hear it attentively, creating ears (to hear) all over your body! At these words dripping wet with affection for the hero amongst Yādavas, Arjuna became attention incarnate. His longing for hearing got as widely spread out as if all the ten directions wanted to embrace the sky with the result that what was preached by God (Lord Krishna) was felt (by Arjuna) as too scanty. Lord Krishna's discourse was as wide as the ocean; but a second sage Agastya was created in the form of Arjuna, who wanted to sip it at a single draught (ocean in the form of discourse). The Lord perceived a strong and sweeping wave of longing rising in Arjuna's heart at which the Lord got pleased and waved around him (his own happiness).

श्रीभगवानुवाच ।

ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् ।
छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥ १ ॥

THE EXALTED-ONE SPAKE:

1 *"With up-wending roots and down-spreading branches, they speak of an Imperishable Aṣvathha Tree, whose leaves are the Vedic Mantras: who so knows it, (truly) knows the Veda.* (72)

Bhagawān then said, "Oh Dhananjaya, (monistic) Supreme Brahman is the topmost level of this tree and it (Supreme Brahman) has derived this position only on account of this tree. Ordinarily, there exist no distinctions such as middle, top, or bottom in regard to a single entity—monistic Supreme Spirit. It is a sound that cannot be heard (by the ears), the nectar (fragrance) in a flower that cannot be inhaled (by the nostrils), and the bliss experienced without sexual enjoyment. It is on this side as also on the other, in front as also at the back, it exists by itself; it is invisible, yet can only be seen without a seer. It gets converted into universe with names and forms on account of its attributes. It is knowledge without a knower as also without the object of knowledge, and it is the sky stuffed with unalloyed bliss. It is neither the effect nor the cause, it is neither qualified by dualism nor monism and exists by itself all alone. Such is Supreme Brahman; it is the topmost level of this tree. And now hear how the up-wending roots blossom forth. That what is known as Māyā, is unreal, nothing else but illusion, and can (as well) be described as the progeny of a barren woman; and has in vain got the name Māyā. It is neither true nor untrue and cannot bear even an iota of reason, and yet it is said to exist from time immemorial. It is the chest (full) of diversities, it is the sky having the clouds in the form of the world-lives, or a folded piece of cloth in the shape of the totality of forms. It is a small seed of the world-tree, the canvas or the wall on which the picture of worldly existence is painted; it is the lamp of perverse knowledge (infatuation) in a solid, massive form. That Māyā abides in Supreme Brahman practically in a non-abiding condition, and, therefore, whatever transactions take place at her hands are all through the splendour (power) of Supreme Brahman. (It is like) one (over-taken by sleep (who) feels stupid and dull, or like the snuff (of the wick) of a lamp that dims its light, or like a lover, finding in a dream a young woman asleep by his side sharing his bed, and then fancying her suddenly awake and embracing him (although there is no such actual embracing), and yet he feels the act satisfying his passion:—all these bear the same relation to Supreme Brahman, and, Oh Dhananjaya,

the non-cognisance of Supreme Brahman itself, is the root of this (mundane existence) tree. This deep ignorance (on the part of the soul) of Supreme Brahman, constitutes the bulbous root at the bottom (of this tree) and is named the seed-form (बीजभाव) in the Vedas. (This) profound slumber in the form of deep ignorance is called the seedling (blossom–बीजांकुरभाव), and from this arise states of sleep and awakening which are called the fruit (फळभाव) of Sushupti (सुषुप्ति–slumber). These are the different terms used in discourses of the Vedas. Yet that apart: nescience in short is the root (of this world-tree). The upper part of it is the pure soul and below it the shooting roots that grow thickly in the cavity (अळें –made around the foot of the tree to receive water) in the form of Māyā. Downwards get created innumerable and diverse bodies from which issue forth shoots all around wending downwards vigorously. In this way, roots of the world-tree derive strength at the top (from Supreme Brahman) and then there is formed downwards a tuft of sprouts. The first of these sprouts is intellect (महत्तत्व) that tender leaf developed out of self-consciousness (चिद्वृत्ति). Lower down shoots up another sprout with three leaves. This sprout is egotism while the three leaves are the three Gunas–Sattva, Rajas and Tamas. This sprout (egotism) creates a twig in the form of intellect and fosters diverse feelings giving freshness to another tender twig issuing forth called the mind. In this way issue forth from this tree, through the strength of the upwending roots, tender twigs in the form the aggregate of the four internal organs (चित्तचतुष्टय–1. बुद्धि (intellect), 2. मन (Mind), 3. अहंकार (egotism), 4. चित्त (heart) dripping wet with the juice (in the form) of mental fancies (विकल्परस). Then issue forth the long and straight branches of the five gross elements viz. the sky, wind, fire, water, and the earth. On these shoots grow wondrous, tender and very soft leaves in the form of ears and other sense-organs with their objects. Then issues forth a shoot of (the organ of) speech (शब्दांकुर) and with this, increases doubly the growth of the organ of the hearing and there appear further shoots of roots (कांडी) in the form of desires. Then issue forth creepers and leaves in the form of the body and the skin and from these further issue forth sprouts of touch–sense and there then arise excitement and passions in profusion. There then follows the foliage in the form of diverse forms, (to see which) stretch out long shoots of roots in the form of eyes (vision) which run after (various forms) with intense infatuation. Then issue forth different branches in the form of taste from the tongue with the result that foliage in the form of desires grow in profusion on the tongue. With the issue of a sprout in the form

of smelling, the shoot in the form of the organ of smelling gets strong and there is created a greed in it. In short, these eight viz, intellect, egotism, mind, and the five gross elements promote a vigorous growth in the world-tree–nay the tree gets greatly extended through the combination of these eight. The semblance as silver of the mother-of-pearl makes that silver take the shape of the shell itself; or the expanse of the waves is proportionate to the wide sea-surface; in that way, the Sole Brahman takes the form of the world-tree born of nescience. While in a dream, although all alone by himself, one becomes the entire paraphernalia, and dream-stuff himself; in that way the entire growth and expansion of this tree is nothing else but Supreme Spirit itself. Enough, however, of this. Such a wonderful tree is created, its sprouts in the form of intellect, etc. growing downwards. And now I tell you and hear: why the learned have named it as 'Ashvattha'. "Shva" (श्व –) means the (next) morning: yet the world–tree has no certaitny of surviving till then. The clouds change colour almost every moment, or a lightening does not exist in a complete form even for one moment, or water cannot sustain itself on a quivering lotus leaf or, the mind of a man in distress cannot remain steady. Similar is the state of this tree. It gets destroyed at every moment and therefore it is named 'Ashvattha'. Some name Pipal tree as 'Ashvattha', but the Lord Shri Hari does not hold this view. Even if it is called Pipal, it (the name) would also be made to fit in; but we are not concerned with how the people name it. Therefore (you hearers you do) hear of this unique theme (ग्रंथ); this world-tree should be called 'Ashvattha' consequent on its momentary existence. There is, moreover, the great celebrity of its being 'Imperishable'. But its esoteric meaning is like this: On the one hand the sea loses its volume (getting evaporated and formed into clouds), while on the other hand it gets replenished through the rivers (water that runs into it). Consequently it neither gets reduced nor increased, but remains full; but this is subject to the clouds and the rivers continuing their correlated activity. In that way coming into existence and ceasing to exist, on the part of this tree, take place so rapidly as could hardly be perceived (तर्क) and therefore the people call it Imperishable. A charitably-disposed person spends all his (wealth) yet in a way saves (in the form of securing merit): in that way this tree appears imperishable through its (perpetual) dissipation. The wheels of a chariot moving very fast appear stationary and stuck up to the ground; in that way, in course of time, a branch of the world-tree in the form of beings gets withered and drops down, but is replaced by crores

of new sprouts. Yet it is not perceived when it (one set) disappears and crores of others take its place, like the piles of clouds (appearing in the sky) in the month of Āshādha (June–July), At the completion of the world-dissolution the entire universe is extinguished: simultaneously however new (branches) forests of the budding universe spring up. (Similarly) at the time of the world-dissolution, the destructive stormy winds make the bark of the universe (tree) fall off, but clusters of new aeons, begin to blossom forth simultaneously. The reign of a (New) Manu (मन्वतर) follows that of the preceding (outgoing) Manu or one reign succeeds another; in this way go on the cycles of Manu's and races in the way new shoots (joints: parts) issue forth from the existing shoot (joint) of Sugar-cane. At the end of Kaliyuga (the last of four ages of the world–कृत –त्रेता – द्वापार – कली,) the dry barks of the four Yugas drop down. Simultaneously, however, the bark of the incoming new Yuga (कृत) is formed in double proportion. The current year comes to a close and the new one is ushered in. Similarly a day passes away and a new one comes in, but all this is not perceived; or in the case of breezes of wind where one ends and where the other begins is not understood. (In that way), it cannot be known when and how many branches fall off and new ones come in. A young shoot (डिरी) in the form of a body drops down and instantaneously many new ones sprout out (in its place), and therefore, this world–tree is considered imperishable. The flow of water of one current passes away fast and is followed and joined immediately by another (and in this way the current appears unbroken and continuous perpetually). So it happens in the case of this world–tree and the world considers this non-perpetual thing as a perpetual one. Crores of ripples arise and disappear (in the sea) within the space of time taken by an eye to open and to close; yet the ignorant think that the ripples are perpetual. The crow with one common eye–ball in both the eyes turns it from one to the other and vice-versa in a moment's time, with the result that people are erroneously led to believe that there are two eye-balls (one in each eye). A whirling top (भोवरा), when in a well–balanced position, is felt to be stationary and stuck up to the ground although actually fast whirling, because of its rapid motion. Why go searching far off (to find out parallel events): a fire brand, (कोलती) waived fast round and round in darkness, looks like an unbroken circular line of fire; in that way the creation and end of this tree are not perceived, with the result that the ignorant call it imperishable. Yet the learned see its fast motion, realize its transitory tenure and know that its creation and end take place crores of times within

(a space of) one instant. One that has realized that this world-tree has its root in nothing else but nescience and that its existence is unreal and only momentary—such a one I call, Oh Son of Pāndu, 'All-knowing': and he alone is revered in the theories and established truths propounded in the Vedas. To the credit of such a man of knowledge alone goes the fruit (reward) of all Yogas—nay such a one alone keeps knowledge alive. Enough of this however. Who could praise in adequate terms (the greatness of) one who realizes the transitory tenure of this world-tree?

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा
गुणप्रवृद्धा विषयप्रवालाः ।
अधश्च मूलान्यनुसंततानि
कर्मानुबन्धीनि मनुष्यलोके ॥ २ ॥

2 *"Downwards as well as upwards are its branches extended, waxing strong by the Guṇas, with the sense-objects for their leafage. Downwards do the roots (and rootlets) successively spread—being tethered-on to the Karmans—into (this) world of humanity.* (144)

This world-tree which has got branches extending downwards, has also got plenty of branches shooting straight upwards. The branches that have shot upwards have also got roots issuing from them and from their bottom also issue forth and spread out creepers and foliage. This we have already said before in the beginning and hear it over again explained in simple words. There is created from Nescience-the admitted root of this tree-(Māyā) the eight constituents such as intellect and others along with vast woods in the form of Vedic knowledge. First shoots out from the bottom (of the tree) a great polygon consisting of four orders 1) Swedaja (स्वदेज-born from sweat), 2) Jarāyuja (जरायुज-born from womb), 3) Udbhija (उद्भिज-a plant or tree bursting forth from soil), 4) Andaja (अंडज-produced from egg). From each of these springs forth 84 lakhs of sub-orders; each sub-order or species has infinite twigs in the form of individuals belonging to it. Some of the branches shoot up straight, and on these, there arise crosswise sub-branches and twigs of different worlds, and these constitute the grades of different classes and sub-classes of beings. The individual distinctions such as female, male, or neuter are then stamped (on these) according to their respective nature.

The aggregate of beings with forms waxes strong during the stage of Nescience, in the way dark and new clouds crowd in the sky during the Monsoon season. Then the overgrown branches of the tree get bent down with their own weight, and also get entangled into each other with the result that the Gunas (Constituent–aspects) become excited and the winds in the form of their excitement begin to blow violently. With the stormy blowing of these winds in the form of the excitement of the Gunas, the world–tree with roots up–wending gets torn in three different places in the form of different worlds. With the breeze of the Rajas Guna dashing violently, the branch representing human order gets fat. That branch neither ascends up nor curves down, with the result that it gets crammed in the middle, and sub-branches in the form of four castes issue forth cross-wise from it. There then spring forth and sway backwards and forwards plump and fresh-looking twigs, adding beauty to the branch, in the form of Vedic dicta full of foliage in the form of mandatory and prohibitory injunctions (precepts). Riches and passion then spread out, and from these, keep on shooting out, ever new sprouts in the form of enjoyment of worldly pleasures of momentary duration. Prakriti then waxes strong and there issue forth countless sprouts of action—good and bad. No sooner the old and worn out bodies, rendered feeble, consequent on the enjoyment (of sense-objects) drop down, than new ones spring up and grow fast. Similarly, new and beautiful foliage in the form of sense-objects such as speech etc, glittering in their natural and attractive colours, keep on springing up. With the Rajas storming violently in this way, the tuft of the human (order) branch has extensive growth, and the mortal world gets properly set up. When the storm of Rajas subsides for a while, the Tamas waxes strong and begins to roar. With this, new foliage in the form of wicked desires begins to spring forth on the lower side of the human order-branch, while twigs of evil actions begin sprouting out. Rough and rugged shoots of evil actions sprout out straight and the twigs appear full of foliage in the form of errors. The three Vedas—the Rik., the Yajus, and the Sāma—which lay down positive precepts and prohibitory injunctions, should be taken as the leaves oscillating on the tips of the branches. The Atharva Veda (Āgamas) which propounds black magic—the cause of great harm to others—issues forth, on which thrive the creepers of desires. As this process continues, the bottoms (roots) of the plants of evil actions get strengthened, while the branches in the form of metempsychoses multiply fast. Then shoots up another big branch representing very heinous and

wicked class of beings (चाण्डालादी), in the jumble of which are entangled those that fail to perform the prescribed actions owing to infatuation. Then arises and spreads out, a rank growth of innumerable and cross-wise branches in the form of animals, birds, swine, tigers, serpents, scorpions, etc. etc. All these branches, Oh Pāndava, remain ever fresh and blooming and they get laden with bumper fruit in the form of (sufferings of) hell. The shoots in the form of evil actions, involving also violence, go on fast growing throughout life after life. In a similar way, spring up branches representing trees, grass, iron, earth, stone, etc. and they are also laden with fruit. In this way, Oh Arjuna, go on growing down-spreading branches representing (from) the human order down to the very immovables. Therefore the branches representing human order should be considered as the starting point of the lower portion from which the world–tree begins to expand downwards. Otherwise, Oh Pārtha, considered from the point of view of the original root at the top, the middle branches have to be taken as the lower ones. But the branches of Tamas and Sattva Gunas in the form of actions good and bad, have spread out upwards as also downwards in this tree. The foliage of this tree–the three Vedas–blossoming out, Oh Arjuna, can have no existence except for the human order. Therefore, the branch of the human bodies although arising out of the upwending root, is itself the root of the growth of activism. The state of things in regard to the tree in general is also similar. As the branches go on getting strength, the roots go deeper and get more strong and as these roots get strong, the tree spreads out more widely. So also this (human) body. There is the activism, so long as there is the continuity of human body, while transactions (actions) do take place and there is no stopping of them so long as there is the body. Therefore, the Lord of the Universe, says that the (human) body is the root of the world–expansion. With the subsidence of the Tamas form, the Sattva Guna begins to blow violently. At this, blossoms of righteous acts spring forth from the branch of the human race, and there is a rush of shoots of good actions. Then dawns knowledge and with it the intellect becomes stronger, with the result that there is created a tuft of new shoots (of intellect). The long and thick shoots (सोट) of intellect get strengthened and there issue forth sub–branches of inspiration, and the light of the dawn of the intellect spreads out with the support of the power of discrimination. There then issue forth straight and beautiful shoots of righteous disposition through the foliage of devotion dripping (wet) with the juice of (sacred) intellect. The sound of the Vedic

Teachings resounds on the tips of rank shoots of good conduct. Then there issue forth innumerable leaves and foliage in the form of good manners, Veda-enjoined duties and sacrificial rituals, etc. Then issue forth twigs of austerity laden with sense-control and comprehensive self-governance, and these twigs give birth to tender but big branches of asceticism. Shoots of special penances issue forth from the sharp ends of the blossom of fortitude and wend upwards straight to a great height. They bear a thick foliage in the form of Vedas which makes a fluttering noise of learning when the winds of Sattva blow violently. Then begins to grow up the extensive branch of religion and from it sprout out straight branches of birth, having cross-branches yielding the fruit of (residence in) heaven and other worlds. There is another branch of salvation (through holy conduct) which is full of ruddy tender leaves in the form of absolute indifference to worldly pleasures. The side-shoots of the Sun, the Moon, and other stars, also the manes and sages and the learned sect (विद्याधर—a type of Demi-Gods) also begin to sprout out. High up over and above these, are the tufts of the branches of heavens covered up by bunches of fruit, and higher up still rise the big branches strengthened by austerities of sages Marīcha, Kashyapa, etc. In this way spread out one over the other, upwending branches, slender at the bottom and heavy at the top, being laden with rich fruit-growth. Besides, from the tips of the fruit-growth that takes place on the upwending branches, issue forth sprouts, Oh Kirīti, of Gods Brahmadev, Shankara and others. The heavy load of fruit-growth, makes the branches double (fold over) and they rest on the roots. Similar is the state of the ordinary tree. When overloaded with fruit, the branches automatically bend low and rest on the base of the trunk. In the same way when the world-tree gets laden with increased knowledge, its growth, Oh Son of Pāndu, bends down and finally rests on its root from which the tree has sprung up. Therefore, there is no scope for the growth of beings higher up than the regions of God Brahmadev and Shiva. Once these heights are reached, there is then only Supreme Brahman above (which the being attains). But this apart: even the Gods Brahmadev and others, with all their power, cannot come up to the level of the upwending roots. There are still higher branches well-known by the names Sanaka and others, but these are not encumbered by any fruit-growth and so instead of bending low, they grow straight higher up and enter into the region of the Supreme Brahman. In this way, on account of the foliage, all branches from the human order (in the middle) up to the branches of Gods, Brahmadev and others,—all get shot

up very high. The topmost branches, Oh Pārtha, of God Brahmadev and others having all issued forth from the human order, the human order branch is called the lower root. In this way, we have described to you this unique world–tree–with branches at the top as well as at the base and the roots at the top. So also we discoursed clearly on the roots that lie at the base of the tree; and now I shall preach how the tree could be uprooted and do hear about it.

न रूपमस्येह तथोपलभ्यते
नान्तो न चादिर्न च संप्रतिष्ठा ।
अश्वत्थमेनं सुविरूढमूल-
मसङ्गशस्त्रेण दृढेन छित्त्वा ।। ३ ।।

3 *"Here (however) is its (real) form as aforesaid not encountered: neither its end, nor its beginning, nor again its static middle. This Ashvattha with its roots firmly infixed, one should first cut down with the hard weapon of 'Non-attachment':* (210)

Oh Kirīti, here will arise in your mind a doubt—whether there could exist any means through which such a big tree could be uprooted, —a tree whose top branches have reached the very region of God Brahmadev, while the root is infixed in the formless Supreme Brahman at the top—a tree, the branches at the base of which have pierced the very earth, while the branches growing at the middle form the human order. Do not harbour any such doubts, as to how such a vast and strong tree could be felled down. It will hardly involve any trouble to cut down this tree. Is it ever necessary (physically) to drive out a (imaginary) goblin in order to remove children's fright? Does it ever involve any trouble to pull down the fortified city of the Gandharvas (गंधर्वनगरी—a fanciful city in the cloud–land) or to break the horns of the hare, or ro pluck the flower of the sky? In that way, know ye Warrior, this world tree is an unreality. Wherefore the fear to destroy it? What we described as the branches and the roots (of the world tree) is like filling the house with the progeny of a barren woman. Could the talks in a dream be ever realized in the awakened state? In that way, the story about the tree is as feeble (as the dream). Had it not been like this as described and on the contrary had the roots of the tree as also the tree been really firm, who is there, born away us, (संताने) who could dare uproot it? Could the sky ever disappear

merely by puffing it out? Therefore, O Dhananjaya, the form of the tree we described is all an illusion, like serving to a king, clarified butter (prepared from the milk) of a tortoise. Lakes of mirage (water) appear to the vision (as existing) only from a distance: could rice and plantain be grown on that water? If Nescience itself is unreal, much more so must be the effects resulting from it. Considered from this correct standpoint, the world-tree proves wholly unreal. The tree is said to be endless, and in one sense it is true. Could slumber ever come to an end so long as there is no awakening (from the sleep)? Or could there be a dawn, while yet it is night and it (night) has not ended? In that way, so long as the illusion is not removed by right thinking (विवेक), there would be no end to the world-tree-Ashvattha. So long as the stormy wind does not stop blowing and get calm, there must roll unceasingly (over the ocean) innumerable waves. With the Sunset disappears the illusive mirage; or the light disappears when the lamp (flame) is sniffed out. In that way it is only when the knowledge, (which devours pristine Nescience) stands out (arises), that there is an end to the world-tree, and not till then. Similarly it (the tree) is said to be beginningless and if viewed from that standpoint, it is not an imputation (आळ), but (is) a fact. There is not a particle of reality in this world-tree. Therefore, how could there be any beginning for a thing that exists not at all. It would be reasonable to attribute beginning to a thing that really is created somewhere: but where could there be a beginning for a thing which never existed at all. How could there be a mother for one who is never born at all? In short, there being no world-tree at all, it proves itself to be beginningless. How could there exist any horoscope for a son born of a barren mother? How could one imagine the existence of blue ground in the sky? Who could pluck the stem of a sky-flower? Therefore, how could there be a beginning for the world-tree which exists not at all? The non-existence of an earthen pot is self-established (axiomatic), so long as one is not prepared at all (out of clay): so is this tree, entire with its roots, without a beginning (it being non-existent). In this way, Oh Arjuna, just see; it has neither a beginning nor an end: there is merely a semblance of its existence in between but it is all a false one. The worldly existence (tree) like the mirage, which neither starts from the Brahman mountain, nor goes and enters into the sea, but is felt as existing in between, has neither a beginning nor an end. In fact it never exists at all. The novelty of the existence of such (mundane existence) is falsely felt at times. The man of Nescience feels (as real) the mundane existence in the way is felt the existence

of a multicoloured rainbow. The (tree of) worldly affairs deludes the vision of the ignorant (by making them believe in its existence) just as a skilful actor deludes the spectator (by playing different roles in different costumes). The sky appears dark-coloured (श्यामिका) even though it is not so; yet it appears so only momentarily (that state not lasting long). An unreal thing seen in a dream is considered real (in that state); yet is that (feeling) capable of achieving any permanence and continuity? In that way its (world-tree's) momentary semblance is also unreal. It appears to the vision as existing, yet it cannot be grasped (even if one tries to grasp it) like the reflections in water of the pranks of a monkey. The semblance comes and goes so rapidly, that its speed cannot be compared even to the fickleness of the ripples on water or to the quick movements of lightning. One cannot know if the stormy wind at the close of summer (Grīshma season) is coming from the front or from the back: similar is the state of this world-tree. In short it has neither a beginning nor an end; it has neither any form nor any state. Why then should there be any trouble in felling it down? This unreal tree grows continuously (without stop) on account of one's nescience: therefore, O Kirīti, cleave it with the weapon in the form of the knowledge of Supreme Self. Otherwise, the greater use you make of remedies other than that of the Knowledge of Supreme Self—the more entangled you will get in the meshes of the tree, and when once (you are) so entangled there will be no limit to your wanderings up and down amongst the branches. Therefore, hue down its (the tree's) root—the nescience-completely, with the real knowledge of the self. It is sheer waste of energy to try and collect sticks to kill an (illusory) serpent (created in imagination out of a rope. (It would be like) one getting drowned in a real streamlet while running about in search of a raft for crossing over the river Ganges in the form of a mirage. In that way (it is like this that) while devising means of destroying the unreal world-affairs, one should experience a reverse and have to face the strong wind in the form of the notion, "the world-affairs are all real". The only remedy to heal up a wound caused in a dream is to awake. In that way, Oh Dhananjaya, Knowledge is the only sword to cut down the root viz. the Nescience. One's intellect ought to secure an ever new and unbreakable strength of asceticism, so that one can easily handle the same (sword). With its advent asceticism discards the triad (Religion, Riches and Passions) in the way a dog vomits out foul and undigested food. The sweep of asceticism should be so strong that it should make one feel nausea for everything. Then should be

cast off the covering in the form of the conceit for the body, and this weapon of knowledge should be held firmly in the hand (palm) of the inward perception. It (the weapon) should be rubbed on the whetstone of discrimination and sharpened with the notion, "I am myself Supreme Brahman", and cleansed with the polish of the realization of the Self. Even after this, one should weigh ones own strength by holding it (weapon) in the firm grip of his fist in the form of resolve and then try it once or twice. Then one should balance it in his hand with the strength of contemplation. When the weapon and the wielder have become one by constant contemplation, then there would then be nothing (in the universe) that can withstand its onslaught. The weapon in the form of the Knowledge of Supreme Self, will not, with its sharpness in the form of non-dualism, allow the world-tree to exist anywhere, in the way the wind at the beginning of Sharat (autumn) season clears the sky of all clouds, or just as the sunrise devours darkness, or just as the state of awakening does not allow the dreamy state to survive. In that way, the sharpness of the weapon in the form of the realization of the Self will do its work. Then would cease to appear altogether, the top-roots as also the tuft of the down-wending branches etc, just as the mirage ceases to appear in the moonlight. In this way, Oh Master Warrior, should be cloven clean, with the weapon of the knowledge of the Supreme Self, the world-tree Ashvattha of the top roots.

ततः पदं तत् परिमार्गितव्यं
यस्मिन् गता न निवर्तन्ति भूयः।
तमेव चाद्यं पुरुषं प्रपद्ये
यतः प्रवृत्तिः प्रसृता पुराणी ॥ ४ ॥

4 *"And then should one explore that place, where reaching, they have not to return (down) again, (having reached the inward conviction:) 'I am attaining to that same Primordial Puruṣa from whom had proceeded the Creative-urge of yore.'* (267)

Then comes to be realised the form of the Self, which is self-same and cannot be referred to as 'this or that.' But the fools create another one (of the same form) by looking into a mirror; you should refrain from taking to duality in the way these (fools) do. The proper way of viewing it is, as you would (view): 1) the subsoil water-springs

remaining stored up in themselves in the absence of a dug up well (on the spot), or 2) the reflection of the disc (of the Sun or the Moon) getting extinguished in the original (disc) after the water dries up, or 3) the merging into the (big) sky, the small one appearing in an earthen pot after the smashing of the pot, or 4) the extinguishing into itself of fire after the tinder is completely burnt. The Śelf must be viewed, Oh Dhananjaya, in these ways. This Self-viewing is like the tongue tasting its own self, or the eye seeing its own eye-ball or like splendour getting merged into itself, or the sky rolling on itself, or the water rushing into a water bag. The viewing of one's own self with non-dual vision is like all these, I declare. That which should be seen without seeing, or known without knowing, and that what is called the place of Ādyapurusha (आद्यपुरुष—Primordial Purusha) —in regard to such, the Shruti (Vedas) has had to take the supporting pillar in the form of attributes and then it (Shruti) raises its tongue for delivering a discourse and vainly indulges in the loud and pompous chatter of name and form. The seekers getting tired of the pleasures of this world as also of the Heavens turn to the path of the knowledge of Yoga (Union with Supreme Self), taking a vow that they would reach the place and would not return from it. Laying a wager of complete indifference towards worldly affections, they start from the base of worldly affairs and transcending the precipice in the form of activism in the region of God Brahmadev, leave it behind. Then sweeping clean all egotism, they secure a mandate to reach the original Home of the Supreme—that home from which emanate the expansion of a series of worlds like the vain but expanding (dry) hopes of an unlucky person, that Supreme Home, out of the ignorance in regard to which is felt, as existing, this limitless expansion of the universe and there dwells the false notion of duality such as 'I' and 'You'. That Primeval Supreme form of the Self, Oh Pārtha, should be viewed by one's own self, like the snow getting frozen by itself. There is one more mark, Oh Dhananjaya, of such viewing of that Self, and it is that there is no returning from it, once it is reached. But such reaching can be secured only by persons who are completely saturated with knowledge in and out like the waters of the deluge at the world-dissolution.

निर्मानमोहा जितसङ्गदोषा
अध्यात्मनित्या विनिवृत्तकामाः ।
द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञै-
र्गच्छन्त्यमूढाः पदमव्ययं तत् ॥ ५ ॥

5 *"Rid of (all) arrogance and infatuation—having conquered the foible of attachment—incessantly absorbed in the Self —with the passions driven backwards—released of (all) dualisms known as 'pleasure-pain' (and the like)—they, the unbewildered, attain that Place Immutable.* (285)

Only those whose minds have dropped all sense of dignity and infatuation, in the way clouds clear out from the sky at the close of the monsoon; or those that never get into the clutches of emotions and passions that surround them in the way kinsmen discard poverty-stricken and cruel ones getting sick of them; or those whose activism has gradually dropped down on account of their powerful attainment of the Supreme Self in the way a plantain tree topples down after bearing fruit; or those whom all fancies and ideas have left altogether in the way the birds leave off and fly away from a tree on fire; or those in whose mind is not left even an iota of that distinction on the soil of which grass in the form of weak points and shortcomings sprout out vigorously; or those from whom conceit for the body as also ignorance have run away like darkness from the Sun; or those whom the duality full of ignorance has altogether deserted in the way the body of a being suddenly drops down with the expiry of the life-period; or those with whom there is a perpetual famine of dualism in the way there is (famine) of iron in relation to '*Paris*' (परिस), or of darkness with the Sun; or those, before whom do not stand, even for a moment, the pairs of opposites such as pleasure and pain (and others) that are always perceived in the human body; or those that are not attacked by pairs of opposites like pleasure and pain and others in the way securing a kingdom or meeting death, both seen in a dream, do not with the return of the awakened state cause any delight or sorrow; or those swans in the form of contemplative men that have taken in the milk of the Bliss of the Supreme Self separating (and discarding) water in the form of things not spiritual; or those that have with the vision of knowledge brought together and consolidated into an undivided solid mass the Supreme Self, which out of Nescience, appears to have been scattered in a dozen (myriad) different directions, in the way the Sun showers down rain (water) on the earth and through his rays gets it back again to his own disc (by the process of evaporation); or those whom right thinking immerses into the determination of the Self, in the way the flow of the Ganges does into the sea; or those in whom there remains no greed

for anything, being able to perceive that they themselves are all in all, (fully perfect) in the way the sky does not need shifting to any yonder place, (the very idea of yonder, here, there etc. being impossible); or those in whose mind never arise any ill-feelings in the way there cannot sprout out any seedlings on a volcano; or those whose minds are never agitated with passions or any other sort of feelings, in the way the ocean of milk remains calm and steady, once the churning rod in the form of mountain Mandar is taken from it; or those in whom can be traced no shortcomings in the form of desires in the way no imperfection can be traced in the full Moon complete in all (her) 16 phases. But to what length one may carry this incomparable subject? In short, before such (people) the objects of senses cannot take a stand, in the way small particles cannot take a stand before (violent) wind. Those that get purified, with the alloy (in them) burnt up in the fire of knowledge, get merged in 'there' (Supreme Self) in the way pure gold is mingled with pure gold. Now were you to ask what place the term 'there' (used above) represents, know it then that 'there' means that which is 'Immutable'; that which is neither an object of vision nor an object of knowledge, nor yet anything that can be particularised.

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।
यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ।। ६ ।।

6 *"That (Place) neither does the Sun illumine, nor the Moon, nor the Fire; (and) attaining which they return nevermore: such is My Highest Abode.* (308)

That (Place) is only felt and not illuminated in the way are ordinarily illuminated (other things) by a bright lamp, or by the Moon or even by the Sun who illuminates the universe. It remains itself unseen but makes itself felt in the entire universe. The more the shell-form ceases to be felt the more begins to be felt the silver-form, or the more the rope-form disappears the serpent-form becomes more dominant. In that way, the powerful luminaries—the Moon and the Sun and others illumine, because of their remaining screened at That (place) which is one mass of splendour, pervading all the beings, and giving brilliance to the Sun and the Moon. Both these are, therefore, mere reflected lights of that (place), and therefore the brilliance of the Sun and the Moon is but a part of the brilliance of that (place). The entire

universe along with the Sun and the Moon gets extinguished in the light of that place when it arises, in the way the Moon and the other stars get extinguished in the light of the Sun when he arises; or in the way the (false) show in the dream disappears when one gets awake, or in the way a mirage disappears when the evening sets in. In that way That place, which leaves no scope for any hallucination, is my Highest Abode. Those that attain it never return from there, like the streams that never return once they get merged into the sea, or like the salt-statue of a female elephant that never returns once it is consigned to the sea, or like the flames of the fire that never return once they ascend in the sky, or like the water that never comes back once it is poured on the red hot iron. In these ways they become one with Me on the strength of pure knowledge and get their way back (to the cycle of births and deaths) completely broken up". Hearing this, the King of the earth in the form of talent—Pārtha said, "you have indeed done (me) a great favour, yet I have got one request (to make) and it should be attended to. Those that become one with God and never come back—do they abide as distinct from God or abide as one (merged in) God? If they remain distinct, being independent entities throughout eternity, the talk (the statement) that they do not return is untenable, since a black bee could never become a flower in itself simply because it makes contact with the flower. The arrows, which are quite distinct from the target, make a contact with the target and then fall back: in that way those beings must necessarily return after reaching you and making a contact with you. Or if you and the beings are in their nature one (identical), then who is to make contact and with whom? Can a weapon pierce itself? There can be no talk of meeting or separation between the organs and the body; in that way any talk of union or separatian between those that are not distinct from you, does not appeal to reason (it being self-contradictory). And those that are ever distinct from you, shall never be united to you at any time. It is, therefore, quite futile to raise the point whether they return or not after attaining you. Therefore enlighten me, Oh God, (lit. omnifaced one) on the point as to who they are that do not return after attaining you." Hearing this doubt of Arjuna, the crown jewel of the all-knowing felt greatly pleased, since it showed the disciple's wisdom. Then he said, "Oh you of great Talent, those that attain to me and do not return, are both distinct as also not distinct from me. When considered profoundly, myself and they are naturally one and not at all distinct: but considered, prima facie, one feels we (They and I) are distinct. Ripples that sparkle on the water appear

distinct (from water); yet they are all the self-same water: or the ornaments (prepared out of gold) appear distinct from gold, yet considered properly they are all the same gold. In that way, O Kirīti, if viewed with the vision of knowledge, they are not distinct from Me and whatever distinction is felt is merely the result of Nescience. Considered from the point of view of Supreme Brahman, how could there exist in Me, who am single, another (entity) that can be distinguished in a distinctive way as different or alike? Were the Sun-disc to pervade the entire sky and form one solid mass (ball), where could there then arise his reflections and where should his rays penetrate? Could there exist anything like ebb and tide, Oh Dhananjaya, to the deluge at the (time of the) world-dissolution? In that way how could there be any component parts in me who am single and immutable? Even the straight water-stream assumes the shape of a curve when two currents meet together; (also) on account of water there is produced a second Sun in the form of his reflection (in water). It cannot be said if the sky is square or round in form and yet it can be described as such when enclosed in an earthern pot or a *Math* (hermitage). One sees himself (become) a king in a dream; does he not himself, in that dreamy state constitute all—the entire world, and pervade it? When mixed with alloy, even pure gold shows a different (degree of) fineness; in that way my pure and holy form (essence) when enveloped by Māyā (ignorance), gives birth to Nescience and that Nescience embraces the mental disorder (confusion) in the form of 'who am I?' and being enmeshed in it (confusion) gives the decision that 'I am the body'.

ममैवांशो जीवलोके जीवभूतः सनातनः ।
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ।। ७ ।।

7 *"Of mine own Self a portion—ever enduring—it is which, in the world of the living, has transformed itself into the Individual Soul. He draws (in his service) the Senses (five) with the Mind for the sixth, which inhere in the Prakriti.* (343)

When in this way, the knowledge of the Self gets limited to the body-form, then it is perceived as a portion of my own self on account of its minuteness. Through a breeze the sea appears to be full of ripples and it is felt on account of narrow thinking that the ripples are a portion of the sea. In that way as a giver of life to the senseless and dull (matter) as also the creator of egoism in the body I appear, in the

world of the living, as the individual soul (in the body itself), Oh son of Pāndu. The activity that appears going on round about, to the limited discerning power of the living being, is called the world of the living. To take birth and die—to consider these as real is what I call the world of the living or the mundane existence. You should view me in this world of the living, as the Moon (as reflected) in water even though the Moon is outside the water, or as a crystal placed on red turmeric powder, Oh, son of Pāndu, which to ordinary vision appears red even though it is not itself red. In that way, it is an illusion that I appear as a doer or experiencer, even though the state of my being beginningless and a non-doer remains unaffected. Apparently, the pure soul getting united with the Prakriti, himself starts this flow in the form of the functioning of Prakriti. Then taking the six senses —mind and others, as also the sense of hearing and others—Prakriti's products as his own, he, (the Soul) begins worldly dealings. As an ascetic should in a dream himself become his own family and then should run about in his anxiety for the family and also out of greed; in that way the soul frogets its self, and taking itself as Prakriti it dances attendance on her. It then rides a chariot in the form of mind, passes out through the ears and enters into the wood in the form of speech. It then holds the strings of Prakriti, and turns in the direction of the skin and enters the wild forest in the form of touch-sense. At times, it enters the doors of the eyes and from there wanders astray on the mountain in the form of the objects of vision; or (sometimes) entering into the field of taste, Oh Warrior, it squeezes (himself) into the glen of the objects of taste. Similarly when this (egoistic soul) body-holder enters the doors of the nose, it wades through the jungle of fragrance. In that way making contact with the mind, it enjoys the Group of Sense-objects.

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।
गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात ।। ८ ।।

8 *"Whenever the Master (of these six) attains to a (new) body, or departs (from an old one), he moves in company, taking them along, like unto the Wind (that takes along) the odours from their source.* (361)

Yet when the (individual) soul enters (and dwells) into a particular body then only, he begins to feel that he is the doer as also the enjoyer.

It is only, O Dhananjaya, when one dwells in a place that is replete with royal splendour (lit. fit and worthy to be the abode of a king) that he becomes known as a rich one enjoying himself. In that way, it is only when he (the soul) dwells in the body that the notion, "I am the doer" gets strengthened, while the senses and their objects begin to run riot. Or when he (the soul) departs from that body, he takes along with him, the train (retinue) of the senses. A travelling uninvited guest (अतिथि), if dishonoured, (denied reception) takes along with him the host's merit (पुण्य): or the connecting thread of the dancing doll stops all the doll's movements (when snapped or disconnected): or the Sun takes with him the vision of the world; or the blowing wind carries with it the fragrance of flowers. In all these ways, Oh Dhananjaya, the soul, when departing from the body carries along with him, the five senses and the mind as the sixth.

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च।
अधिष्ठाय मनश्चायं विषयानुपसेवते ॥ ९ ॥

9 *"Indwelling in the ear, the eye, the touch-sense, the taste-sense, and the nose,—as also in the mind—he experiences the objects.* (368)

Then either here (in the world of the living) or in the Heaven, whatever bodies he dwells in, in them he spreads out i.e. adjusts his mind and other senses. When put out, a lamp takes away the light, Oh Pāndava, but with its re-kindling, it (brings back the light), and spreads it out. Of the same type is the above course. This much only appears to the vision of such as do not consider this properly (lit. who are devoid of discrimination) Oh Kirīti. They consider all this, viz. that the soul enters the body, enjoys the objects of senses, and then leaves the body —to be real. The soul in fact recognises that this coming, going, doing and enjoying is all the doing of the Prakriti (Māyā).

उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम्।
विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥ १० ॥

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम्।
यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥ ११ ॥

10 *"As he departs (from the body), or sojourns (within it), or has the sense-experiences in association with the Guṇas, the deluded ones do not perceive him: (but) those with the eye of wisdom perceive.*

11 *"The Sages, striving (through concentrated meditation), likewise behold Him as dwelling within; but those, the thoughtless ones, that have not redeemed their self, are not able, although striving to behold Him.* (373)

But with the bundle (frame) of the body standing erect, with the sentiency visible in its movements, the world says that the soul has come (to birth): Similarly the senses, in association with the body, function in their respective objects, and this is called the enjoyment, Oh husband of Subhadrā. Then the body getting infirm and feeble through exhaustion consequent on the enjoyment (of sense-objects), becomes still and then they loudly lament that the soul (active principle) has gone. Would it be right to believe that the wind is blowing only if the tree is seen shaking and fluttering, and to say that there is no wind because the tree is not shaking, Oh son of Pāndu? With a mirror placed in front, one sees his (external) appearance (reflected) in it. Is it right to suppose that the appearance came into existence only then, and did not exist before? Similarly, with the removal of the mirror, one's reflection naturally disappears: is it to be deduced (from this) that the (original) thing has ceased to exist? The sound is the property of the sky; but it is imposed on the clouds giving it the name 'thunder': the clouds pass with great speed over the Moon, but it is commonly believed that it is the Moon that runs (and not the clouds). In these ways the coming (into being) and departing (perishing) of the body is, through illusion, imposed by the ignorant (the blind) on the powerful, attributeless soul (without any just cause). There is a separate class of (right) thinking persons, who discern that the soul ever abides in its own (right) place, while the bodily functions abide in the body itself. (Such) persons, whose vision is not shrouded in the body-case owing to the attainment of knowledge by them, and whose awakened mind—inspiration (स्फूर्ति) —is firmly fixed in Supreme Self, their discerning power having spread out like the scorching rays of the summer sun, such men of knowledge alone view the Soul in this light. The sky packed with stars gets reflected in the sea; yet the fact that it has not broken and col-

lapsed into the sea is evident. The sky remains in the sky itself, its semblance in the sea being unreal. In that way the encasement of the soul in the body is also a semblance. The roar and bellow of water remains restricted to the water itself and does not affect the Moon, who remains all still where she is, even though her reflection appears oscillating in the water; or a puddle may get full of water or may get dried up, and the Sun's reflection (appearing in it) may accordingly appear or disappear; yet the Sun remains unaffected where he is. In that way, the knowing ones view me as I am even though the body comes into existence or ceases to exist. An earthen pot and a cottage may be fashioned and then smashed; the sky (which appears or ceases to appear in the pot and the cottage), remains self-same as and where it is: in that way, the existence of the soul is unending and everlasting: while the body's (existence) conceived through nescience gets into being and ends, and this the men of knowledge do perceive. The men of knowledge perceive with the help of pure knowledge that sentiency neither floods nor ebbs—also neither does it any action nor cause any to be done. One may secure knowledge, possess keen intellect to be able to account even for an atom, or may be thoroughly versed in all sciences,—yet, were he, with all this, wanting in asceticism (lit. if asceticism does not penetrate and permeate the mind) he would not be able to attain Me—the Omnipresent. One may talk volumes of reason, yet if the sense-objects have taken complete hold of his heart, he will, I affirm emphatically, Oh Dhanurdhara, never attain me, (I repeat it thrice). Would the composition of one's talk in a dream, ever help to disentangle, the tangle of the worldly existence; or could it amount to reading a book were one merely to touch it? Could any man, applying a bandage to his eyes, appraise the worth of (a set of) pearls merely by putting them to his nose? In that way, one cannot attain me, even after a crore of rebirths, simply by repeating with his tongue the different Scriptures, but with the heart full of egotism. Now I make clear to you (how) I pervade the aggregate of beings all single as I am.

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।
यच्चन्द्रमसि यच्चाग्नौ तत् तेजो विद्धि मामकम् ॥ १२ ॥

12 *"The radiance belonging to the Sun that illumines the entire world; that which is in the Moon, and in the Fire; that radiance, understand, is Mine own.* (398)

All radiance that illumines the entire structure of Universe including that of the Sun, is all Mine own, from the beginning to the end. On the Moon there is my radiance—the Moon that provides moisture to the universe, Oh Son of Pāndu, after it is dried up by the Sun (through the process of evaporation): and the intense heat in the fire, that burns and digests, is also Mine own.

गामाविश्य च भूतानि धारयाम्यहमोजसा ।
पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ।। १३ ।।

13 *"Permeating the Earth I sustain the beings through My vital-force. I also nourish the herbs all, by becoming Soma, whose essence is the sap.* (401)

I permeate the earth; therefore even though (it be) like a lump of particles, it is not dissolved in the water of the ocean. I permeate the earth and enable it to sustain the countless beings that are apparently sustained by the earth. I am, Oh Son of Pāndu, the vast moving lake full of nectar in the form of the Moon. I nourish all the herbs, and medicinal plants, by providing them with water in the form of lunar rays through the channels from the Moon-lake. Similarly, I nourish all kinds of grain (crops) making them abundant and thus protect all beings by providing them with food. Even though food is produced, will it suffice if (it is) not supplemented by the fire of hunger that brings about digestion and makes the beings enjoy satisfaction?

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः
प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ।। १४ ।।

14 *"I, becoming the Vaiśvānara (Fire), abide within the body of animals, and, in association with the out-going and in-coming Vital Airs, effect the digestion of the fourfold food.* (407)

Therefore, I become the fire by kindling it, Oh Kirīti, in the navel region of the body of all beings, and working day and night the pair of bellows (a contrivance to drive air into the fire) in the form of Prāna and Apāna (incoming and outgoing Vital airs), effect digestion of unlimited volume of food. I digest all the fourfold food viz. dry, oily, well-cooked, or badly-cooked. In short, I am the entire world

as also the feed supplied to it, and I am likewise the fire, the principal means of digesting that feed. Now with all this, to what length I should preach to you the novelty of my pervasion. There is nothing else but myself and I pervade all. Why is it then that some are happy and some miserable in the world? How is it that some of the lamps should be without light when all lamps in the town derive light from one and the same source? Were any such doubt to arise in your mind, I now clear such doubts and hear. I am everywhere and there is nothing else except myself. Yet, I appear (in different ways) to different people, according to their (respective) discerning powers (बुद्धि). Sound is the sole property of the sky: but there naturally arise different sorts of sounds in it according to the varieties of the musical instruments: or there arises only one Sun, quite aloof from world transactions: yet he (Sun) is useful for (diverse) world-transactions: or water takes the form of different trees, according to the properties of the (different) seeds. In that way my spirit (which is homogeneous) is metamorphosed into heterogeneous manifestation of diverse beings. It is like this: There were two men, one an ignorant fool and the other a knowing one; they perceived a double braided necklace of blue gems; the ignorant took it as a serpent (and got frightened), while the knowing one felt happy coming to know of its real nature; or the same 'Swāti' (one of the 27 lunar mansions) rain-water gets converted into pearls in a pearl-oyster, as also into poison in serpents: in that way, I become the cause of pleasure to the wise, while of pain to the ignorant.

सर्वस्य चाहं हृदि संनिविष्टो
मत्तः स्मृतिर्ज्ञानमपोहनं च ।
वेदैश्च सर्वैरहमेव वेद्यो
वेदान्तकृद्वेदविदेव चाहम् ॥ १५ ॥

15 *"And I am enshrined within the heart of every one. From Me (proceeds) memory, knowledge, and their frustration. Of all the Vedas I am the sole subject of treatment. I make the Vedas' end, and also find the Vedas (anew).* (421)

The consciousness that throbs day and night in the heart region that "I am a particular individual" is myself. The association with the saints, the practising of the Yoga discipline, and the worshipping at the feet of the preceptor with mind detached from all worldly affairs,

—all these secure complete removal of nescience and make the egotism in one take (final) rest in my own self. Such ones come to know me automatically and become ever happy by getting to know my own self. Who else is there to bring about such a state? The Sun is seen with his own light at sunrise, Oh Dhananjaya; in that way I am the means of attaining knowledge in regard to myself. (On the other hand) those, whose egotism has been merged in their own body on account of their having embraced conceit for their body, and on account of their ever hearing the praise of the worldly affairs —such ones, as they set about taking to activism for securing happiness here as also in the other world, come to share only misery. But of knowledge and ignorance also, I am solely the cause, Oh Arjuna, just as wakeful condition is at the root of both sleep and dream. A cloud makes day-light dim, yet that cloud itself can be seen on account of the day-light; in that way it is on account of my-self only that the being perceives the worldly affairs (as real), being oblivious of my presence. In short I am the root cause of knowledge or ignorance on the part of the beings, in the way sentiency is the cause of slumber or wakefulness. The rope, Oh Dhanurdhara, is the root cause of the illusion of the rope being taken as a serpent as also of the knowledge that it is only the rope (and not a serpent); in that way, I am the root cause of knowledge or ignorance on which the (fiction of) worldly existence is based. Therefore, not knowing the (real) nature of my form the Vedas made an attempt to know Me. But the result was that (instead of knowing me), different branches blossomed forth from them (Vedas). Yet, these only impart knowledge in regard to myself, since rivers gòing eastwards or westwards have only one end viz. the sea. The Shrutis (Vedas) lose their power of speech, and are reduced to a nonplus at the point, "I am myself Supreme Brahman," in the way the fragrant breeze gets extinguished in the sky. In this manner, when the Shrutis, as if overwhelmed by the sense of shame, are transfixed I reveal myself, helping them (Shrutis) to explain My nature correctly, I am the knower of that pure knowledge, at the advent of which the Shrutis together with the entire universe are reduced to zero. Nothing seen in a dream remains stuck up (to the dreamer) when one wakes up from sleep and he realizes that he is all alone (in regard to it): in that way, I realise my own monistic (non-dualistic) state without any delusion and I am myself the cause of self-realization. When this state arises there remains nothing like existence or non-existence, the knowledge which destroys all nescience having itself ceased to exist, in the way there remains neither

snuff nor fire when camphor is burnt out. How is it possible to trace the thief that has taken away the entire universe, leaving behind no trail whatsoever? There exists such a thing viz, the pure state (of knowledge) and I am that state. While describing in this way, the universal permeation of the inanimate as also of the animate things, the Lord of the Absolute preached his own state which is totally attributeless. (Were one to ask) how far this preaching got itself impressed on Arjuna's mind, (the answer is): as the rising Moon in the sky is reflected in the sea or as the picture reflects itself in a polished and glistening wall in front. So Sri Krishna's teaching was transplanted to the mind of Arjuna. The knowledge of the Supreme Self is so wonderful that—the more it is attained (tasted) the greater is the liking felt for it. Consequently Arjuna,—the king amongst those that have realized the Self—said, "Oh God, while discoursing on the magnitude of your pervasion, you referred to some attributeless form: do make that form clear to me once for all in (comprehensible), unambiguous terms. On this the Lord of Dwārakā said, "Well done (asked): We (I) also like always to talk with fervour on this topic, but feel handicapped as we (I) do not get clean (pure) seekers (eager to know like you) anywhere. To-day my wish has borne fruit in you, who are asking me 'mouthful' (to your heart's content) questions with a free mind. You have made me supremely happy by seeking information about the clean and attributeless form which can be realized only after attaining monism. I have found today, Oh you —the head (crest-jewel) amongst the pure—one with whom to converse is as delightful as seeing one's own eye (reflected in a mirror placed in front.) There is no formality, in our relation, that you should through ignorance, ask me, and then I should settle down in a pose to teach you, Oh beloved one." Speaking, in this way, Lord Krishna embraced Arjuna, looked at him with a fond eye and then said, "Although (there are) two lips, the talk coming out of them is one and the same; so also although (there are) two feet, yet the act of walking is one and indivisible; of that type is the questioning and answering between us. In short, yourself and myself should look forward only to one object, so that the one asking and the other answering would both be only one." While talking in this way the Lord got infatuated with great affection and embraced Arjuna and remained still in that position. Experiencing a bit of fear, he thought to himself that such an (exhibition of) affection on his part was not proper. While preparing jaggery-lump from sugar-cane juice, salt is added to prevent it from spoiling; in that way this, (infatuation) if not checked, will

only spoil the sweetness of the talk. Lord Krishna further said, "Although there exists no room for any distinction between us, we being (in former times) Nara and Nārāyana, I must absorb within myself this effusion of love." Placing this consideration promptly before him (his mind) Lord Krishna asked, "Oh Arjuna (the best of warriors), what was your question (pretending he did not grasp it fully)? Arjuna, who having dissolved his separate personality, was on the point of merging into the personality of Lord Krishna, revived (regained his personality) and turned to hear the question. He replied in words, whose tone was modified owing to his tearful throat—being swayed by powerful love "Oh Master, I said, 'Tell me about your attributeless form,". Hearing this Lord Shārangadhar (Krishna) started discoursing on the theme of attributes (classifying them) in two categories. One might wonder why he (Lord Krishna) talked of attributes when he was asked about the attributeless form. Here is the answer. To separate essence from the (churned) butter-milk is called taking out butter: to burn out alloy (from the gold) is purifying the gold itself: one can reach water only after pushing aside the moss gathered over it: there remains behind the clear sky, when the clouds have passed away from it: it causes no delay in securing the grain once the husk is removed. In the same way, it hardly needs telling that "attributeless" is what remains behind after removing the attributes from a thing (having attributes). A young girl (while repeating whatever names she is asked to repeat) just stops and remains silent (when there comes the turn of a particular name being repeated) and thereby makes (indirectly) known her husband's name. In that way the faculty of speech displays, by remaining mute, the unmanifested (indescribable) form of the Supreme Self. Nārāyana first started with the discussion of attributes since he has had to dis-course on that which could not be discoursed upon. The arc of the New Moon has (on account of its very small and dim size) to be pointed out against the background of some tree-branch: in that way the dis-course on attributes would be helpful in the discourse on the attribute-less.

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ १६ ॥

16 *"Two are the Purushas (Self-subsisting Entities) in this world: the Mutable and the Immutable. The Mutable is (the totality*

of) all beings; what stays unperturbed is called the Immutable (471)

Then God said, Oh "Savyasāchi (an epithet of Arjuna) the population of this town of the world-affairs is very small, there dwelling only two Purushas there. Both these live in the capital town of world-affairs, as both the light and the darkness dwell in the sky. There is also a third Purusha, who does not even bear (to hear) the names of these two, and who with his eyes (on his arrival) immediately devours both these along with the town. Let that be kept apart for the time-being. First, hear about these two who have come to reside in this town. One of these is blind, idiotic, and cripple, while the other is fully developed in bodily form. They have come into close association with each other, residing as they do in one and the same town. The one is called 'Kshara' (क्षर -Mutable) and the other is called 'Akshara' (अक्षर -Immutable) and these two, between themselves, pervade the entire town (mundane affairs). I now expound to you in detail which of these is 'Kshara' and what is the aspect of 'Akshara'. That which exists—from the primeval intellect (Mahattatva--महत्तत्त्व) down to the very straw, Oh Dhanurdhara, that small and big, mobile and immobile (there exists)—nay all that which is preceptible to the mind and to the intellect; that which is formed from the five gross elements and has got form and name, and falls into the clutches of the three Gunas (Constituent-aspects): that gold from which are minted all the coins in the form of the entire class of beings, and those 'cowries' (कवडी -substitute for dice in gambling) with which gambles the 'Kāla' (Time): that which is known through perverse knowledge (delusion): that which gets created and destroyed almost every moment: that which having created forests of delusion constructs the (body) form of the universe—in fact all that which is called nature: that which is shown (before) as the Prakriti (nature) of eightfold constitution or which is described as Kshetra (field) constituted of 36 elements —how far to repeat what has already been preached before, and which has again just been preached to you, under the allegory of a tree. Taking all this (having form) as its place the sentience has itself taken that form. A lion sees his own form reflected in a well (full of water) and mistaking it for another lion, he is highly excited and vehemently leaps into the well; or the reflection of the sky falls on the water which has that very sky as one of its component parts; in that way, the sentience although non-dual, assumes duality. The soul, Oh Arjuna,

fancying the town with form in this light (as his own place of living) forgets itself and goes and sleeps there. Just as one should, in a dream, see a bedroom and then should go and sleep there, in that way, the soul goes and sleeps in that imaginary town. Then in deep slumber he snores and blurts out 'I am happy'—'I am miserable' and talks loudly in sleep in the phraseology of 'I-ness' and 'My-ness,' such as, 'This is my father, my mother, this is myself, fair or defective (in some limb) son, riches and wife—are these things not mine own?' Labouring under such a dream he runs wildly through the wood in the form of this world, and the heaven. Such a sentience, is called 'Kshara' (mutable) Purusha. Now the one who is called the field-owner (क्षेत्रज्ञ) and whose state of being is called the 'soul' (जीव) and who forgets himself and dances to the tune of the Gunas in all the beings, that individual soul is called Kshara Purusha. Since he himself constitutes Supreme Brahman the name Purusha becomes him. Besides, since he abides in a sleeping condition in the body, he is eligible to be called Purusha: so also being a slave to the attributes, he becomes subject to the false accusation of being mutable, prone to decay, as also non-eternal. Just as the reflection of the moon appears swinging backward and forward along with rippling water, in that way it appears as if he is swiftly changing owing to the disorders (i.e. mutations) of the attributes. When the rippling water-flow gets dried up, the reflection of the moon also disappears, and in that way, when the attributes are destroyed, the mutations created by them also cease to appear. In this way, he appears to be endowed with momentary existence on account of the powerful influence of the attributes, and this weakness in him secures for him the name 'mutable'. Therefore the totality of embodied sentience should be known as Kshara person (क्षर पुरुष (Mutable)). I shall make it clear to you now what is 'Akshara' (अक्षर -Immutable). Another person who is also called 'Akshara' is, O Dhanurdara, situated in the middle part (of the body) as is the Meru, amongst the mountains. Just as the Meru stands the same (unconcerned) in relation to all the three divisions of the universe, viz. Earth, Pātāla (पाताळ —the region under the earth), and Heavens, in that way the Immutable Purusha stands unconcerned in relation to both Knowledge and Nescience. Real knowledge does not achieve his unity, nor is nescience capable of differentiating him. Such pure (unalloyed) unknowingness is his form. Earth's loose particles cease completely to be particles, and pots and other things are not yet fashioned out of the (wet) lump; this person sitting in the middle part is like such a (wet) lump of earth. With the sea getting dried up,

there remain neither waves nor water: such is the formless state of this Madhyama Purusha (मध्यम पुरुष—Man in the middle). He can be likened to that state of sleepy drowsiness, that lies between the passing away of the state of waking and the coming of the dreamy state. That state of entire ignorance (absence of consciousness) is called 'Akshara' that lies between the elimination of illusive existence of the universe and the dawn of knowledge of the self. This aspect of the 'Akshara' is like that of the Moon on the Amāvāsyā Night (last night of the lunar month) completely stripped off of all her phases. The tree (state) is merged in the seed when the fruit ripens; in that way that in which the state of living gets extinguished after the destruction of all the attributes, (that place) is called 'the unmanifested' (अव्यक्त). The state of deep ignorance—deep slumber, is called the seed while the states of dream and wakefulness; are its fruit. That which is called the seed-state (बीजभाव) in the Vedanta Scripture, is the abode of the 'Akshara Purusha' (Immutable person). That from which issues perverse knowledge, which is responsible for the states of wakefulness and dream and from which arises the forest in the form of multiplex ideas and fancy—that stage, Oh Kirīti, from which the sentient principle springs up, simultaneously moulding along with itself the entire world of beings, where meet together the non-manifested and manifested (duality and non-duality)—that state is the 'Akshara Purusha': that from which are created the two states of wakefulness and dream, which are made the subject of play (activity) by the other 'Kshara' Purusha (Mutable person), that state which is known as deep slumber, arising out of ignorance, which stands on a lower plane than that of Supreme Brahman, and which, had it not been followed by the other states of dream and wakefulness, would aptly have been designated 'Supreme Brahman';—that state in the form of the sky in which arise two clouds in the form of Prakriti and Purusha; and which (state) witnesses the field and the field-knower in a dream—in short, that which is the root of the world tree that has spread out its branches—that is the form of Akshara Purusha. With such a perfect form of Self, why is he called Purusha? (The answer is) because he indulges in slumber in the town of Māyā (illusion), the slumber in which (state) are not experienced the activities of emotions, another type of perverse knowledge: therefore he is never modified by virtue of his nature, nor does he perish for want of knowledge. Therefore, with great fanfare he is declared 'Akshara' Purusha in the sphere of the theories of the Vedanta Philosophy. In short, that Akshara Purusha, who is the cause of the embodied

souls (and the rest of the creation) through his association with Māyā (illusion), is none else than sentience (चैतन्य).

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।
यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥ १७ ॥

17 *"But there is still another, the Highest Puruṣa, who is proclaimed as the Supreme Self who, permeating the world—triad, sustains it as the Eternal Lord.* (526)

Now these two states of wakefulness and dream which are created in the world from perverse knowledge get extinguished in the deep nescience; when that nescience loses itself in (the sea of) knowledge (lit. when it is dissolved in knowledge) it (ज्ञान) secures the Supreme Self, and then it itself ceases to exist in the way the fire ceases to exist after burning out tinder. That which remains behind without knowledge (after it ceases to exist)—that state is the Best (higher) Purusha (person) who coming out as an established truth—is the third—independent of the two already mentioned (Kshara and Akshara persons). Wakefulness, O Arjuna, is entirely a different state from either the deep slumber or the dream; (Or) the magnitude of the disc of the Sun is entirely different from his rays and mirage. Similarly different from the other two is the Best Person. The Fire (abiding latent) in dry wood is distinct from the dried wood itself; in that way the Best Person is distinct from 'Akshara' and 'Kshara.' The deluge at world-dissolution, transgresses all limits, converting all rivers and rivulets into one big mass of water (leaving no trace of the rivers or rivulets); in that way there remains no trace of dream or of deep slumber or of wakefulness, in the way day and night are devoured by the destructive heat at the time of world dissolution. All states having got extinguished, conditions like monism or duality in no way come to be experienced: such a state of things that exists should be known as (of) this Best Person. To give that name (Best Person) to the Supreme Soul without getting merged into it, is only possible by remaining in the state of living beings, Oh Son of Pāndu, in the way any talk of drowning in water is only possible for one standing (safe) on its (water's) bank (and not for one getting drowned in the water). The Vedas can talk of matters relating to this or the yonder side only while standing on the bank of discrimination, and, therefore, placing both Kshara and Akshara persons on a lower plane, they (Vedas) call the person on the higher plane as Supreme (Form

of the) Self. Therefore, keep well in mind, O Arjuna, (the term) 'Best Person' suggests itself from the term 'Supreme Self.' The place where 'no talk' is the talk, 'knowing nothing' is knowledge, and nothing happening is happening—where ceases to exist the very notion 'I am myself Supreme Brahman,' where the one who tells and the one who is told, (or) where the seer and the object seen both get extinguished—under these circumstances whatever comes actually to be experienced, should be taken as its form, since it would not be right to say that there exists no light at all because the light of the Sun and his reflection have ceased to be perceived, or there exists no fragrance at all because the fragrance abiding between the nostrils and the flowers cannot be perceived, or there exists nothing whatever, because the seer and the object of seeing have both ceased to appear. That which is illuminator in the absence of the objects to be illuminated, or that which is sovereign (regulator) in the absence of things to be controlled (governed), or that which abides in its own self in the form of Supreme Being, that which makes the very Sound to hear sound, makes flavour to taste itself, and bliss to enjoy itself, the Best Person who is the very perfection of the Perfect, the very rest in restfulness, who is the happiness in the happy, the splendour in the splendid and the zero (void) in the great zero; who transcends the very expansion, and devours the devourer and who is quantitatively far greater than the greatest;—which besides, brings to the experience of the ignorant (the appearance) as the silver of mother-of-pearl without the latter's actual conversion into silver;—that which becomes the support to the semblance of the universe, without dropping its own form or without itself mixing with the universe, in the way gold assumes the form of the ornaments, without in any way losing its property as gold;—or that which itself imparts reality and light to the world in the way there is no distinction between water and ripples;—that which even though to a certain extent becomes perceptible in the form of the universe, in the way the Moon becomes the cause of contraction or expansion of a reflection in water, it does not disappear along with the world when it (the world) disappears. The Sun does not assume two different forms during the day and the night (but remains one and the same); in that way there is no place where it does not exist nor is there any thing which can waste or spoil it: he alone can be compared to himself.

यस्मात् क्षरमतीतोऽहमक्षरादपि चोत्तमः ।
अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥ १८ ॥

18 *"Since I have transcended the Mutable and am even superior to the Immutable, therefore it is that, both in the world and in the Veda, I am proclaimed as the Purushottam (Highest Person).* (557)

Oh Dhananjaya, he illumines himself—in fact, there is no need to say more, there is no duality in him. I (myself) am that one attributeless—superior to the Kshara as well as Akshara and the sole single one: and therefore it is, that both the Vedas and the world proclaim me as 'Purushottama' (Highest Person).

यो मामेवमसंमूढो जानाति पुरुषोत्तमम् ।
स सर्वविद्भजति मां सर्वभावेन भारत ।। १६ ।।

19 *"He who, freed of delusion, thus knows Me as the Purushottam: he, having discovered the All, proffers with his whole being service unto Me, O Scion of Bharata.* (559)

Let this talk alone (as it is): one that has come to know me after the Sun of knowledge has dawned in him,—when one has gained consciousness of his own personality, the vision of the dream vanishes; similarly knowledge having awakened in him, he looks upon the three worlds as nought,—one that does not get entangled in the clutches of this false mundane existence, having secured real knowledge in regard to myself in the way the illusion as a serpent is dispelled when the wreath is actually taken into hand;—one that has dropped all distinction having realized myself, in the way one calls an ornament as unreal, knowing that the ornament is itself gold: one who says: "I am myself all-pervading, real, sentient, joyful and self-same, and never harbours the notion that he himself is anything distinct (from my nature), and knows my real form; such a one alone has come to know me. But this say also is inadequate since no duality remains in him—the duality which becomes the subject of talk. Therefore, O Arjuna, such a one alone is qualified to worship me, just as the sky is alone qualified to embrace (pervade) the entire sky. Just as the ocean of milk should be given a feast of milk, or the nectar should merge in nectar, or just as pure gold being mingled with pure gold—the mixtures also become pure, in that way one who has become one with me can alone worship me. Were the sacred Ganges not the same as the sea, how could it be merged into the sea—(and be one with it); in that way how could there arise devotion for me, were there

no unity with my form? Therefore, one who sings my praise, with singleness of heart, in the way the ripples in their entirety become one with the sea—the devotion of such a one myself stand in relation to each other, as do the splendour of the Sun and the Sun himself (in relation to each other).

इति गुह्यतमं शास्त्रमिदमुक्तं मयानघ ।
एतद्बुद्ध्वा बुद्धिमान् स्यात् कृतकृत्यश्च भारत ॥ २० ॥

20 *"Thus is this most secret teaching imparted by Me (unto thee), Oh Sinless One. Understanding this, one should become the man of (true) understanding, who has also fulfilled his task, O Scion of Bharata."* (571)

The great truth that is securable from all Scriptures has, in this way, been propounded from the beginning of this Chapter. It makes the Upaniṣhads fragrant like the fragrance of the lotus. We have presented to you the essence of the Vedas, ready-churned out by the hand in the form of the talent of the Great Sage Shri Vyāsa. It is the Ganges full of nectar in the form of knowledge, or the 17th phase of the Moon in the form of bliss; or a new Lakshmī (Goddess of Riches) churned out of the sea of milk in the form of right thinking. Therefore, she, (Goddess Lakshmī) does not know anything else but my own self—in words, letters and interpretations. Both Kshara and Akshara are standing in front of her; but discarding their position as Purushas, she dedicated all (herself) to me—Purushottama—the Highest Person. Therefore, the Gītā-teaching which you have just heard, is proclaimed in the world as my loyal and faithful wife. It really is not a Scripture that could be explained in words (spoken), but is a weapon to conquer the worldly existence: it is an incantation that creates an awakening of the soul: such are the letters of this Gītā. My discourse on the Gītā to you is just like my taking out and laying bare before you, my hidden treasure. You have, Oh Pārtha, become the very sage Gautama, to draw out the sacred Ganges in the form of the Gītā teachings, kept hidden in the matted hair of Lord Shiva, in the form of sentience, You have, Oh Dhananjaya, become the very mirror kept in front, to enable me to take proper account of the pure form of my own self. The sky packed up with stars is brought down (in the form of reflection) into its bosom by the sea; in that way you have made me, together with the Gītā, to reflect myself in your heart. Having swept out from your heart the triad (of Gunas (or) of afflictions

—त्रिगुण—त्रिविध ताप) you have become the very abode of both myself and the Gītā. To what extent should I extol the Gītā? One who knows well this creeping plant of inspired knowledge, gets entirely free from all sorts of infatuation. A drink from the river of nectar makes one, Oh Son of Pāndu, immune to disease as also immortal. One knowing Gītā-teaching thoroughly becomes free from infatuation; is there any wonder about it? The knowledge of the self secured (through the Gītā-teachings) will also secure union with the self; with the attainment of the knowledge of the self the activism also is extinguished, knowing that its life (time) has ended in that knowledge. With the recovery of the lost article, (further) search for it comes to an end; in that way when knowledge becomes the pinnacle of the mansion of activism, there ends the performance of any action for one who has attained knowledge." So said, the Lord, the friend of the helpless.

Conclusion

That nectar in the form of Lord Krishna's sermon filled to overflowing the heart of Pārtha, and it became available also to Samjaya through the grace of Sage Vyāsa. Samjaya offered it to King Dhritarāshtra for drinking, and therefore his (latter's) end did not prove so hard for him (at the end of his life). Even though a hearer might ordinarily be considered unqualified to hear the Gītā-teaching while hearing it, yet, it (teaching) proves useful to him in the end. When milk is poured at the foot of the creeping plant of grapes, it might be considered as wasted. Yet it serves its purpose by doubling the growth (both in quantity and quality) of the grape bunches: in that way Samjaya narrated with great regard the discourse delivered by Shrīhari, with the result that the blind (Dhritarāshtra) attained happiness in course of time. That same (Jnāneshwar said) I have narrated in the Marathi language in a crude way according to my own (doubtful) abilities. The form of the Shevanti-flower does not strike one, with no appreciation for it, as having anything special about it; yet those like the black-bees, that recognise its merit, realize its fragrance and carry it away freely. In that way, you should accept such of these propositions as are deemed acceptable by you, leaving to me (i.e. rejecting) whatever might be found defective. To be "Not knowing" is the common feature of an ignorant (child) (like myself). The sight of a child, even though an ignorant one, gives supreme happiness to its parents—happiness that cannot be contained in

their heart, and they fondle the child; in that way you saints are my parental home. I become overfondled when I meet you, and the present discourse on the Gītā-teaching by me is an example of such over-fondling. Now may the Omniform—my great Preceptor—Shrī Nivrittināth, accept this worship of mine in the form of the discourse", concluded Jnānadev.

पुरुषोत्तमयोगो नाम पञ्चदशोऽध्यायः ।। १५ ।।

CHAPTER XVI

DAIVÂSURASAMPADVIBHĀGA

INTRODUCTION

Obeisance to the wonderful rising Sun (in the form of) the preceptor, who dispels the illusion of the world-existence and blows open the lotus of monism. He dispels the night of ignorance, and extinguishing the stars in the form of both knowledge and ignorance, shows to the learned, the auspicious day of self-realization. His appearance in the morning gives vision of knowledge of the Self, making the birds in the form of beings leave their nests in the form of conceit for their bodies. The black bee in the form of sentience, shut up in the lotus in the form of human body, is released from imprisonment at the (Sun) rise of the preceptor. The couple of Chakravāka birds (चक्रवाक- –the Brahmany goose) in the form of intellect and knowledge (बुद्धिबोध), getting trapped in the difficult situation in the form of Scriptures involving infatuation of intellect, lament their separation from each other, on either bank of the river in the form of distinction; that couple secures happiness in the form of getting re-united with the rise of the Sun, who illumines the entire sky in the form of sentience, just as the lamp lights a house. With the dawn (appearance of the Sun), the fearful time of thieves in the form of distinction vanishes and then the wayfarer–Yogin–walks along the path of the realisation of the Supreme Self. With the touch of the Sun's rays in the form of right discrimination, sparks issue forth from the Sūryakānta (सूर्यकांत- a fabulous stone bright and glittering and sending forth flames when sunbeams strike upon it) in the form of knowledge, and burn the forests of world–affairs. There is a flood of the mirage in the form of occult powers when the cluster of his (Sun's) rays gets hardened (becomes fierce) and steadies itself on the sandy plain in the form of the Self; but when the (Sun) gets to the top of the Knowledge of the Self and sparkles at the meridian in the form of Brahmic state, the shadow of the soul in the form of illusion hides itself (i.e. becomes non-existent) under his own feet (rays). Where could then the dream of the universe, as also the slumber of the adverse knowledge get any shelter, when there exists no longer the night of illusion, with the result that dealing in the form of experience of happiness becomes

dull, the town of the realization of monism being fully packed up with Supreme Bliss. In short, with the light of the Sun (preceptor) is secured the perpetual benefit of the auspicious day of complete liberation. The moment he, the king of the Sky, in the form of the abode of the Self, rises all trace, not only of the rising and of the setting, but even of all directions such as the East and others, vanishes. He dispels both the knowledge as also the ignorance, and displays the spirit of the Self, which had remained hidden under them, and in this way, creates a unique dawn; what to say more? Who is able enough to see such a Sun of knowledge, far beyond the region of day and night–the Sun who is a globe of illumination without being a thing that could be illuminated? To such a Sun of knowledge of the Supreme (चित्सूर्य) — Shrī Nivrittināth — I bow again and again, since words are routed (prove too feeble), when one attempts to praise him through their medium. Were the object of the praise as also the intellect (of the composer of praise), to identify themselves with each other, realizing in the heart the glory of the preceptor, then only the praise would attain excellence. He can be known only with the wiping off of name and form, and can be praised while in the embrace of silence, and can be attained by the experience of forgetting one's egoism (in the Self). While singing your praise adequately, the 'Parā' and 'Vaikharī' enter into the womb of 'Pashyantī' and 'Madhyamā' and get extinguished there. Such a one you are and I, as your devoted servant, shall make you wear ornaments in the form of praise sung by me, which (you) Oh preceptor, do please accept even though doing such a thing will amount to bringing ridicule to the bliss of non-duality (preceptor). An humble person, seeing the ocean of nectar, gets confounded and forgetting the proper form of reception runs about to extend a welcome to it by offering vegetable dishes! But on an occasion like this, the vegetable offerings should be considered greatly befitting, taking into account the fervent jòy the person feels in offering it. In that way you should light up your own splendour and view the stickwick (काडवात) in the form of my devotion. Who could call it a small child, were it to realize what is desirable (and what is not so) for it; yet, in truth, its mother feels gratified at it (inspite of its ignorance). Oh, the dirty water of a village site flows and treads over (runs into) the holy Ganges: does the Ganges ever tell it to go back? Oh, what a grave offence did sage Bhrigu commit in giving a kick (to Lord Vishnu)! Yet, did not God Vishnu (शारंगधर) take it as an affectionate treatment and receive it with satisfaction considering it a mark of honour? Does the Sun ever ask contemptuously the sky–which is overcast

with darkness and which confronts him–to move away? In that way, you should put up (with my action) were I, once in a way, to weigh you in the (pair of) scales in the form a pun (श्लेष) in regard to the Sun, hung on the beam in the form of duality. The Yogins discerned you through their concentrated meditation of you, and the Vedas praised you in words (spoken); and you have put up with all this! In the same way put up also with me. I have taken to singing fondly your praise; and (you) do not count it as an offence on my part. Whatever you might do, I would not rise up (from here) half-fed (i.e. I would sing your praises to my satisfaction). By my good luck, my strength is increased two-fold, just as I began singing, with great liking, the praise of your gift of nectar in the form of Gītā–teaching. I have secured this fruit in the form of a great island named Gītā, as the result of austerities I observed for ages, of speaking only the truth. The inordinate merit, I have been able to secure so far, has this day, discharged its obligations to me, by making me sing your praise. I was fettered in the town of Death, having entered into the forest of living beings. I am now discharged from that predicament. I have now been enabled to sing your fame, which is well-known by the name of Gītā teaching and which possesses the power of vanquishing the sturdy and rude Ignorance. When the Goddess of Riches—the Great Lakshmi—visits the house of a poor man how could such a one be called poverty-stricken? or were the Sun to visit the house of darkness, could not that very darkness give light to the world? The entire world could not compare even as a small atom, placed side by side with the glory of God; yet what form would He (God) not assume for the sake of his devotee, once He finds Himself in the flood of His devotion. In that way, my preaching the Gītā, is like smelling the sky-flower; yet your strength has gratified this ambition on my part. Therefore Jnāneshwar said, 'I shall, through your grace, preach in an easy and clear way, the Gītā verses whose sense is so profound (unfathomable). In Chapter XV Lord Krishna preached the established truths (theorems—सिद्धांत) contained in different Scriptures. He (Lord Krishna) discoursed in figurative language, on the entire universe full of attributes by resorting to the metaphor of a tree naming its soul as 'Purusha'—the unperturbed Akshara (Immutable), in the way a good doctor diagnoses a chronic disease (of a patient). He also preached how the attributes permeated the sentience (by making it take a form), and then giving it the name 'Highest Person' (Purushottam), he explained the clear essence of his own Self. Next, he explained in a clear way how knowledge is

the strong internal means for securing the Self. There is thus left nothing (new) to be preached in this Chapter. (There have only remained) the cordial relation between the preceptor and the disciple. The learned and the wise have thus fully understood the subject; yet there are other seekers, who have got doubts lingering in their minds. In the previous Chapter the Lord of the three worlds said, "He is all-knowing, and he alone has reached the acme of (my) devotion who has through knowledge attained me—the 'Highest Person', and has described in different ways the importance of knowledge. God said that there was no other (more) effective remedy than knowledge—in fact the very king amongst all the remedies—that could bring about results such as the dissolution of all worries arising out of wordly affairs, the union of the seer and the object of seeing as also securing mastery over the empire of Supreme Bliss. Those that were eager to secure knowledge, waved their very lives around it (knowledge) with great regard and with minds all pleased. The more the mind feels a liking for a subject, the more that subject enters into the mind, this is what is called 'love' (प्रेम). Therefore, such of those as are eager, but have not experienced any such love of knowledge, naturally felt anxious as to how to secure it and having secured it, how to retain the same (knowledge). It must, therefore, first be considered how right knowledge could be secured and how it could be increased once it is secured: or why knowledge could not be secured or whether there is any strong anti-knowledge agency or force that would lead astray, (into wrong channels) knowledge which is already secured. These (forces) which stand blocking the way—these that are obstructions to knowledge must be cleared off; then we should take zealously into consideration, such (forces) as are conducive to the increase of it (knowledge). Oh for you all, who cherish in your hearts the desire to have knowledge, the Lord of Lakshmi will now hold a discourse in order to fulfill your desire. He will sing the glory of the 'Divine Estate' that gives birth to knowledge and also increases the peace of mind. He will also describe the terrible aspect of the 'Demoniac Estate' that lends support to the disorders such as wrath and hatred, with the help of knowledge of sense-objects. It has, by way of an introduction to the subject, been mentioned in Chapter IX before, that both these (Divine and Demoniac) Estates that assume airs and affectations, lead naturally to the performance of good and evil acts respectively. It was proposed to deal with these directly there; but other subjects intervened and (this topic was crowded out and) so God is preaching that subject now. This Chapter XVI

should, therefore, be taken as a continuation of the former portion. Suffice this for the present. Both these Estates alone are capable of being conducive to and destructive of knowledge respectively. Hear now first about the 'Divine Estate', which leads the seekers to the path of salvation and like (the flame of) a holy lamp sheds light on the darkness of the night of infatuation. To bring together into one place, diverse matters mutually supporting one another, is what is popularly called an 'Estate'. Because it produces divine happiness and since in it alone are concentrated (all) Godly virtues, it is (called) 'Divine Estate'.

श्रीभगवानुवाच ।

अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ १ ॥

THE EXALTED - ONE SPAKE:

1 *"Fearlessness, Purity of inward disposition, Steady-pursuit of Knowledge and its Realisation; Charity, Self-restraint, Sacrifice, Study, Austerity, Uprightness;* (68)

That quality which gets priority amongst the qualities constituting 'Divine Estate', is fearlessness (अभय). One that does not (dare) take a leap in high floods is never touched by any fear of getting drowned: one who strictly observes the regimen prescribed, is hardly subject to any bodily disease. In that way one who does not allow the self-conceit (egotism) to cross the way of actions, has nothing to fear from worldly affairs; or one who entertains the all-embracing notion of Self (oneness) towards one and all, on account of monism rooted in him, dispels all fears in different directions: or just as water should go to dissolve salt and salt should (before that) itself become (one with) water; in that way (when) all is equated to Self through monism, it destroys all fear. Know ye, all this (stated above) is what is called 'fearlessness'. All this is, of course, in the usual routine of knowledge. Now what is called 'purity of inward disposition' (सत्त्वशुद्धि) should be known from the characteristics next mentioned. (It is like) ashes that neither burn nor get extinguished: or just as the Moon in her extremely subtle form abides in the mid-state with neither waxing phase of the New Moon day, nor in the waning one of the Last Day of the lunar month: or like the Ganges flowing steadily in normal condition, with neither the monsoon flooding nor the summer drying up: or like the intellect that remains steady harbouring a liking for its own pristine nature (meditation on Self) and dropping

the Kāwadī (कावडी—a bamboo lath carrying pitchers suspended at both ends) carrying pitchers in the form of Rajas and Tamas qualities full of fancies and ideas: or like the mind feeling no surprise at all at the sense-objects—desirable or undesirable—displayed by the senses: or as a faithful wife remaining utterly indifferent to any loss or gain, while her husband is away at a distant place and her mind is feeling lonely and unhappy. The state of the intellect—intellect which is deeply in love with the Highest Reality, getting absorbed and extinguished in the (form of) Supreme Self, is what is called 'the purity of inward disposition" said Lord Keshihantā (केशीहंता)—killer of demon Keshi). For attaining (Supreme Self), one should first select, according to one's natural trend of mind, the path either of knowledge or activism, and there one should sacrifice (abandon) all worldly ideas and notions, with a mind free from all passions, in the way the last (concluding) oblation is offered to the Fire at the conclusion of the sacrifice, or in the way the father belonging to a noble family should rest peacefully after giving away his (marriageable) daughter to one from a good family, or in the way the Goddess Lakshmī remains all-absorbed in Lord Vishnu. To conduct oneself along the path of (Motive-free) activism or of knowledge with a mind completely free from (mundane) fancies and ideas is what is called 'steady pursuit of knowledge' and its realisation (ज्ञानयोग व्यवस्था)—the third quality," said Lord Krishna. "Not to refuse help through body, speech, mind or riches, to one in distress even though he be an enemy, imitating the behaviour of the roadside tree, Oh Dhananjaya, which never hesitates (fails) to give to a passer-by either its leaf, flower, shade, fruit, or root; in that way to offer whole-heartedly whatever may be available in the form of corn or money, to a wearied one,—that is 'charity' (दान) and this is a sort of antimony (अंजन) that enables one to get a vision of the hoard in the form of liberation. Now hear the signs of self-restraint (दम). To cleave clean the combinations (joining firmly) the senses and their objects, in the way, a warrior with a sword in his hand clean cuts his enemy: similarly to fetter together all the senses and to hand them over to abstraction (प्रत्यहार), so that the storm of the sense-objects should not dash against (the doors of) the senses. When the fire of non-attachment is applied at the ten gates of the senses, the natural propensity (to acquire things and enjoy them) clinging eternally to one's mind takes to its heels (departs forever). He then takes rigid religious vows, even greater in point of continuity, than the act of breathing and observes them ceaselessly day and night. What is

called self-restraint is this and bear well in mind its signs. Now I shall tell you in brief what is 'sacrifice' (यागार्थ). The Brahmin occupying the premier status, women and other (low castes), who are at the lowest end (of the social strata) and those who occupy the intermediate rank—each of them have to fulfil obligations according to their rank. They should worship such Gods as they consider best and adorable according to the rites laid down by Scriptures—that Brahmin who performs all the six duties following strictly the procedure laid down in the Vedas, and the Sūdra who pays the Brahmin homage—both these secure 'sacrifice' in equal proportion, since both conduct themselves according to their respective functions (assigned to them) and ultimately derive the same (identical) fruit of their sacrifice. Similarly it is the duty of all to perform sacrifices as they are qualified to perform, but these (sacrifices) should not be poisoned (polluted) with any expectation of the fruit of sacrifices. Ordinarily every one must act up to the dictates of the Vedas: only he should not allow the egoistic feeling of being a sacrificer, to touch his mind out of conceit for the body. This is, Oh Arjuna, what is called, and universally known as 'sacrifice' (prescribed in the Scriptures), and it is a road-companion (guide) knowing all about the road to emancipation. Now a ball is dashed down on the ground, not for the purpose of striking the ground, but with the idea that it should rebound and come back into the hands: or the seed is sown in the field, with an eye on the crop that is to yield or a lamp is welcome for finding a thing placed in the dark: water is sprinkled at the roots of a tree for the growth of fruit on its branches. In short the mirror is kept again and again clean in order to enable (one) to see one's face (reflection) in it (at any time): in that way it is necessary that one should ever be studying the Shruti Scriptures to be able to discern God propounded in the Vedas. The Brahmasūtra (in the Vedas) for the twice-born and the hymns or simply the name (of the Lord) for others, are the best and the holiest to incant for attaining the Supreme Brahman. This is Oh Pārtha, what is called 'study' (स्वाध्याय), and now hear about the essence of the austerity (तप). To give away all in charity is using it properly, in the way a herb gets withered after bearing fruit or in the way the incense (धूप) gets extinguished in fire (to give good smell to others), or in the way gold is reduced in weight by burning out the alloy in it, or in the way the Moon wanes in the dark fortnight of the lunar month, by giving feed of nectar to the Manes. In all these ways, to wear out one's life, senses and body, for the attainment of the Supreme Brahman, is, Oh Warrior, what is called, austerity. There are also

other forms of austerity. The bird swan uses his beak for separating milk from water; in that way one should keep alert in his heart that right thinking which can skilfully pick out the soul, separating the element of body when both these are mixed up. The intellect contracts and withdraws itself (from the sphere of mundane things) when it (intellect) fixes its gaze on self, even as slumber and dream contract and vanish in wakeful condition. One who makes full use of his right thinking for attaining the Self, can alone succeed in securing austerities, Oh Dhanurdhara. The (milk in the female) breast is solely good for the infant: or even though there is a diversity of beings yet sentience abides equally in all; in that way to behave courteously with all living beings is what is called 'uprightness' (आर्जव).

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।
दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥ २ ॥

2 *"Non-violence, Veracity, Absence of wrath, Self-abandonment, Peacefulness, Absence of slander, Compassion towards beings, Non-covetousness, Gentleness, Modesty, Absence of fitfulness;* (114)

To conduct oneself bodily, in speech and in mind, with the sole object of making the world happy is the form of Non-violence (अहिंसा). The bud of jasmine (flower) although pointed, is by nature soft; or the moonlight although lustrous is cool; there does not exist any medicine that stops ailment merely by looking at it or which does not even taste bitter. How can such a medicine (that does not exist at all) be made use of for comparison (with a non-violent person)? Water on account of its softness causes no hurt to an eye-ball while struggling (coming into contact) with it; (yet) the same (water) pierces through hard rocks. In that way the speech) that proves as hard as iron in cutting through doubt should sound sweet to the ears, so much so that the ears should get mouths created on them (to taste the sweetness of speech): yet it should pierce through (point the way) to attain Supreme Brahman on the strength of its own truthfulness. In short it (speech) should not mislead anyone, even though (it is) pleasant and sweet, and should not also prick (wound the feelings of the hearers) even though true. The hunter's song is sweet to the ears; still it proves disastrous to the deer: or, although fire does the work of purification still it completely burns the thing; fie upon such outrageous, plain truth (which is devastating like fire). A speech although

it is sweet to hear, yet its import cuts the heart to pieces; such a speech cannot be said to be eloquent, but must be compared to a demoness. A mother shows wrath at an undesirable and shameful act on the part of a child; yet she is tender even more than a flower in upbraiding the child. The speech should be like a mother's talk pleasing to hear and prove wholesome in its consequence, but should at the same time be free from any tinge of evil feelings (such as passion, etc.). Such a speech indeed is "veracity" (सत्य). There could never shoot up any sprouts from a rock, even though it is watered copiously: or there could not be secured any butter by churning gruel (कांजी). The (worn out and discarded) skin of a serpent cannot raise its hood even though it is trampled under foot; or the sky cannot yield flowers even in the spring season: or even the sight of the beautiful face of Rambhā (a nymph of Heaven) cannot excite any passion in the mind of the sage Shuka: or the pouring of clarified butter over fire reduced to ashes cannot make the fire blaze forth: in that way the words, the mere utterance of which is bound to create passion and wrath in others, even if spoken to him in volumes do not create any sort of wrath (in him) just as a dead one cannot rise again even if you implore by prostrating before God Brahmadev: such a state of mind", said Lord Shrīnivās (Krishna) "is what is called 'absence of wrath' (अक्रोधत्व). The abandonment of 1) clay or 2) thread, or 3) seed, or 4) a wall, or 5) sleep, or 6) water, or 7) monsoon, or 8) riches, automatically brings about the abandonment respectively of 1) earthen pot, 2) fabric 3) tree, 4) painting, 5) dream, 6) ripples, 7) clouds, 8) and enjoyment of (sense) objects. In that way, dropping of all conceit for the body, sweeping out all worldly affairs, by men of intellect, is what is called 'self-abandonment' (त्याग)" said the Lord of Sacrifices: Getting inwardly impressed, lucky Arjuna said, "Tell me more clearly the signs of peacefulness", at which God said, "Very good: hear thou attentively. When the man of knowledge and knowledge itself both secure the object of knowledge, and then they themselves get extinguished, that state is called 'peacefulness' (शांति). The waters of deluge at the time of world dissolution, drown the entire universe and pervade through and through everywhere. There then remains no trace whatever of the distinctive terms, such as 'source', 'current,' or 'sea,' there pervading only one uniform sheet of water everywhere: nay, there survives no one to know of that state (deluge). In that way with the attainment of the object of knowledge, the state of being the knower also ceases to exist: what then is left behind, Oh Kirīti, is the aspect of peacefulness. (Now hear what constitutes absence of

slander). A good physician keenly desirous of curing a malady does not pause, before giving treatment, to find out if the patient belongs to his own (circle), or is a stranger; one seeing a cow stuck up in mud, feels greatly afflicted at (the sight of) her sufferings, without pausing to see if she is a milch or a barren animal; or a man, full of compassion, seeing someone getting drowned in water thinks (as his duty) only of going to his rescue and save his life, without inquiring if he is a Brahmin or a person of the lowest caste: or a true gentleman would never think of looking at a female, made stark naked by some wicked person in a dreadful forest—before she is furnished with and actually dressed up in a garment. In that way, they (men without slander) give away all theirs to those that are ignorant and full of faults and who through their (evil) destiny are entirely addicted to despicable acts, and communicating to them their benevolent disposition make them forget the miseries that rankled in their heart. They remove by their favourable glance the weak points in others, and then look at them as good people; or they worship the Gods and then meditate upon them; or sow the field and then go to look after the crop; or secure his (guest's) blessing by satisfying him, by their welcome to him, an uninvited guest. In that way they make up first the deficiency in others by their own merit and then look at them with favour; or they never cause pain to anyone by taunting, wounding deeply their heart, never entangle anyone in evil action nor address anybody in a way that reminds him of his weak points. The tendency of such a person is to raise up one who has fallen down and also to support him, but he never thinks of stabbing one in the heart (vital parts). It is never in his nature to treat one as insignificant indirectly, by treating another as important, Oh Kirīti. His vision never engages itself in searching out the faults of others. All these constitute 'absence of slander,' (अपैशुन्य) Oh Arjuna, and know further that this is a principal place of (taking) rest, on the road to liberation. Now about 'compassion towards beings' (दया भूतेषु). It is like the moon of the Full Moon day, who makes no distinction such as this is an insignificant or a great person or thing, while dispensing comforting coolness. Similarly, he never thinks of making any discrimination such as this is the best or the worst, while relieving the miseries of the distressed. Even a (common) thing like water, while spending itself out, keeps alive the straw that was withering. In that way, he feels so much compassion for the sufferings of others, that he considers (it) as a very small sacrifice, if he gives all he has in its entirety in securing relief to the sufferers. A flow of water coming across a ditch in its

course, does not proceed a step further, before filling up the ditch first; in the same way he takes a step forward only after making one contented who is coming in front of him. A thorn piercing one's sole gives pain which is (immediately) impressed on his (mind) face; in that way his heart burns (feels acute pangs) at seeing other people suffering. He feels very happy himself at seeing others happy, just as the eyes get the benefit of cooling sensation as the result of cool and soothing treatment applied to the sole; nay his very living is entirely for (removing) the miseries of others, in the way, water is created in the world for the thirsty. Such a person, Oh Warrior, is compassion incarnate and I feel indebted to him lifelong. (Now hear about 'non-covetousness'—अलोलुपत्व). Although the blowing fully open on the part of a lotus follows the sunrise, yet, the Sun never even touches its fragrance; or even though the loveliness of the wood is infinitely enhanced at the advent of Vasant (Spring season), and although it stands face to face with it, yet the Spring season passes on without enjoying that loveliness; or even though Shrī Lakshmī (Goddess of Wealth) accompanied by all the occult powers (महासिद्धि) approaches Lord Vishnu, still Lord Vishnu takes no count of her (but retains his tranquillity). In that way, even though the pleasures of this world as also in the Heavens become his willing servants, yet it never pleases his mind to enjoy them. In short, when the stage is reached in the being in which there remains no greedy desire for the enjoyment of any (sense) objects—that stage is what is known as 'non-covetousness'. (Now hear about 'gentleness'— मार्दव). (It is) what the honeycomb is to the bees or water to aquatic animals, or the sky (cavity) to the birds or the mother's fondling to an infant, or the gentle touch of Vasant (Spring season) to the soft Malaya (southern mountain) breeze, or the sight of dear ones to the eyes, or the (fond) look of a (female) tortoise to her young ones—in that way gentleness is universal softness (kindness) towards the entire class of beings; Camphor, so soft for touch, savoury to the mouth (tongue), fragrant to nostrils, clean and clear in appearance—that camphor, had it been harmless even if taken in any desired quantity, it would have served the purpose of a simile (for the gentleness). It would carry all the gross elements in its stomach (compass), or be contained even in a small atom, or can be spread out into a world-form (like the sky)—what more should I say! That which in this way conducts itself heart and soul with the entire world—that, I name as 'gentleness' (मार्दव). (Now I define modesty— ह्रि - लाज). A king when defeated feels depressed and mortified; or one with a deep

sense of self-respect (मानी) is dispirited (निस्तेज) when reduced to the lowest position; or a worthy ascetic (Sanyāsi) feels ashamed in mind at finding himself, by mistake, at the house of a low caste person; or, just as it is intolerable to see the shameful episode of a member of warrior class fleeing from battle-field; or a great Sati (a virtuous woman with the husband living) exposed to a call of widowhood: or a handsome person feels it a deathblow to contract the taint of white leprosy; and a respectable person has the same feeling when (he is) accused of a heinous act. In that way, he (one of modesty) feels it a great shame to live as a corpse in a three and a half cubit (high) body and to take birth and die again and again and to be a statue cast of blood and urine in a fatty mould in the form of a womb. In short, there is nothing more disgraceful than to get into such a body and assume name and form. The nausea felt for such a ghastly body is 'modesty' (लाज), and it is felt by clean (hearted) persons while the shameless consider it (body) as an abode of pleasure. (Now hear about 'absence of fitfulness')! The movements of a dancing doll are stopped with the snapping of the thread connecting it (with the thread–puller); in that way with the control of the life-wind (प्राणजये), come to a stand still the functions of the organs of action; or with the setting of the Sun ends the spreading out of his rays: such is the state of (sense-organs) with the restraint of the mind. In short, with the conquest of the mind and the lifewind all the ten senses are thus reduced to complete inactivity and this state is 'absence of fitfulness' (अचापल्यं).

तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता।
भवन्ति संपदं दैवीमभिजातस्य भारत॥ ३ ॥

3 *"High spirit, forbearance, Sustaining power, Purity, Absence of malice, and Freedom from excessive Self-conceit: these belong to one who is, O Scion of Bharata, born to the Divine Estate.*

(186)

One with a firm mind proceeding along the path of knowledge with a view to attaining the Supreme, never feels the want of strength. Death is in itself a great evil and the more so if it is to be accomplished through the agency of fire (auto-da-fe), yet a Sati (a loyal and virtuous wife) takes no count of it (since it is a sacrifice) for the sake of her husband. In that way the being, out of anxious desire for attaining the (supreme) self, first destroys the poison in the form of sense-

objects and then runs along the difficult path in the form of concentrated meditation leading to the great void Brahman (शून्य). He is neither deterred by protests nor does he waver on account of any precepts, nor yet does there arise in him any longing for occult powers (महासिद्धि). In that way, of its own accord, his mind runs towards the Supreme and this is what is called 'spiritual fervour' (तेज). Now not to feel any conceit being the highest (quality) amongst those bearing this disposition, is called 'forbearance' (क्षमा). There are thousands of hairs on the body; yet the body does not even know that it is carrying their weight: wild passions (generated by the senses) get out of control, or the old dormant diseases in the body raise their heads, or one is confronted with the separation of dear and near ones, or the association with undesirable ones—if the mighty and simultaneous flood of such calamities overtakes one, he stands out firm and fast unperturbed like the sage Agastya. There should rise up a big column of smoke in the sky and it should be easily gulped by a single breeze of wind; similarly, should there simultaneously arise, Oh son of Pāndu, the three classes of affliction viz. corporal, physical and supernatural these should be swallowed and digested. To take courage and stand steadfast on such occasions of mental perturbation is called 'sustaining power' (धृति), hear this, Oh ye (Arjuna). (Now about 'Purity'– शौच्य). (It is like) a burnished gold pot filled with nectar in the form of the water of the Ganges. Taking to motive-free activism and conducting oneself with discrimination–is the inner and outer form of purity. The holy water of the Ganges while flowing to join the sea, cools down the heat (pain) arising out of the sins of beings, and also provides moisture to the trees on the banks: or the sun while on his rounds around the earth removes the blindness (darkness) in the world, and also opens out the temples of riches. In that way, (he) liberates the fettered ones, takes out the drowning ones and relieves the sufferings of the distressed. Nay, he secures his own end, while advancing day and night, the happiness and prosperity of others. He never even conceives the idea of doing any harm to other beings to secure his own ends. These are the signs of 'absence of hatred' (अद्रोहत्व), which you have heard so far, Oh Kiriti, and you will be able to view them in the same light as I have preached you. The holy Ganges felt abashed (संकोचे) when Lord Shankar bore her (it) on his head, Oh Arjuna; feeling abashed in that way when honoured, know ye, Oh Good Talent, again and again, is that freedom from self-conceit (अमानित्व) of which I spoke to you earlier and I shall not repeat the same. These twenty-six qualities thus con-

stitute the 'Divine Estate', which forms, as it were, the hereditary gift (अग्रहार-villages or lands assigned to Brahmins for their maintenance) given by the Lord Paramount in the form of emancipation: or the Divine Estate should be looked upon as the Ganges ever full with holy waters in the form of the (twenty-six) qualities, luckily sweeping over the bodies of the sons of King Sagara in the form of asceticism; or as if the maiden (bride) in the form of liberation, with a floral wreath in her hands, is on the look-out for a tranquil ascetic around whose neck she wishes to place it: or as if the wife in the form of Gītā, with a lamp (निरांजन) having (twenty-six) flames in the form of (twenty-six) Gunas, has come to wave it (lamp) around the face of her Lord the (Supreme) Soul; or as if these qualities are pure unspotted pearls (dropped down) from the mother-of-pearl in the form of the Divine Estate and churned out of the ocean in the form of Gītā. To what length should I describe it further? I have preached the Divine Estate, a heap of (twenty-six) qualities, so lucidly that it would be easily realised. Now the 'Demoniacal Estate', even though a creeper plant full of miseries and thorns in the form of demerits, has got to be discoursed on in the course of a sermon. A thing, even though of no use and only fit to be abandoned, must be known, in order that it might be abandoned. Even though full of evil it is proper to hear about it attentively. This 'Demoniacal Estate' is a veritable collection of dreadful demerits (since) lumped together to constitute the great misery of life in hell: or all the poisons blended together from what is known as the deadly poison (वासट्ट); in that way the big assemblage of all sins brought together is (named) the "Demonical Estate".

दम्भो दर्पोऽतिमानश्च क्रोधः पारुष्यमेव च
अज्ञानं चाभिजातस्य पार्थ संपदमासुरीम् ॥ ४ ॥

4 *"Hypocrisy, Arrogance, excessive Self-conceit, Wrath, Harshness, and (above all) Nescience, belong, O Son of Pāndu, to one born to the Demoniac Estate.* (217)

Of the demerits of the Demoniacal Estate the one that is most notorious for its power is 'hypocrisy' (दंभ), which I describe first. One's mother although as sacred as holy waters, becomes the cause of taking one to hell if displayed in public in a naked condition; the preceptor's (esoteric) teaching even though leading to good results, produces evil consequences if proclaimed publicly. Just as a boat rescues a drowning person caught in a great flood and quickly carries him

safe to the (other) bank; but the same boat, if (it is) fastened to his head, drowns him. Or it is like food, which although known as the means of subsistence (of life) becomes poison, if taken in excess because it is good and palatable. Therefore, religion (religious acts) which is a friend, in this as also in the next world, if made the subject of tom-toming by a person (blowing his own trumpet), becomes the cause of blame (sin) even though religion by itself is protective. If the religious acts performed by one, are given wide publicity by means of copious and eloquent words, they become impious, Oh Warrior, and that is what is called hypocrisy (दंभ). (Now hear about arrogance- दर्प). A fool whose tongue has hardly learnt the very ABC (of general education) treats with contempt the conference of persons knowing the Brahmic Lore. The horse of an expert horseman scoffs at the very "Airāvata" (Indra's elephant); or the chameleon over the thorny hedge considers the very Heaven as too low (in height). The fire (flames) of burning grass reach even the sky or a fish in a small pond does not count much even the sea. One (of arrogance) is intoxicated with the possession of women, riches, education, praise and great honour, in the way a mendicant thinks himself very great being possessed of (surplus) food given by others, that would suffice for one day. (It is as if) an unfortunate one should dismantle his own house because of the cool shade of clouds, or a fool should destroy a cistern of water after looking at and depending upon the water of a mirage. In short to be stiff and overweening at the acquisition of riches, is arrogance दर्प , and make no exception to this. (Now hear about excessive Self-conceit–अभिमान). The world has got full faith in the Vedas and in this faith God is held in high reverence: and that God is the Sun who gives light to the universe. The world aspires for the sovereignty over the entire universe: the world (also) likes that it should not meet death, what wonder is there then if the world (with these motives) begins to sing zealously the praises of God and worships Him. But even the hearing of such praise creates jealousy in one of the demoniacal tendencies and that feeling of jealousy goes on increasing. He says he would swallow and digest God, and poison the Vedas; he tries to annihilate His protection (which people secure) through laudation. He does not tolerate (to hear) even the name of God, through illusion or conceit in the way the moth dislikes the lamp-flame or a glow-worm hates the Sun, or the lapwing bears enmity towards the Sea. He considers even his own father a rival (co-wife सवत) (because he would be a sharer in the estate). One stiff with self-sufficiency, self-conceited and overbearing should be known as the

trodden (royal) road leading to Hell. (Now hear about wrath- क्रोध). The mind of a Demoniac person is saturated with the fiery poison of anger simply because he happens to see others enjoying happiness. Adding a drop of water to boiling oil, makes the oil burst into flames; or the jackal suffers from heart-burning at seeing the Moon; or the sinful owl loses its vision at the rise of the Sun; or the morning time which is so very cool and refreshing to the ordinary world, is more painful than death to a thief; or the milk is turned into subtle poison in the stomach of a serpent; or the submarine fire gets more wild with the drink of sea water and does not cool down. In that way, when one's wrath (inward burning) is greatly increased at seeing the learning, good humour and prosperity (happiness) of others that emotion is called 'Wrath' (क्रोध). (Now hear about harshness–पारुष्य) One whose mind is just like the hidden hole of serpents, whose vision is fiery as sharp–pointed arrows, whose speech is like a shower of live coal, while all other actions of his are like a rugged saw possessing sharp teeth—one with such fierce temperament is the most heinous of all the human beings, and is also harshness incarnate. (Now hear the signs of Nescience–अज्ञान). A rock knows no sense of touch such as cold or heat, or a person born blind knows no distinction such as day or night. The fire while it rages wild, makes no distinction between things consumable or otherwise, or the *Paris* (an imaginary thing, the touch of which converts iron into gold) knows no distinction between iron and gold: or a ladle although immersed into dishes of diverse tastes, itself knows not their taste: or the wind cannot distinguish between a fine road or a crooked one. In that way utter ignorance (blindness) in regard to choice of actions, from among the mass of right and wrong ones, or the putting into its mouth, on the part of a child, anything that it sees, (lays its hands on), without knowing if such a thing is clean or unclean, or the state of the mind in which it cannot, while consuming, taste the sweetness or the bitterness of the mixture made up of merits and sins–that state is called 'Nescience' and there is no doubt about it. Thus I have explained to you the signs of all the six demerits. Even though only six in number, these add great strength to the 'Demoniacal Estate', in the way the cobra although he has a small body, has very subtle poison in it, or in the way the three kinds of fire. 1) the one at the time of world dissolution, 2) the lightning and 3) the (fabulous) submarine fire, although constituting a small row (of figures) find that even the whole universe is not sufficient to form the tiny morsel (taken at the commencement of a meal as a ritual offering to Prāna–one of the five

deities) i.e. the universe barely satisfies an infinitesimal requirement of their–(fires')–hunger when they get into full play. When the three (deranged) humours in the body (Phlegm–windbile) combine in one, he cannot escape death, even were he to surrender himself completely to God Brahmadev and seek protection. These six (constituting the Demoniacal Estate) are twice in number of that triad. The Demoniacal Estate is founded on these six demerits and consequently, it never in any way gets weak. The evil–fierce–planets (at times) should cluster together in some single sign of the Zodiac (राशी), or all the sins should come to the slanderer, or all sorts of diseases should occupy the body of a dying person, or all the inauspicious astrological combinations (योग) should concentrate at some ill–omened time, or one reposing full trust should be delivered up to the thieves, or an exhausted person should be pushed into high flood — in all these ways, these six demerits put a person into evil situations. All these six amass themselves in a human being in the way a seven–stinged scorpion should sting a dying sheep. These six combine together and add to the strength of such as sink into worldly affairs, and say that they would not take to the path of liberation (even though inclined a bit in that direction); and such persons are ultimately forced to occupy a position on a plane lower than that of immovables (such as stones and trees), descending (meanwhile) gradually step by step and taking births in heinous orders one after another. Thus we have made clear to you distinctly the different signs of the two Estates.

दैवी संपद्विमोक्षाय निबन्धायासुरी मता ।
मा शुचः संपदं दैवीमभिजातोऽसि पाण्डव ।। ५ ।।

5 *"The Divine Estate works for Salvation: the Demoniac is considered as leading to bondage. Grieve not. Thou art heir to the Divine Estate, O Son of Pāndu.* (265)

Know that, of the two, the first, the Divine Estate described to you, —is the very night that has seen the dawn of the rising Sun in the form of salvation. Similarly, the other Estate, named Demoniacal is really (like) iron chains in the form of infatuation that fetters the soul. Hearing this you will (perhaps) at once be shocked in mind: but does the day ever feel afraid of the night? This Demonical Estate fetters only those, Oh Dhananjaya, that allow the six demerits to seek a shelter

in them, and protect them: and, Oh Son of Pāndu, you who are an excellent treasure of sterling virtues are yourself born (idol) in the Divine Estate, just mentioned: and therefore, Oh Son of Pāndu, you should be the master of the Divine Estate and come to enjoy happiness in the house of the Supreme ultimately.

द्वौ भूतसर्गौ लोकेऽस्मिन् दैव आसुर एव च।
दैवो विस्तरशः प्रोक्त आसुरं पार्थ मे श्रृणु ॥ ६ ॥

6 *"There are two (types of) created beings in this world: the Divine as also the Demoniac. The Divine has been already stated in detail: now hear of Me the Demoniac, O Son of Pṛthā.* (271)

The flow of actions on the part of beings, pertaining to the two classes, the Divine and the Demoniacal Estates, is wending its course from time immemorial. The night–wanderers (viz. the ghostly orders, etc.) do their business during the night, while the human orders transact their business during the day: in that way, Oh Kirīti, the Divine and Demoniacal orders both transact their business in their own respective ways. The Divine (Estate) has been referred to earlier in detail while discoursing on knowledge etc. Now I discourse on the Demoniacal world to which do lend your attentive ear. There can neither be (musical) sound without a musical instrument, nor any fragrance without flowers: in that way the Demoniacal nature does not become perceptible by itself alone, unless it has pervaded any body-form. But when the Demoniac, once gets hold of the body of any being, it is seen ruling over it in the way the fire pervades the entire dry wood (it has consumed). It then goes on expanding as the body grows, in the way the juice of sugar-cane increases as the cane grows in its size. I tell you now, Oh Dhananjaya, the signs of beings that are possessed by the Demoniacal group of sins.

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः।
न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥ ७ ॥

7 *"(Right) activism and (right) abstention, the men of Demoniac disposition do not know; neither is purity, nor (right) conduct, nor veraeity found amongst them.* (281)

The mind of such a one is entirely in the deep dark (night) in regard

to the realization of the desirability of taking to good actions and abstention from committing sinful acts. An insect shut up in a cocoon has hardly any keen feeling for getting out of it or for reentering into it: or a fool, without considering whether money advanced will ever be returned, delivers his capital over to a thief: in that way the Demoniacal people do not even know either of right activism or abstention, nor do they see even in a dream what purity is like. Coal might (at times) abandon its dark colour; or the crow might even secure white colour (for its complexion); or a monster might even feel sick of meat, but the Demoniac, Oh Dhananjaya, would never have any purity, just as a liquor pot can never have any holiness about it. They never know what it is to feel any liking for the (dictates of the) Scriptures, follow the wishes of the elders and be of good conduct. In the way the sheep go on grazing unrestrained, or the wind blows (according to its sweet will), or the fire goes on burning (unchecked) the Demoniacs behave unrestrained and develop hostility towards the truth. If a scorpion could ever tickle with its sting, then only these Demons would speak the truth: or if the wind released through the Apāna outlet (अपानद्वार—anus), be ever fragrant, then only there could be found any veracity in demoniacal persons. Even otherwise without any of these things) they are naturally bad (tempered). Now I tell you about the novel way of their talk. Could there be found a single limb in a camel, that could ever be called decent looking? So are the demoniacal persons (warped and twisted). I shall tell you something about it as the occasion demands. Their words are like the columns of dark and dense smoke that shoot up from the mouth of a chimney. Now I shall tell you about them.

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।
अपरस्परसंभूतं किमन्यत् कामहैतुकम् ॥ ८ ॥

8 *"Void of Truth, without any (moral) foundation, they declare the world to be,—and without any Divine controller: it originates, (they say), without any causal relationship betwixt one thing and another: with (random) lust—what else?—as its creative force.* (295)

The world exists from times immemorial, while God is its ruling king, and there the Vedas (Supreme Court) give decision as to what is just or what is unjust. Those that are adjudged guilty by the Vedas, have to suffer the penalty of hell-life, while those adjudged as just,

get the kingdom of Heaven to live happily in. Such Universal Government, which exists throughout eternity, Oh Pārtha,—they (Demoniacs) call simply "false and vain". (They further say) the foolish sacrificers are deceived by the sacrifices: those mad after God are cheated (are led into error) in the act of idol-worship, while the Yogins clad in orange-coloured garments, get into difficulties through the delusion of ecstacy (concentrated meditation). (They add) whatever could be secured through one's own strength, should all be enjoyed boldly, there being no greater good in the world than this (lit. wherein does merit of good lie, if not in this?) It is a sin and misfortune to be simply chafing for want of enjoyment of (sense) objects, because one cannot bring them all together on account of one's physical debility. Even though it be a sin (as people think) to kill the rich, yet it is surely the fruit of their merit, that thereby they secure all they—the rich—possessed. If it be a harmful thing that the strong should devour the weak, how is it then (they ask) that fish species is not totally annihilated, since the strong fish devour the weak ones! Young couples are wedded into marriages on auspicious occasions after enquiries are made into the (respectability of) the families on both sides, with the object of begetting progeny. There are (on the other hand) other orders, such as beasts, birds, and other classes of beings, amongst whom there take place innumerable births: who gets them married (amongst themselves) according to the Scriptures? Do the riches acquired by theft ever prove poisonous to anyone? Do such, as out of love commit adultery, ever get affected by white leprosy? (It is said) that there is God who rules over all, and makes the beings experience the fruit of all their actions—religious or irreligious,—that the doer of the act has to taste the fruit of whatever action, committed in this world and in the other world; but really speaking one can see neither the next world nor God! Therefore the theory has no basis in reality. When the very existence of the doer comes to an end (by death) what is the locus wherein the action-fruit can manifest itself? As one sees, the worm remains pleased in the excreta as much as Indra does in the Heavens, in the company of Urvashī! Therefore, hell or heaven is not a reward either of sin or merit, since the carnal passion is equally satisfied in the case of these (Hell and Heaven). The entire world is born and sustained through men and women—males and females—contacting each other under the urge of passion. Whatever becomes mighty (stout) on account of mutual greed as a result of passion through selfish motives, is ultimately destroyed at the hands of the same passion through mutual hatred. In short,

passions are the root cause of the entire world creation, so say those of Demoniacal disposition. Enough of this odious subject. Further dilation on it means only trouble to the tongue.

एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ।
प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥ ९ ॥

9 *"To such a view firmly clinging, these lost souls of deficient intellect, fierce in their deeds, and enemies (of mankind), prevail for the destruction of the world.* (314)

They feel disgust for God and indulge only in vain talk. There seems nothing like fixity of purpose in them. Nay—they openly espouse and accept in practice the theory of nihilism and plant firmly the doctrine (the bone) of atheism in their heart. Shoots (faint glimmering) of regard for the Heavens, or dread for the Hell (in them, if any) have completely withered. They thus naturally remain fettered in the stocks (खोडा) in the form of the body form, like a bubble of dirty water and sink in the mire of sense objects. The fishermen gather around a deep water-spot at the approach of death to the aquatic animals, consequent on the drying up of water (on that spot): or all the diseases raise their heads up in the human body at its approaching fall, or the comet arises (over the horizon), portending evil to the world: in that way they (Demoniacs) come to birth for causing destruction to creatures in the world. Such persons are as it were the shoots that sprout from the seed in the form of inauspiciousness—in fact they are monumental pillars in motion and erected in honour of sins. The fire knows nothing else but burning (things) all around; in that way they are pastmasters in the art of committing misdeeds. But with what thoughtless and confused enthusiasm they felicitate themselves on performing such acts—"hear, Oh Pārtha", said Shrinivās (Lord Krishna).

काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।
मोहाद्गृहीत्वासद्ग्राहान् प्रवर्तन्तेऽशुचिव्रताः ॥ १० ॥

10 *"Given to insatiable lust, and full of ostentatation, pride, and arrogance; adopting, through infatuation, perverse views: they of impure ways of life engage themselves in activities.* (323)

A net cannot be filled with water, nor can fire-wood be ever sufficient

(in quantity) to satisfy (insatiable) fire. Similarly lust (of Demoniacal Estate) deserves to rank first, as a hungry one, amongst objects with bellies (interior) difficult to fill up. These demoniacs always harbour lust in their heart, and gather round them a group of hypocrites and egotists. An elephant already in rut gets more wild if given an alcoholic drink; in that way they get more stiff with pride even as they get old. Already perverse, if folly is added (to perversity) there remains hardly any limit to obstinacy (in those of Demonical Estate). They are from their very birth adept in acts that cause troubles to others and crush their lives. They proclaim (from house-tops) their exploits, and look down with contempt upon the world (people). They further spread out the net of their desires in all the ten directions. In short, they go on increasing their sins in these ways, just as the hoe in the form of the mouth of a stray cow, goes on scraping up anything that comes in its way.

चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।
कामोपभोगपरमा एतावदिति निश्चिताः ॥ ११ ॥

11 *"Engrossed in countless anxieties, which can only terminate with (the world's) dissolution; making gratification of desires their highest (aim), in the firm conviction that that is the only thing.* (330)

They conduct all their affairs, keeping this aim in view, and also feel anxious for after-life conditions (of affairs with which they are concerned in their life-time). They go on ever increasing their limitless anxiety—anxiety deeper than the region under the earth (पाताळ) and higher than the sky, and of a magnitude before which even the three worlds would, in comparision, appear smaller than an atom —unique anxiety (of the kind) felt by the Yogins for scaling the (razor blade) ladder (path) of yoga; (Note—In Moghe edition the Pātha (पाठ) is 'Yogapatha,' while in Bhide edition the Pātha is 'Bhogapatha')—anxiety (of the kind) and which does not permit (a faithful wife) to part with her husband's body (even if it becomes lifeless). They remain engrossed in anxieties for the enjoyment of sense-objects. (They are fond of) hearing women sing, beholding intently their personal beauty, and holding them in close embrace (सर्वेंद्रिय—in a way to bring all their limbs in close bodily contact). They wave the very nectar around them (women) and remain firmly convinced in their mind that no other happiness is greater or more real than that

(obtained out) of women, and then run for (securing) that enjoyment, even beyond the ten directions—to the region under the earth and heaven.

आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ।
ईहन्ते कामभोगार्थमन्यायेनार्थसंचयान् ।। १२ ।।

12 *"Entangled in hundreds of snares of expectations, making lust and wrath as the ultimate springs of actions; they, for the gratification of their desires, strive for the unjust amassing of wealth.* (337)

They meet the same fate by sticking fast to lust, like the fish that (thoughtlessly) swallows the bait with the iron hook (hidden inside). Even if they do not succeed in securing the wished-for gratification, they become (like) cocoon insects (which go on spinning a web around them) and indulge in ever increasing dry (futile) hopes. Their ever-increasing desires, not being gratified, they (desires) are converted into hatred, and then there remains no other worthy goal in life for them except lust and wrath. A guard at the station has to walk to and fro during the day time, and keep awake during the night—thus getting no rest, Oh Son of Pāndu, throughout the day and the night. In that way, with the lust not getting satiated, they are thrown down from a great height (of high expectations), and dash against a hillock (on a lower height) in the form of wrath, and inspite of this their love for wrath and hatred knows no bounds. The greed of mind makes them speculate upon the gratification of their passions: but how to gratify their desires without wealth (is the problem facing them). Therefore they scramble helter–skelter in the world for the acquisition of wealth, sufficient for the gratification of their passions. They seek opportunities (hatch a plot) and kill one, completely rob another, and set up instruments for torturing a third. Just as the hunters go out for the mountain-hunt, armed with snares, nets, dogs, sacks, falcons, pairs of tongs, spears, etc. etc. and feed themselves on whatever animals they kill; the demoniacs likewise commit evil acts. Now hear how their minds are delighted with the riches acquired by them by destroying the lives of numerous creatures.

इदमद्य मया लब्धमिदं प्राप्स्ये मनोरथम् ।
इदमस्तीदमपि मे भविष्यति पुनर्धनम् ।। १३ ।।

13 *"This much to-day has been (already) gained by me;" 'I*

am sure forthwith to attain my mind's desire.' 'This much (of wealth) is (already) mine:' this much wealth likewise shall furthermore be mine'. (348)

(The Demoniac says) "Today I have got in my hand the riches belonging to many (others). Is it not certainly a glory for me?" And the more he indulges in such glorification the more his mind wanders in that direction, and he says he would see if he could bring the riches (robbed) of others also. (He further says) "With the capital of riches so far acquired I shall secure whatever remains either of movables or immovables in the world. In this way, I shall (alone) be the master of the world's riches and I shall not suffer any one coming within the range of my vision to go out of my clutches."

असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।
ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान् सुखी ।। १४ ।।

14 *"This enemy has been (already) killed by me:" 'I will kill the others likewise.'—'I am the master—the one whose lot is enjoyment:' 'I have achieved success;' 'I am endowed with strength and happiness.'* (352)

"The enemies I have killed already are very few: I shall kill still more of these and then my own fame alone will resound throughout the world. I shall then kill all excepting those that would be my servants, and then shall I myself be God of the entire universe. I shall be the king of this earth of enjoyment, and the home of all pleasures, so that even Indra might look insignificant before my glory. How could it be, that whatever I might be prepared to (plan and) do in mind, speech and body would not be executed to its completion? And there is none else beside me whose commands are implicitly obeyed. The destructor might parade himself as powerful, so long as he has not seen my prowess. I am the sole repository of the cream of all happiness (in this world).

आढ्योऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया ।
यक्ष्ये दास्यामि मोदिष्य इत्यज्ञानविमोहिताः ।। १५ ।।

15 *'Affluent am I, and of distinguished parentage:' "Who else is there to equal me?'—I, shall perform sacrifices;' 'I shall make gifts:' 'I shall enjoy:' deluded by such erroneous views;* (357)

Kubera is no doubt rich, yet he does not know the extent of my riches. Even the Lord of Goddess Lakshmi cannot come up to my level in point of riches. Even God Brahmdev would look small compared to the greatness and extent of my race and kinsmen. Therefore none of those (devotees) that in vain parade the name of God, (can) come up to my worth. I shall now revive the Black Magic (अभिचार) that has become extinct, and establish sacrificial institutions that would cause torture (pain) to the beings. I shall give whatever is asked for to such as sing my praise, and entertain and amuse me with their dances accompanied by acting. I shall be the bliss incarnate in all the three worlds, invigorating myself with diverse intoxicating dishes and drinks and enjoying the close embraces of females." Why prolong this talk! These mad men of demoniacal temperament look forward with greed to smelling the (imaginary) sky-flowers!

अनेकचित्तविभ्रान्ता मोहजालसमावृताः ।
प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ।। १६ ।।

16 "*Distraught by manifold designs; enveloped in snares of infatuation; intent upon the gratification of desires: they fall into loathsome Hell.* (364)

They (Demoniacal persons) rave fancifully at random, in the way do the sick in delirious fever. They find themselves in the whirlwind of hope owing to the acquisition (in them) of the dust of ignorance, with the result that they keep on whirling round and round in the (supportless) cavity in the form of designs. Then they build castles in the air in regard to innumerable desires, in the way there arise innumerable clouds in the sky in the month of Ashādha (July), or in the way there is the uninterrupted continuity of waves in the sea. Then there is formed in the being a thick cluster of creepers in the form of desires and the being is mutilated in the way the lotuses are when dragged over thorny bushes, or is broken to bits, Oh Arjuna, like an earthen pot dashing against a rock. In such a state the infatuation in their (men of demonical Estate) hearts goes on increasing, as does the intensity of darkness as night advances. The greater the infatuation, the greater the liking for the enjoyment of the sense-objects, and associated with sense-objects invariably abide sins, and when the sins get strengthened and crowd together, one experiences Hell-life even in the world of mortals. Therefore, Oh Good Talent (Arjuna), the Demoniacs that harbour wicked desires come to dwell

in the locality where abound, trees with sharp-edged leaves like swords, mountains of Khadir (खादिर — agaciacatachus) live charcoal, and rushing (boisterous) seas of boiling oil; where there exist a graduated series of agonies as also ever new sorts of tortures (arranged) by the God of Death-Yama. Into such a dreadful Hell they fall. Although born in this world and destined to the select region of Hell, yet even they are seen taking to sacrifices in an infatuated state. Ordinarily, these sacrifices and other rites by themselves, are (all in order) as they should be as enjoined; yet they prove fruitless, Oh Dhananjaya, performed as they are by them (demoniacs) like dramatic performances (of actors) on a stage, or like a prostitute living under the protection of her lover, but parading as a loyal wife and remaining content in the delusive glory of her Saubhāgya (सौभाग्य —wifehood of a living husband).

आत्मसंभाविताः स्तब्धा धनमानमदान्विताः ।
यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् ॥ १७ ॥

17 *"Honoured (but) in their own conceit, stiff, swayed by wealth, pride, and arrogance, they perform sacrifices which are the (mere) pageants of sacrifices, with ostentation, and NOT in the prescribed mode.* (378)

In that way (that of the prostitute) they assume greatness and get puffed up with extraordinary pride. In that state, they do not know how to bend down like a cast iron pillar or like piles of (mountain) rock rising high up in the sky. So also they are fully satisfied and convinced (in their mind) that they are the best-behaved persons, and consequently they treat all others as if (they are) more worthless than even grass. Over and above this they get so much intoxicated under the influence of liquor in the form of riches, Oh Dhananjaya, that they do not even look to what is proper and what is not. How could such a mentality rooted in them be expected to take to sacrifices? There is no knowing what such demoniacal madmen would not do! Thus at times, out of mischievous tendencies, they do think of performing (sham) sacrifices, under the influence of liquor in the form of foolishness. They need neither Kunda (कुंड –open receptacle in the ground), nor shed (मंडप): they need neither altar (वेदी) nor the usual assemblage of materials required for sacrifices: they are ever in opposition to the injunctions of Scriptures. They cannot bear even the breeze that carries with it the (sound of) names of Gods or Brahmins (uttered by any). Who would then like to go near such a

place (of sacrifice)? Intelligent men stuff the skin of a dead calf by padding of grass, making it look like a live calf, stand it in front of the cow and then milk the cow; in that way under the pretext of issuing invitations to the sacrifice, they bring together a big concourse of people greedily and exact from them levies in the form of presents (अहेर). In this way, they perform sacrifices at times with an eye to profit and desire and total ruin to several beings.

अहंकारं बलं दर्पं कामं क्रोधं च संश्रिताः ।
मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ।। १८ ।।

18 *"Dominated by egotism, power, pride, lust and wrath such traducers feel extreme hatred for Me, who (actually) am dwelling within their own body as well as that of others.* (389)

Then with big kettle-drums and flags in front they parade their own role of being the conductors of the sacrifice—but all in vain. With such (parading of) importance, their egotism gets increased. The coating of lamp-black given to darkness renders the latter more dark; in that way their folly thickens, their arrogance is heightened, egotism is doubled, and thoughtlessness is strengthened. Their prowess gets additional strength, so that none else should be strong enough to raise his head up. With a coupling together of egotism and power in this way, the sea of pride rushes past its limits. Then with pride thus overflowing (exuberant), lust also gets wild, and its heat kindles the fire of wrath. The big store of oil and ghee (blazing) catches fire in the hot season, and simultaneously blows a strong breeze of wind to fan it (fire): in that way, egotism gets strengthened while pride gets shrouded in lust and wrath, and then they are both united in them (demoniacal persons). Will they then hesitate to commit violence following their wayward impulse? First, Oh Dhanurdhara, they (get prepared to) wrench out (and offer as a sacrifice) their own blood and flesh to secure success in the art of incantation and charms to destroy and injure others (जारणमारण). In this (masochistic) process they torture the body in which I dwell (as Atman), the wounds inflicted on the body being felt as blows struck at Me (Ātman); and to whomsoever, these enchanters and black magicians cause hurt—all that causes pain to me abiding in them all as I do, as sentience; and whosoever is luckily saved from the harmful effects of their machinations, (that person) is pelted with brickbats (by the black magicians) in the form of vile slander. Virtuous women, saints, men of charitable

disposition, sacrificers, unique persons practising austerities, and ascetics, as also other devotees and great souls, who are the favourite places of my abode, and through whose performance of sacrificial rites as laid down in the Scriptures, these (places) are rendered holy —against such also these demoniacal persons discharge arrows in the form of slander, poisoned and sharpened with deep and bitter hatred.

तानहं द्विषतः क्रूरान् संसारेषु नराधमान् ।
क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु ।। १९ ।।

19 *"These my haters, cruel and unholy as they are,—the vilest of men—I continually hurl down, amongst the mundane existences, invariably into the Demoniac wombs.* (405)

Now hear as to how I deal with those that behave thus inimically towards me. They abide in human form and behave indifferently with the world (i.e. turn their face against humanity) and therefore I deprive them of the form and deal with them (as I do). I make those fools abide in Tamasic orders that constitute the dunghill of the locality of misery, and wherein flows the dirty water of towns in the form of worldly affairs. I make them tigers and scorpions in barren tracts, which cannot grow even grass. Suffering intensely from the pangs of hunger they wrench out and eat their own flesh and die, and come to birth again in the same order over and over again: or I give them birth in reptile orders and shut them up in their suffocating narrow holes (बिळे), where on account of the heat of their own poison, their very skin gets burnt. These wicked men do not get rest even for a small measure of time required for exhalation (of breath). In this way I do not release them from these miseries for inordinately long periods of time before which even crores of Kalpas (one Kalpa or 432 millions years = 1 day of Brahmadev) would compare short. This in fact is the first stage of the long journey leading to their ultimate destination. How could they then not be made to suffer more dreadful miseries after they reach the ultimate destination?

आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि ।
मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ।। २० ।।

20 *"Entering the Demoniac wombs, these deluded creatures, life in, life out, fail ever to reach Me, O Son of Kunti, and from thence sink into the vilest state.* (414)

They (Demoniacal persons) sink to this vilest state on account of the Demoniacal Estate. After they reach their ultimate destination, I deprive them even of that little scope for solace they have in the body –form of tiger and other wild animal orders, and then they become completely the Tamas—Tamas that darkens even darkness making it more gloomy. All these Demons—whose association even is shunned with disgust by the Sins—who are dreaded even by Hell,—fatigue on whose account faints (with exhausation),—by whose filthy contact, even dirt gets more dirty,—the heat of whose contact burns even the element of heat,—whose contact makes even the great fears tremble—who are hated even by the sins and who are felt inauspicious even by the inauspicious,—whose contact even is dreaded by profane touch,—such demons, the vilest of the vile in the entire universe, get born in diverse Tamasic orders, Oh Dhananjaya, and become Tamas (itself) ultimately. The faculty of speech moans mournfully while describing them, and the mind is repelled (with a feeling of shock) while remembering them, and one exclaims, 'alas how these fools have earned for themselves the Hell'! It is not understood, how and why these cherish in their hearts this Demoniacal (evil) Estate, which leads to such a dreadful fall. Therefore, Oh Dhanurdhara, you should never follow that path: it is only fit that you should avoid (visiting) the site where abide people of demoniacal dispositon; is it needful to remark that you should shun (the company of) those in whom there dwell in their entirety all the six demerits headed by hypocrisy?

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।
कामः क्रोधस्तथा लोभस्तस्मादेतत् त्रयं त्यजेत् ।। २१ ।।

21 *"This is the threefold gate to Hell that brings ruin upon the self: (to wit), Passion, Wrath, and Greed. Therefore should one renounce this triad.* (425)

Know it, that wherever these three viz. Passion, Wrath and Greed predominate, there is sure to be abundant growth of evil things. These three are, as it were, posted as "road-guides" (वाटाडे) by all the miseries in the world, to guide the beings, if they like to meet them: or this triad is a sturdy and strong assemblage of sins, to push the sinner into the Hell. The existence of Hell is not known beyond the Scriptures so long as they (triad) have not arisen in one's mind. With their advent, all sorts of harm come and stick to the body and hardships are (at the threshold) made quite cheap. What is ordinarily called harm

is not really so: this triad constitutes genuine harm. What more should I say, Oh Warrior! The three-pointed spear (त्रिशंकु) formed of these three (viz. Passion, Wrath, and Greed) constitutes the very threshold of the worst of all Hells. The person, standing whole-heartedly on the threshold of these three, gets (experiences) a position of honour in the conference of Hell while yet living here. Therefore, I repeat again and again, Oh Kirīti, that this faulty triad of Passion, Wrath and Greed should be rooted out at all times.

एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः ।
आचरत्यात्मनः श्रेयस्ततो याति परां गतिम् ॥ २२ ॥

22 *"Released, O Son of Kunti, from these three gates of darkness, (if) a man works and follows his higher good, he thereupon attains the Highest Goal.* (433)

"One should think of the Four Objects of Life (of a human being) such as Religion and others, only after abandoning this triad (of demerits). My ears refuse to hear of anybody being able to secure good (a state of bliss) so long as these three are awake (active) in that being," said the Lord. He further said, "One who has some regard for his soul, and feels afraid of self-destruction, should be careful and avoid association with them. To expect any success in one's undertaking, while associating with Passion, Wrath and Greed, is like trying to swim, on the strength of one's arms, with a stone tied round one's abdomen, or like having a meal of deadly poision for saving one's life: and so (even) the least trace of them should be wiped out altogether. If ever this chain of three links gets snapped, then only can one walk along his path very comfortably. One whom the triad of passions, etc. has forsaken, becomes happy like a body freed from the three bodily humours (in disorder), or like a town free from the triad of (i) malicious disclosure of misdeeds (चाहाडी), (ii) theft (चोरी) (iii) harlotry (शिंदळकी), or like a heart free from the three afflictions (viz. आध्यात्मिक—Corporal, आधिभौतिक—physical, and आधिदैविक—Supernatural), and secures the association of the righteous along the road to liberation. So also on the might of the company of the virtuous and on the strength of good and Scriptural guidance, one can transcend the rocky and barren woods in the form of births and deaths. And then he reaches, through the grace of the preceptor, the town where abides eternal bliss of the Self. There he meets the Self, the Mother, the highest (ultimate) limit of love, and with that

meeting, is heard no more the (jaring) sound of the beating of the kettle drums of mundane existence. And he alone, who frees himself by sweeping away the triad of Passion, Wrath and Greed, becomes the master of such a great gift.

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।
न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥ २३ ॥

23 *"Whosoever, relinquishing the prescribed ways of the Shāstra, acts under the promptings of lust, he does not achieve success, nor happiness, nor the Highest Goal.* (445)

And (there is) that self-destroyer (stealer), who does not like all this and who reclining (and thus supporting) his head on passion and other demerits, defies the fatherly Vedas, which are uniformly kind to all and which are the headlights, showing what is (wholesome) to one's advantage and what is not. He who shows no respect for the mandates of the Scriptures, neglects his own interests, and goes on indulging the senses; he who never lets go his grip on Passion, Wrath and Greed keeps his promise (word) with them and who wanders freely through the jungle of unrestrained way-ward conduct—such a one does not get a single drop of water (to drink) of the river of liberation, what to say then of (the bliss of swimming in) the river itself, which he cannot enjoy even in a dream. He cannot have the enjoyment even of the ordinary, common objects of the world; what then of enjoyments pertaining to the other world (from which he is definitely excluded)? Getting deluded at seeing a fish (on the surface of the water) a Brahmin dives in with the greed of catching the fish; but instead of catching it he only incurs the risk of losing his own life: in that way, one just tries hard for the attainment of the other world, solely out of temptation for the enjoyment of the sense-objects; but while so striving, Death snatches him away somewhere else (before his desire is satisfied). In short he gets neither Heaven's nor this world's enjoyments; what then of securing liberation? Therefore, one who on account of the strength of desires, strives for the enjoyment of the sense-objects, gets neither the enjoyment nor the Heaven, nor yet can he ever expect to have salvation.

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।
ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥ २४ ॥

24 *"Therefore, the Shāstra is thine authority in determining what to do and what not to do. So, after knowing what is declared by the Shāstric prescription, thou wilt here do well to perform the act."* (455)

For this reason, one who feels any pity for his own self, should not show any disregard for the dictates of the Vedas. A loyal wife follows (respects) the inclinations of her husband and automatically secures self-good: or a disciple who keeps an attentive eye on the observance of the preceptor's words, secures a seat in the mansion of the Self; or one has to hold out light with great care (regard), should he wish to get back his own hoard kept hidden in a dark place. In that way, one who desires to have a mastery over all the (Four) Objects of Life (of a human being), must hold in high respect the dicta of the Shruti and Smriti Scriptures. He should renounce what is forbidden by the Scriptures, and should hold it as mere straw even though it might happen to be a kingdom; and he should accept such as is enjoined by the Scriptures, even though it be damned poison. With such a staunch faith in Vedic Scriptures, could one ever be confronted by any evil, Oh Warrior? There is no mother in the world greater than the Shruti Scriptures, who protects her child from evil influences and saves and brings (it) up by giving wholesome things. One should not therefore abandon the Shruti, which leads to the attainment of the Supreme, and you too should worship it with special devotion. You are, Oh Arjuna, born in this world, on the strength of your religious acts (in the preceding lives) for making the scriptures significant (by furnishing a direct proof of their validity). You have, in natural sequence, won for yourself the designation "younger brother" of religion (धर्मानुज —the follower of धर्म: note the pun on the word धर्म meaning religion, and Arjuna's eldest brother) and so you should not act adversely. You should take decisions strictly as authorised by the Scriptures, while considering the fitness and propriety of actions, and you should absolutely avoid doing things definitely adjudged as evil acts. You should then carry out to its completion, with great regard and using all your strength, that which may be declared as the true duty. There is in your possession, (lit. hand), Oh Great Talent, the signet ring in the form of pure intellect with which to set the seal of absolute-universal-validity (on actions good and evil) and (so) you are perfectly qualified to guide and direct people.

CONCLUSION

Thus the Lord preached to the Son of Pāndu, the signs of the demoniacal disposition and how one should escape from it. Next, the Son of Pāndu (will) ask questions about the "good faith" on the part of the beings: (मद्भावो जिवीचा), which you do hear through ears in the form of sentience. Sanjaya narrated to the King (Dhritarāshtra) what the Sage Vyāsa wrote down (निरोपा) and I shall tell it to you through the favour of the preceptor, Nivrittināth. O saints, if you shower down on me your kind glances, I shall also be as great (and able an orator) as you will like me to be. You should therefore give me your attention by way of charity, (as a token of your grace—पसायदान) and then I shall be really blessed," said Jnānadev. (473)

दैवासुरसंपद्विभागयोगो नाम षोडशोऽध्याय: ।। १६ :।।

CHAPTER XVII

ŚRADDHĀTRAYAVIBHĀGA

INTRODUCTION

Obeisance to you, Oh Indra (King) amongst the Ganas (Gaṇesha's attendants) — the Preceptor — you whose concentrated meditation (योगनिद्रा) releases the hold of the Universe of names and forms. The individual soul in the form of Shankara surrounded by the three Gunas in the form of Tripura (Demons) and detained in the fortress in the form of individual existence is released by your remembrance (in the way Lord Shiva, surrounded by Tripura Demons and shut up in a fortress, was released by the remembrance of Ganesha.) You are therefore in your capacity as the Preceptor, weightier than Lord Shiva if weighed side by side in a pair of scales; and yet you are light enough (like a raft) to carry safe across the waters of worldly delusion. To those, that are ignorant about your true nature, you look as one having a crooked face (this refers to Ganapati's bent trunk): yet to the learned you ever appear quite straight (उजू— not crooked). Your Divine eyes (vision) look small: yet with their opening and closing you easily bring about respectively the creation and the dissolution of the Universe. With the flapping of your (right) ear, in the form of activism (प्रवृत्ति), there blows the wind rendered fragrant by the ichor (मद) oozing) from the temple, and then the black bees in the form of the beings, sit on your forehead, as if decorating it with a wreath of blue lotuses offered in worship. But when the other (left) ear flaps about, the flowers offered in worship are scattered and disappear and then the grandeur of your bodily form is revealed in its pristine glory. The sportive (graceful) movements of the deft dance, visible on the left side of your body, (this refers to the twisting motion of the trunk on the left side) which represents the false show of mundane activities, is displayed by you as an exquisite piece of art as it were of forceful manly dance. That apart: the wonderful thing is that with whomsoever you form a relationship, that person is at once deprived of that relationship. As soon as you remove the fetters (of mundane existence), the feeling that you are the very brother of the world is created and the sense of gratification felt by your devotees comes and sticks up to your person. With the eradication

of the sense of duality—that duality through which you had created separation, he (the devotee) forgets the existence of his (separate) body-form. You remain too far behind (i.e. hidden) for those that look at you as distinct from their own selves, and keeping you straight before their gaze, run after you by diverse means to reach you. You never even remain in the region of those that meditate upon you with wrapt concentration: yet that one becomes dear to you who forgets such meditations (through his oneness with you). One that does not know that you are eternally self-same, conducts himself (as if) he is all-knowing. (How can you be expected to hear such a one since) you are not prepared to lend your ear even to the Vedas that propound You. You pass by the name "Silence" (मौन) on account of the Rāshi (राशि- the sign of the Zodiac) in which you were born. How could then one harbour the ambition of singing your praise? Whatever is perceptible is all born of Māyā (illusion): how and in what way should then one worship you? Looking upon you as Deity, if I seek to be your servant then it would mean taking myself to be distinct from you and laying myself open to the charge of being disloyal to you. It would therefore be only proper not to establish any kind of relationship in regard to you. It is only when one drops all distinctions, that one can attain you, Oh one without duality! I have now come to know of this secret of yours, you O adorable one! The salt does not exist separately but gets dissolved in the (cooked) food: treat (accept) my obeisance to you in that way – what more should I say? An earthen jar dipped in water comes up overflowing with water when drawn out: or a wick becomes—the lamp itself by associating with a (lighted) lamp: In that way, O Preceptor Nivrttināth, I have attained perfection by bowing to you. I now set myself to (the work of) interpreting the Teaching of the Gita. In the concluding stanza of Chapter XVI, the Lord gave the ever-abiding decision viz. "Oh Pārtha, the Scriptures should be thine sole authority for determining what is proper to be done and what is not." On this, Arjuna thought to himself, "How is this? Is there no other alternative, but the Scriptures alone, for action? It is like (insisting on) wrenching out the snake-gem (सर्पमणि) from the hood of Takshaka—the mighty Cobra (by stamping on its hood), and pulling out the hair from the nostrils of a lion, and then knitting these together into an ornament for wearing round the neck: and if that be not possible then to remain bare-necked is highly degrading! Who would be able and how to bundle up (bring together) the loose, different (divergent) opinions propounded in different Scriptures and secure the

fruit (a clear conclusion) as a result of their reconciliation? Assuming that such a reconciliation is secured, is there time available, sufficient to follow (i.e. to give a concrete shape to) that decision? How can one find leisure in his life time to get through such an intricate affair? And how would everybody be able (and fortunate enough) to secure the means to bring about the co-ordination and use for a common purpose of (i) the Scriptures, (ii) their interpretations, (iii) the place and (iv) the time? It is thus very difficult to perform actions strictly according to Scriptures, and under these conditions, how are the dull-witted (मूर्ख) seekers to fare? The solution (to this) which Arjuna is going to ask about, is discussed in this (XVII) Chapter. Arjuna, who is desireless in regard to all objects, and well-versed in all arts, who in his role as Arjuna has become a second Krishna (one who attracts); who is the main support of bravery, as also the ornament of the Soma (Lunar) Dynasty and to whom the enjoyment of pleasures is but a child's play; who is the master intellect and the very resting place of the Brahmic Lore, and whose mind worked in close association with the mind of God—(such Arjuna spake)!

अर्जुन उवाच ।

ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयान्विताः ।
तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तमः ॥ १ ॥

ARJUNA SPAKE:

1 *"Those who, having abandoned prescribed ways of the Shāstras, proffer worship, endowed with faith: to what category does their way of life belong: Sattva, Rajas, or Tamas?"* (34)

That Arjuna said, "Oh Lord, dark-coloured like the leaf of 'Laurus cassia' (तमालश्यामा), and the embodiment of Supreme Brahman, (perceptible to the senses), I have some expectancy about what you said. In what sense did you say that there was no other way to liberation for a being, but the one through the Scriptures? Should there not be available a suitable place, sufficient time and a suitable teacher at hand for teaching the Scriptures, as also the equipment helpful to such a study; similarly why should there be wanting the strength of the merit of the former lives (Luck) as also the necessary intelligence? —in short, if these are not there, the study of the Scriptures (in the case of such men) must of necessity come to a standstill: Such ones (and there are also others), in whose case, the (stone-cutter's) chisel

(नखी) has not even touched (the rock in the form of the study of) the Scriptures (no foundation of study is even laid) and who have in consequence left off all discussions over the subject; yet they long to be like those that attain the real happiness of the other world, by taking to activism, strictly deducing the conclusion from the Shāstras and practising holy rites in accordance with it. A child writes (copies) letters (underneath) following the specimen writing (above) by an expert writer, or a blind one walks behind and follows the lead of one (with good vision) walking ahead: in that way, holding as authority the behaviour of those that are experts in Shāstras, they in full faith follow their course. Then they worship with great devotion, Gods such as Lord Shiva and others, give liberal charity like gifts of land, etc., make daily offerings to the sacred fire and perform other sacrifices. Now tell me, Oh Purushottama (the Best Person) under which of the categories viz. Sattva, Rajas and Tamas, such men are classed." At this Lord Krishna, the master of the seat of Vaikuntha, who is the pollen in the lotus flower in the form of the Vedas, under whose shade (protection) this Universe survives, who is stuffed with the power that secures commendation for Kāla (Time), who is naturally powerful, unique and grand, and who is obstruse and blissful—that Lord Krishna himself spake in reply.

श्रीभगवानुवाच।
त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा।
सात्त्विकी राजसी चैव तामसी चेति तां शृणु॥ २॥

2 *The Exalted-One Spake: "Of three kinds is the faith that naturally belongs to embodied souls: Sātvika, Rājasa and Tāmasa: Listen as I describe it now.* (49)

Shri Bhagawān said, "Oh Pārtha, I have come to know the bent of your mind: you are feeling the study of the Scriptures as a great handicap. You appear to cling fast only to 'faith' for the attainment of the great seat (Supreme Brahman). But it is not, Oh Wise one, so easy. It is not proper, Oh Kirīti, merely to say 'I have got faith," and depend upon it. Were a twice-born (Brahmin) to associate himself intimately with the lowest caste person, would he not be reduced to the status of that caste? Just think: one ought not to take (drink or eat) anything contained in a liquor pot, even though it might be the holy water of the Ganges. Does not sandal wood, even though

pleasantly cool by itself, burn the fingers holding it, once it is set on fire? Or, if pure gold is mixed up with an alloy, melted in a mould and taken as pure gold, would that, Oh Kiriti, not cause a loss? 'Faith' by itself is a very fine (pure) principle; yet the being, to whose lot it goes, is naturally constituted of the three Gunas (Constituent aspects), by the power of Māyā (Illusion) which exists from all eternity. Of the three, two get weakened, while the third gets strong and dominates over the tendency of the being. The mind follows these tendencies, while the actions follow the mind, and then after death the being takes (re) birth in a new body-form in accordance with the actions in his past life. The seed (form) is disintegrated and developes into a tree: the tree (form) ends and is stored up in the seed (form): and this rotation goes on for crores of Kalpas: yet the-tree genus does not become extinct. In that way, there take place innumerable births and deaths, and yet the being is invariably accompanied by the three Gunas (constituting the being). Therefore, whatever may be the faith that falls to the lot of the being it is you may see moulded, according to the individual combination of the three Gunas. Should, by chance, the Sattva Guna dominate, it invites knowledge; yet there are the two others (Rajas and Tamas) destructive to the third (Sattva). With the help of Sattva the faith enters on the way leading to liberation: yet there stand the Rajas and Tamas that are adverse to Sattva; how could they rest quiet? The Rajas defeats the Sattva and gets the upper hand (ascends the sky) with the result that the faith is reduced to (the position of) a broom for clearing (performing) actions. Then the Tamas rises into power, and transforms the faith into a new type in which it goes after undesirable enjoyment (of sense-objects).

सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत।
श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥ ३ ॥

3 *"The faith of each one, O Scion of Bharata, is in accordance with his inner constitution. A person is just the totality of his beliefs: whatsoever one believes in, just that he actually becomes.*

In short, there is no separate existence, Oh you Righteous One, for faith, independent of the Sattva, Rajas and Tamas Gunas, in the assemblage of the beings. Therefore even though the faith is

natural, yet being coloured by the three Gunas it has also distinctions such as Sattva, Rajas and Tamas. Water, although a life preserver, becomes fatal if mixed with poison, or becomes pungent if mixed with black pepper, or becomes sweet if mixed with sugar-cane (juice). In that way, one dominated by Tamas gets born and dies again and again and his faith also takes the Tamas form. One can make no distinction between lamp-black and soot; in that way when the faith becomes Tamas-ridden, there exists nothing else in it but the Tamas. Similarly, in the case of Rajas-ridden beings, the faith is of the Rajas quality while that in a Sattva-dominated person is of the Sattva kind. In this way the entire universe is cast solely in the mould of faith. But note the fact that Faith is stamped with three different marks being over-ridden by the three Gunas. A tree is identified (known) by its flowers, or the mind known from the talk, while actions of past lives are known from the sort of pleasure and pain one experiences in the present life. In that way three kinds of faith are known from different signs about which do hear now.

यजन्ते सात्त्विका देवान् यक्षरक्षांसि राजसाः ।
प्रेतान् भूतगणांश्चान्ये यजन्ते तामसा जनाः ॥ ४ ॥

4 *"The Sattva-dominated persons proffer worship unto the God; the Rajas-dominated unto the Yakṣas; the rest who are Tamas-dominated proffer worship unto Departed-Spirits and Ghostly-Hordes.*

Those moulded of Sattva faith have generally the liking for Heaven. They master all arts and sciences, perform select sacrificial rites-nay they even get admission in the region of Gods. Those, Oh Warrior, that are formed of Rajas faith, worship the demons and other spirits (living in ethereal regions). Now, about the Tamas-dominated faith. It is a (regular) heap of sins, very rugged and cruel. They (of Tamas faith) kill beings for making ritual offerings and worship on dirty funeral grounds at evening hours, assemblages of ghostly orders and corpses (departed spirits). Such beings, should be known (as if) formed out of the essence extracted from the Tamas quality and are the very home of the Tamas (–ridden) faith. These are the three-fold classes of the faith found (abiding) in (three) different signs in the world and I have explained them to you with the sole object that you should preserve only the Sattva faith, casting away the remaining two—the opposing ones. Those that claim the Sattva-faith as their

protector have, Oh Dhananjaya, nothing to fear (as coming in the way as a goblin) of their becoming one with the Deity (कैवल्य) even though they might not have studied the Brahma-Sūtras, (a standard work on metaphysics) or might not be well-versed in the Shastras (Scriptures), or might not have grasped the great theories (सिद्धांत-Established Truths). But one who acts with perfect Sattva faith and follows in the footsteps of those elders who are themselves the very interpretation incarnate of the Shruti and Smriti Scriptures, and set an example of righteous conduct to others (by their own acts)—such a one acting as he does following their way of conduct, automatically secures the same fruit as the wise do (secure through their study of the Scriptures). One succeeds with great difficulty in lighting a lamp while another without any trouble lights another (his own) lamp on the first: does the latter in any way get cheated in respect of the light? Or, one builds a (big) house spending unlimited money over it; could not another (a stranger) dwelling in that house, experience the same amount of comfort? That apart: would a tank satisfy the thirst only of him who constructed it and of no one else? Or would the only one who cooked food (in a house) get it there (for eating) and none else? No need to say more: yet, would the Ganges (Godavarī) be the holy waters of the Ganges only for the Sage Goutama (who with great effort brought it to the earth) and prove to be an ordinary stream to others in the world? Therefore, one who follows in firm faith another knowing (better) the methods in the Scriptures, according to one's own intellect, secures liberation even though he be illiterate (मूर्ख).

अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः ।
दम्भाहंकारसंयुक्ताः कामरागबलान्विताः ॥ ५ ॥

5 *"Those persons who practise dreadful austerity, not in accordance with the Shāstra's prescriptions, being dominated by hypocrisy and egotism and impelled by the force of their desires and passions:* (93)

(Now as regards) those that do not even know how to clear their throat (tune their vocal chords) in order to utter distinctly even the word 'Shāstras' (Scriptures) and who are not prepared to permit the Shāstra-knowing persons even to approach (touch) their periphery (i.e. who keep them at a safe distance); or those that grin and mouth (नाती वाकुलिया) in mockery of their elders (seeing their acts), and scoff at the learned by indulging in snapping of their thumbs

and fingers (डाकुलियांवाजविती); those that follow religious austerities practised by the atheists in the conceit of their greatness and in the arrogance consequent on their possession of great riches; those that use the woodbill (कोयता) and take out flesh and blood from their own bodies and from those of others, and with these fill up to the brim the sacrificial pot, and pour it into the burning (sacrificial) receptacles or into the mouth of the Spirit of a deceased Brahmin (समंध): those that dedicate child-victims in fulfilment of the vows taken by them; those that perversely remain without food and observe complete fast for seven days at a time for securing a boon from some petty deities—such (men) sow the seed of torment to themselves and also to others in the Tamas field, and then the seed germinates and gives yield of the same sort. Then such ones get reduced to the state of one, who finds himself in the sea. and yet has neither the strength of arms to swim across, nor does he take to the use of a boat; or of a sick person, who is cross with the doctor and kicks out the medicine (offered), and then suffers the pangs due to the pain (of the disease); or of one who (being unable to take revenge) retaliates spitefully by removing his own eyes and getting thus blind, is compelled to embrace the rigorous vow (of confinement) in his own house; to such a state are reduced those demons that discard with scorn the Scriptures, and getting infatuated, wander about aimlessly through out-of-the-way tracts. They act as the desires for sense-objects dictate to them, and belabour others as directed by their wrath to be belaboured: not only that, but they bury me (who lives as the soul in the body-form) too deep under the boulder-heap in the form of miseries.

कर्शयन्तः शरीरस्थं भूतग्राममचेतसः ।
मां चैवान्तःशरीरस्थं तान् विद्धयासुरनिश्चयान् ॥ ६ ॥

6 *"These insensate persons, coercing the aggregate of elemental constitutions that make up their body—and Me too who dwell within the body: understand them to be of Demoniac convictions.* (105)

Whatever afflictions they cause to their own bodies or to those of others, all such cause exhaustion to me—the soul. Such sinners do not deserve even to be touched by the faculty of speech, but have to be mentioned in order that you may avoid them. (Things like) (i) removing a corpse (with one's own hands) (ii) holding conversation with one of the lowest class in order to avoid his touch,

(iii) washing off with one's own hands the filth (of the body)—are required to be done since there exists the hope of (thereby) bringing about cleanliness, and are not therefore to be considered as unclean. In that way they (of demoniacal tendencies) are mentioned here, so that they should be avoided. Whenever, therefore, you come across such sinful persons, do remember Me in your mind, Oh Arjuna, since there is no other expiation for such a sin. And for this purpose do conserve, in all ways possible, that Sattva faith which I am now going to preach to you. You should always have such associations as would conduce to the strengthening of the Sattva disposition, and take only such food as would foster growth of Sattva quality, since there is no other remedy more powerful (efficient) than the food you take for strengthening the disposition. A vivid example of this, as can be seen readily, is of a sober person who gets intoxicated and arrogant as soon as he gets drunk. One who takes food constantly naturally gets affected by wind and phlegm (वातश्लेष्म). Would fever ever cool down by taking milk, etc.? The nectar prevents death when taken, or the poison renders poisonous the interior when taken in: in that way the (seven) primary fluids or juices—essential ingredients of the body (सप्तधातू) are formed according to the kind of the food one takes, and the emotions are fostered in the interior (mind) according to the nature of the primary fluids (धातू) thus formed. As the pot (containing water) is heated the water in it also becomes hot, in that way, the emotions (thought-waves) in the mind are conditioned by the fluids. Therefore, when the Sattva food is taken, then only Sattva emotions are developed. Similarly, if other kinds of food are taken, Rajas and Tamas natures are formed. Therefore I shall now tell you what is Sattva food and what are the forms of Rajas and Tamas food, and hear attentively.

आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ।
यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु ।। ७ ।।

7 *"As to the Diet also, it is of three kinds, and is found (severally) to appeal to all men. So the Sacrifice, Austerity and Charity: Listen to their division (now):* (120)

Now I shall make it clear to you, Oh Warrior, how one and the same diet becomes of three kinds. The preparation of the diet follows the taste of the one taking it, and he (the eater) becomes the very servant of the three Gunas. The being who is the doer and the enjoyer,

naturally develops his disposition according to the three kinds of Gunas and also acts in three different ways. Therefore the diet is of three different kinds. So also are (of three kinds) the sacrifices, the charities and the austerities. Now I shall tell you the signs (characteristics) of diet first as promised, which hear as I make them clear.

आयुःसत्त्वबलारोग्यसुखप्रीतिविवर्धनाः ।
रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः ॥ ८ ॥

8 *"Longevity, inner basic constitution (sattva), strength, health, happiness, and cheerfulness: such foods as promote these, and are savoury, succulent, sustaining and satisfying, are dear to those of Sāttvika temperament.* (125)

Should the enjoyer be luckily inclined towards Sattva qualities, his liking for sweet articles of food increases; food articles which by themselves are savoury, sweet, and well-cooked, well-shaped, soft to touch and succulent and flavoury to the tongue,—articles that are full of syrup (रस-पाक) inside, and with soft exterior and with the internal liquidity thickened by heat, but not over-cooked articles although small in size (are) big (highly invigorating) in effect, like a single letter alphabet from the mouth of the preceptor, which though small gives immense internal satisfaction—articles that are as beneficial to the interior as they are sweet (tasteful) to the mouth: such sorts of edible articles are greatly liked by the beings of Sāttvic nature. Food possessing such signs should be known as Sāttvic food. It conserves longevity. When the cloud in the form of such flavoury sāttvic liquid food showers the interior of the body, the river of longevity gets swollen day by day. The Sun is the cause of the advance of the day; in that way such kind of diet is most suitable for preserving the Sāttvic quality. Such (kind of food) is also a great support for strengthening the mind as also the body and with such food the ailments find no scope whatsoever (to attack the body). When one gets such Sattvic food, then only can one enjoy sound health and the star in the form of goodluck is in the ascendant for the body: and it is with such food alone that a person gets scope for doing such acts as make him happy, and this happiness is firmly wedded to joy (lit. happiness augments its intimacy with joy). The Sāttvic food proves in the long run thus great and beneficial to the body both externally and internally. Now I tell you, as the occasion demands, the diet dear to the Rajas—tempered persons.

कट्वम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः ।
आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥ ९ ॥

9 *"Bitter, sour, salt, over-hot, pungent, dry, and burning; and such as cause pain, repentance and ill-health, are the foods desired by those of Rājasa temperament.* (139)

It surpasses even the subtle poison in point of bitterness and is more burning than lime and is also sour. Salt is added to it in the proportion in which water is added to flour (for forming it into a lump). In the same proportion are also added other kinds of salt to it. Such excessively salt articles of food are liked by him (Rajas-tempered person), and on the plea of having hot food he swallows articles of food as hot as the very fire. A Rajas person demands articles of food so hot that at the point of the steam arising out of them, a wick can even be ignited. Food as hard as an iron crowbar which even breaks a rock and is so well known for its hardness,—such hard food he takes, and it pierces his stomach without causing any stab or injury. The food is as parched as the very ashes in and out, and he likes that burning sensation which is caused to the tongue while taking such food. He feels great pleasure in putting into his mouth food that makes gnashing sound of teeth while it is being chewed. Already smarting (as the dishes are), he adds mustard (to them), the fumes of which cause acute pain in the nostrils and the mouth while swallowing. Over and above this Rajas likes to have "Rāyate" (रायते—a condiment) which excels even fire in point of (throat) burning sensation. It is dearer to him than his life. Possessing a voracious mouth, his tongue makes him mad and he goes on swallowing fire in the form of food. This makes him feel so hot, that he does not feel any cooling sensation even on the (bare) floor or on a bed, and he cannot keep aside (for any length of time) from his lips a drinking pot filled with water. These things cannot be called feasts, but they are (as it were) dormant serpents in the form of diseases, and intoxicants are put in the belly in order to excite them (to activity). With such intoxicants, disease after disease raises its head vying with each other, and in this way the Rajas food yields nothing else but the fruit of misery. Oh Dhanurdhara, thus has been made clear to you in detail, together with its effects, the nature of Rajas diet. Now about the diet which is liked by the Tamas-ridden person and you might feel nausea while listening to it.

यातयामं गतरसं पूति पर्युषितं च यत् ।
उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ।। १० ।।

10 *"Void of freshness, no longer savoury, foul smelling; and what has stayed overnight; what has been left part-eaten and is unholy: such the fare favoured by those of Tāmasa temperament.* (154)

He (Tāmas-tempered person) feels no repugnance while eating rotten, defiled, and left part-eaten food, in the way, a she-buffalo does not feel (repugnance) while consuming mash of grain, bran etc., laid before it (अंबोण). A Tāmas-tempered person takes ungrudgingly food that was cooked in the morning or in the afternoon of the previous day. He also takes food that is imperfectly cooked or is over-cooked; also that which is no longer savoury. The proper type of food is that which is well-cooked and has become fully savoury. The Tāmas-tempered one is not convinced about it (he holds a different view); were he by chance to get fresh and nice food to eat, he would not take it until it became foul-smelling in the way a tiger does. Food that has been cooked days back, (food) that has lost all its flavour, (food) that has completely dried up, (food) that has rotten or fermented or swollen, (food) that has been squeezed and crushed by children like clay, or that has been mixed up (rubbed in together) as an oblation to family-Goddess by (five) married women and a virgin all sitting in company (बोडण) it is only when he takes such a foul and dirty food that he feels he has had a happy meal; yet even with this the sinner (the wretch) does not feel really satisfied. Just see, the wonder of it is that his longing for food and drink that is prohibited by the Scriptures, and which is also unwholesome and unfit to be taken, becomes extremely intense. Such is the liking, Oh Warrior, of one who has taken to Tāmas sort of food. It however takes no time for such a one to reap the fruit of such tendencies on his part, since he becomes the receptacle of sins, the moment his mouth comes in touch with such unholy drink and food. Whatever he takes in as food should not be considered as feeding (i.e. an aid to vitality), but (should be taken) as mere stuffiing in (impending) troubles. Will any one like to go through the ordeal of cutting one's throat (head) or entering a blazing fire, simply to have a taste of it? But he (a Tāmas ridden person) continually suffers bitter pangs of the same nature (as a result of this diet). Thus the effects of the Tāmas sort of food cannot, Oh, Arjuna, be distinguished from the Tāmas-

ridden disposition itself," said the Lord. (God further said) "The sacrifices are also of three kinds like the diet, and you attend to the subject. The first of these is Sāttvic sacrifice and you hear about the mystic significance (the touchy point-वर्म) of it, Oh, the (head) gem (शिरोमणी) among the famous.

अफलाकाङ्क्षिभिर्यज्ञो विधिदृष्टो य इज्यते।
यष्टव्यमेवेति मनः समाधाय स सात्त्विकः ॥ ११ ॥

11 *"The sacrifice which is performed as shown by precept by those not yearning for its fruit, with the mind at peace, and (in the faith,) that the sacrifice has to be performed (for its own sake); that (sacrifice) is Sattva-dominated.* (171)

Not to allow the least germination or growth of any desire for anyone else but her own dear husband is the natural bent of mind of a loyal wife: the holy Ganges, once it joins the seas does not flow further: or once the Supreme Self is discerned, the Vedas (their function being completed) come to a standstill: in any of these ways they (Sāttvics) dedicate all their mind to attaining their goal, dropping all egotism for the fruit. A water-flow once it reaches the bottom of a tree, does not recede, but gets absorbed there only (fostering the growth of that tree without expecting any return). In that way those that get absorbed in sacrifices, keeping firm faith in them, and with the body and the mind devoted to them without expecting in the least any return,— any sacrifices performed by such ones after dropping, and remaining detached from, all desires for fruit or any other thing but their own religion (duty), are the best performed in all ways and also according to the enjoined forms. One should view his own eyes in a mirror, or should behold in the light of a lamp a gem placed on his own palm, or should discern his intended way with (the light of) the rise of the Sun; in that way were one to study the injunctions of the Vedas with firm faith and assemble all equipment such as receptacles (कुंडे), temporary sheds (मंडप), altars (वेदी), as also other materials necessary for a sacrifice and arrange them methodically in their proper order and place (in the way) as different ornaments should be properly worn on the respective limbs, –in what ways and terms to extol the greatness of such a thing? It is as if the very Goddess of sacrificial lore, bedecked all over with ornaments, has appeared in the form (disguise) of sacrifice. Such a sacrifice, perfect in all ways and not germinating and issuing forth any blossom in the form of desires

for any fruit—such a sacrifice, free from motive and fruit, is performed in the way a person (constructs and) maintains a canal for watering the bed of Tulsi plants even though (he knows) he cannot get (by way of return) any flowers, fruit or shade out of it. Such a sacrifice should be known as Sāttvic Sacrifice.

अभिसंधाय तु फलं दम्भार्थमपि चैव यत् ।
इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम् ।। १२ ।।

12 *"But that which is performed with an eye for the fruit, and also for the sake of ostentation, O Foremost of the Bharat (clan); that sacrifice understand as Rajas-dominated.* (185)

Now, Oh the Best of the Warriors, a sacrifice of the same sort is also performed but it is like an invitation to attend a death anniversary given to a king, with the idea that the King's visit to one's home would be very useful, it would bring about celebrity, causing at the same time no detriment to the celebration of the anniversary. With such an idea in mind he (sacrificer) speculates that he would attain Heaven through the sacrifice, he would be honoured in the world as a pious man because he has received initiation (दीक्षित), and he would also have the sacrifice performed. Such a sacrifice, O Pārtha performed for the sake of fruit as also for securing importance is a Rajas-dominated sacrifice.

विधिहीनमसृष्टान्नं मन्त्रहीनमदक्षिणम् ।
श्रद्धाविरहितं यज्ञं तामसं परिचक्षते ।। १३ ।।

13 *"Deficient in prescribed procedure, without food-offerings, deficient in Mantra-recitation without largesses, and altogether lacking faith: that sacrifice they speak of as Tamas-dominated.* (189)

In the mating (marriages) of animals and birds the aid of an astrologer is not solicited, lust alone suffices (it determines the time)! In that way, in the Tāmas-dominated sacrifices, perversity (आग्रह) is the only root cause. If it ever be necessary for the wind to search its own way for blowing, or for Death to come after ascertaining a propitious time (मुहूर्त), or for the fire to feel afraid to burn an unholy thing, then only the conduct of the Tamas-dominated sacrifices could be according to precepts: (otherwise) the Tāmasic one is all unrestrained,

Oh Dhanurdhara. He cares neither for the prescribed procedure nor for the proper incantation of Mantras, just as a fly puts her mouth in any sort of food she comes across without caring to think (about its suitability etc.) in any way. Where the Brahmins are looked down with the feeling of enmity (by the Tamas-ridden) what scope is left for giving any largesses? In the fulness of his self-conceit he goes on squandering away whatever he has got, like the fire getting entangled in a whirl-wind. Thus with absolutely no faith (in such sacrifices) enormous wealth is squandered in vain, in the way is plundered the house of a dying person without issue. Such a semblance of sacrifice is called Tamas-dominated sacrifice," said the Lord of Goddess Lakshmi. (He further said), "The water of the Ganges is all one and the same; yet it flows through different courses carrying dirt in some places while remaining clean and pure in others. In that way the austerities are three-fold, according to the three Gunas (Sattva, Rajas, Tamas). The performance of one (type of austerities) yields sin, and the other leads to emancipation. Should you be desirous of knowing how these three classes of austerities came into being, know first what is austerity. I preach it to you first and I shall then explain how Gunas have classified it into three different kinds. What is called austerity is, hear ye, three-fold (i) of body, (ii) mind and (iii) speech.

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।
ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ।। १४ ।।

14 *"Adoring the Gods, the Twice-born, the Elders, and the Wise-men; cleanliness, straightforwardness, continence, and non-violence: these are designated austerity of the body.* (201)

Of the three first hear of the austerity of the body. His feet know no other work throughout the eight Prahars (three hours' period) of the day excepting that of visiting (the temples of) either Lord Shiva or Lord Hari whichever he likes. His hands are well engaged in decorating temple premises, in collecting and supplying articles, (flowers, etc.) necessary for worship, and in doing other things he is called on to do. At the very sight of the image of the Linga (of God Shiva), or the image of God Vishnu, his body automatically sinks down and lays prostrate like a stick dropped down on the floor. He renders devoted service to such Brahmins who have, through their pious acts, humility and other good qualities risen to the position of

high honour. He renders happy such as are in distress either through the fatigue of travel or disease. He waves his body to the service of his parents who stand foremost among the group of all sacred and holy places. He worships the good preceptor, who imparts knowledge liberally and seeing whom all the fatigue of the dreadful mundane existence is relieved. He burns to ashes in the furnace of his own righteous acts (religion), the alloy in the form of the conceit of the body, by giving coatings of constant study (of Scriptures). With the full knowledge that the Supreme Spirit abides in all beings, he bows to them and goes on serving others in all possible ways while he himself remains particular in restraining his senses (specially where females are concerned). His only contact with the female was when he was born: after that he remains clean and aloof (from the contact) throughout the remainder of his life. He avoids even walking over (green) grass on the ground of its being a living entity: not only that, but he avoids cutting and dissecting it. It is only when the body conducts itself naturally in such a pure and simple way that the bodily austerities can be said to have attained perfection. In all these actions the body is the main actor and so I call them the austerity of the body, Oh Pārtha. Thus has been preached to you what is called the austerity of the body. Now hear the signs of the austerity of Speech.

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।
स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ।। १५ ।।

15 *"Speech not wounding feelings, and which is (withal) truthful, pleasing and beneficial; also the regular study of one's own Scripture: these are designated austerity of utterance.* (216)

The '*Paris*' (परिस) converts iron into gold without tearing any piece out of it: in that way is discerned one's saintly character through his talk, which gives pleasure to those near about, (without hurting anyone). Water, while going mainly for the purpose of watering a tree also gives life (moisture) to the grass that grows in its course; in that way his talk intended for a particular individual, also proves beneficial to all others. The holy Ganges in the form of the nectar makes immortal all the beings, renders pure and holy all by its bath, washing off all sins and troubles, and gives a sweet taste (when it is drunk). In that way his talk removes nescience, brings about one's reunion (meeting) with the Supreme Self, and is such that one never feels in any way bored by hearing it, just as one never feels tired of a

drink of nectar. He talks (only) if and when questioned or asked about anything: otherwise he is engaged in reciting the Vedas again and again or in singing the praise and the name of God. All the three Vedas including the Rigveda, are as it were installed in the home in the form of his speech, while his mouth is as it were a school for the study of Vedic philosophy. To be always reciting and repeating anyone of the names of Gods Shiva-Vishnu, is what is called the austerity of Speech. Now you hear about the austerity of the mind," said the Lord, the Master of the protectors of the worlds (लोकपाल).

मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।
भावसंशुद्धिरित्येतत् तपो मानसमुच्यते ॥ ए१६ ॥

16 *"Serenity of mind, gentility, taciturnity, self-control, and purity of disposition: these are designated austerity of the mind.* (225)

His mind remains steady in the Supreme Self,—getting freed from the webs of diverse ideas and fancies (leaving him), in the way the waves leave a lake, or the cloud leaves the sky, or snakes leave the sandal-tree forest, or the uneven phases leave the moon, or mental worry leaves a king, or the churning rod in the form of Mountain Mandara leaves the sea of milk. He attains the blissful self and rids himself of his temper, like the light without heat or food-flavour without density or the sky without cavity, or in the way the (already) benumbed limbs are not affected by cold. His mind then becomes clean and beautiful like the firm, unspotted and perfect moon. In such a state the hardship of asceticism is no more felt, the toilsome quest ceases and the trepidation of the mind is gone and there remains only in perfect form the realization of the self. The mouth, which was (formerly) always used as an instrument and vehicle for the faculty of speech in order to ponder over and expound the Scriptures—the same mouth now absolutely refuses to make use of the faculty of speech. Having secured the realisation of the Supreme Self the mind loses its nature—it is devitalized—and remains merged in the self in the way salt becomes one with water and gets itself extinguished in it. In such a state, whence could arise the emotions that rush along the road of the senses to the town of the sense-objects and reach it? Thus the mind rids itself of feelings and gets pure in the way the palm of the hand is pure (free) from hair. No need to say further, Oh Arjuna. When the mind attains such a stage it becomes eligible to the name "austerity of mind". Suffice this sermon: the aspects of the austerity

of the mind have been preached to you in their entirety." God said. (God further said), "You have been made to hear what are ordinarily the three classes of austerities viz. of body, speech and mind. Now will be explained to you how this (division into) three-fold austerity gets formed through its association with the three Gunas, and hear it (and digest it) with your powerful intellect.

श्रद्धया परया तप्तं तपस्तत् त्रिविधं नरैः ।
अफलाकाङ्क्षिभिर्युक्तैः सात्त्विकं परिचक्षते ।। १७ ।।

17 *"This three-fold austerity, when practised by men with high faith, with minds attuned, and without longing for the (resulting) fruit: that is pronounced to be Sattva-dominated.* (240)

The three kinds of austerities explained to you should be practised with complete faith, dropping all longing for the fruit. And when it is practised in a righteous and pure way and with full faith in theism, wise men call it a Sattva-dominated austerity.

सत्कारमानपूजार्थं तपो दम्भेन चैव यत् ।
क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम् ।। १८ ।।

18 *"When, to win reverence, honour, or adoration, austerity is practised, or through ostentation: that (austerity) is here declared as Rajas-dominated (as) being transient and unsteady.* (242)

Austerities practised at great hardship and posing one's superiority (creating duality) are Rajas-dominated for establishing austerity to be able to occupy the top-ranking position, or for securing the first seat of honour in conferences and dinner parties without allowing anyone else to secure it, or (practised) with the motive that one should be qualified for universal praise or that the universe should make his home a place of pilgrimage, or for enabling himself to enjoy, to the exclusion of others, all homage from the people and all ceremonial, or for enhancing his own (market) value by giving his body and speech a coating of austerity, in the way an ugly-looking one should adorn himself with fine dress and ornaments. In short any austerities practised with a longing for riches and honour are called Rajas austerities. An animal affected with cattle disease (Pahurni-पहुरणी) yields no milk even after

giving birth to its young: or a standing-crop in a field does not come to maturity or yield any grain if allowed to be grazed by cattle in its premature stage. In that way, any austerities practised with great tom-tomming and pomp, become entirely fruitless; and seeing that his austerities are futile, he leaves them incomplete, Oh Son of Pāndu; therefore they have no steadfastness about them. Unseasonal clouds, covering a vast area and making a deep and powerful thunder in the sky, disturb the universe; yet do they last long? In that way, the Rajas-austerity turns out fruitless and barren, and is not besides, practised to its completion. And if it is a Tamas activity, it deprives one of fame in this world as well as in the other world (Heaven).

मूढग्राहेणात्मनो यत् पीडया क्रियते तपः ।
परस्योत्सादनार्थं वा तत् तामसमुदाहृतम् ॥ १९ ॥

19 *"When, with silly obstinacy, austerity is practised, for self-torture or to encompass another's ruin, it is proclaimed as Tamas-dominated.* (254)

(Now as regards one practising Tāmas austerities). He harbours, Oh Dhananjaya, the wind of foolishness and treats his body as an enemy. He applies the flame of the five sacred fires (पंचाग्नि) to his person and kindles such internal heat as would burn the body. He burns fragrant gum (गुगुळ) on his head, and pricks his back with iron hooks and burns his body by keeping blazing fire all around himself. He suspends breathing, and in vain observes fasts, and also inhales smoke with head hanging downwards. He stands on the rocky embankment of a river, its (icy) cold water reaching as far as his neck, and tears out his own flesh. In this way he inflicts self-torture in various ways, Oh Dhananjaya, and practises austerities solely for the purpose of causing destruction of others. A big and heavy boulder getting dislodged from its position crashes down (from a great height), gets broken into fragments, and in addition crushes down whatever comes in its way. In that way he causes torture to the happily abiding soul, and practises austerities for the glory of conquering others. The austerities that emerge out of such dreadful torture of one's body are called Tamas-austerities, O Kirīti. I have thus made clear to you how the three kinds of austerities classified according to the Sattva and other Gunas take place. Now as the occasion demands I shall tell you the aspects of the three classes of charity. Here also charity

is divided into three categories on account of the three Gunas. Hear first about the Sattva-dominated one.

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।
देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ।। २० ।।

20 *"When, with the sole thought of giving away, a gift is given, to one who has not (previously) obliged (the giver), and with (due consideration of propriety as regards) place, time, and recipient: that gift is pronounced as Sattva-dominated.* (266)

(In the case of Sāttvic charities): He gives away in charity with the greatest regard, whatever wealth he earns acting strictly according to his own religion (duty). If good seed is available, there is (often) felt the want of good fertile soil; similar is the state experienced in regard to charity. If one (luckily) secures an invaluable gem, one finds it difficult to get gold for preparing a socket for setting it (gem) in. If both these (gem as also gold) are at hand, a (beautiful) body (limb) for wearing such an ornament is needed. When luck is in ascendance, there automatically comes in an assembly of a holiday, a dear one and also riches. In that way when the Sattva Guna comes to the help of charities, there automatically assemble together place, time, recipient and riches,—all suitable for the purposes of charity. Therefore, for making suitable charities, one must try and seek out either Kurukshetra or Kāshi, but in the absence of these, one may resort to any other place of similar sanctity. Then one should find out an auspicious occasion such as the eclipse of the Sun or the Moon, or any other pure and holy occasion like that, at such a time and place should be found a person deserving of being given charities—one who is purity incarnate. He should be the very abode of good conduct, commercial centre (for the dissemination) of Vedic knowledge, and also a holy gem amongst Brahmins. Then one should completely surrender to such a one (donor's) ownership and mastery over the riches in the way a wife surrenders her person to her beloved Lord (husband), or in the way a righteous person returns to the depositor his deposit kept in trust with him, and becomes free and absolved, or in the way the royal page after tendering to the king 'Tāmbūl' (तांबूल-betel-leaf with betel-nut etc. prepared for chewing) rests at ease. In that way should be given charities in the form of land, etc. with a motive-free mind, nay, no expectation whatever of a fruit

should in fact be allowed to arise in the mind. The recipient selected should also be such that there should not exist any possibility of the return by him of the charities in one form or the other. No reply is ever received to a call made to the sky, or no reflection could ever be seen on the reverse side of a mirror; or a ball dashed against marshy ground does not rebound and get back into the hands of the one dashing it; or fodder placed for consumption before a dedicated bull, or an honour done to an ungrateful person never displays any sort of reciprocity. In that way, (it should be seen that) charity once given does in no way and in no form whatever come back to the giver. There should not also linger in the mind any distinctive feeling that one is the donor and the other is the 'donee'. Charity given under such requisite conditions is, Oh Warrior, Sattva—dominated one, and is the best amongst all charities. A Charity made under conditions in every way suitable in regard to the place, time and the (worth of) the recipient, constitutes a pure and justifiable (following the Scriptures) charity.

यत् तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ।
दीयते च परिक्लिष्टं तद्दानं राजसं स्मृतम् ॥ २१ ॥

21 *"But that which by way of a return obligation, or with an eye to subsequent gain, is given, grudgingly and scantily; that gift is pronounced Rajas-dominated.* (285)

(As regards the Rajas-dominated charity): Feeding a cow in the expectation of milk to come, sowing land with the object of filling in grain pits (पेवे) with the yield secured; or inviting relations to a ceremonial function with an eye to the (expected) presents (आहेर), or sending charities to the house of one under a religious vow (वोवसिया) (not to retain any such), or recovering interest in advance and then lending (monetary) help to others, or recovering medical fees first and then giving medicine to the patient; or giving charity with the object that the giver should be able to feed himself on the recipient through what is given in charity; or coming across an itinerant Brahmin all-deserving, but not in a position to return any obligation (charity) made to him and then giving him a mere trifle (Kavadi, the smallest legal tender) on his own account and on behalf of all the members of the family (गोत्र) in expiation of all the past sins of commission and omission; or giving charity so scantily as to be hardly enough even for a single meal, and expecting in return the

reward of various enjoyments in Heaven; (that apart), and when this miserly charity is being taken away (by the recipient) the donor feels so sad at heart on account of that loss, as if he has been robbed (by robbers), of all his possessions. What more should I say, Oh Good Talent! Giving charity with such a mentality (as described above) is known in all the three worlds as Rajas-dominated.

अदेशकाले यद्दानमपात्रेभ्यश्च दीयते ।
असत्कृतमवज्ञातं तत् तामसमुदाहृतम् ।। २२ ।।

22 *"When, at improper place and time, a gift is given, to unworthy recipients, uncourteously and disrespectfully; that is declared to be Tamas-dominated.* (294)

(Now as regards Tamas-dominated charity): Giving in charity, riches secured by commiting theft, during evening hours or during the night,—at places which are habitations of foreigners or in forests, or at unclean and unholy spots, or in tents and public places in towns and cities, to persons that are bards (भाट), jugglers, snake-charmers, prostitutes, gamblers and persons practising black magic (constitutes Tamas-dominated charity). (In the case of such charities) the donor (often) gets infatuated with the personal beauty, as enhanced by the art of dancing, of the donee, and in this state there further linger in his ears the soft tones of his own praise being sung by flatterers. Added to this, the fragrance of flowers or cosmetics create in him (donor) the 'Vetāl' (वेताळ —the King of ghosts) in the form of greed for (the enjoyment of) the sense-objects. Giving away, in such a mental condition riches acquired by robbing the world is like conducting a free boarding house by Māngs (persons belonging to the lowest class, hang-man by profession). In short, gifts given in such ways I call 'Tamas-dominated' charities. Also hear of another kind of incident that luckily takes place" said God, "A Tāmasic person, by pure chance finds himself in a holy place, at a particularly auspicious time, in the way an insect should carve by chance letters on a piece of wood, or in the way a crow should find himself in a Tāl (टाळी — between the two palms while they are striking against each other), and just then, there should happen to arrive a proper (worthy) person to beg for charity and the donor, although in an obstreperous mood, resolves to make a gift, being incited by vanity. (Even though all these incidents take place) yet, there does not arise any sort of faith in his mind; not only that he does not himself bend down his head

before him, and extend him welcome by formally offering him water and other things but also does not allow anyone else to do so. He does not even spread out any (sort of) carpet or any other thing for him to sit upon; what of showing reverence towards him then with sandal paste and rice (गंधाक्षता)? The Tāmasic one thus behaves rudely and insultingly towards him (one that has come begging). If at all he gets rid of him like a debtor, placing something on his palm, he uses, while doing so, all sorts of insulting and foul words to him. And whatever is thus given to him in charity is mentioned again and again and repeated in so many words by the Tāmasic donor, with the addition of foul insulting words. Enough however of this: giving money in charity of this way is what they call Tamas-dominated charity (in the world). You have now been told about the three kinds of charities—Sattva, Rajas, Tamas with their respective names and signs. Here you might, I know, raise a doubt (in your mind), as to why I mentioned to you other objectionable and faulty actions, when the Sāttvic actions were alone capable of freeing one from worldly fetters. One cannot get hold of hoarded money unless and until he first drives away the female goblin (sitting on it), or just as a lamp-wick cannot blaze out without first bearing (the trouble of) smoke. In that way, how can it be deemed an objectionable act, if I first break open the doors of Rajas and Tamas that stand in the way of pure Sattva? I have mentioned in stanzas 2—22, that the aggregate of actions from faith to charities were all pervaded by the three Gunas. In fact, I (once) thought of not making a mention of all the three, yet mentioned the other two, (Rajas and Tamas) to show clearly the Sattva quality. When a (third) thing lies between two (others), it can be seen clearly when the other two are removed, in the way the evening becomes discernible at the close of the day and before nightfall. In that way with the elimination of Rajas and Tamas, the third, viz. Sattva, which alone survives automatically, appears in its noblest aspect. In short, Rajas and Tamas have been mentioned to show you the Sattva: so abandon the two (others) and take to Sattva alone to secure all your objects. You should perform all your actions including sacrifices, being dominated by the pure Sattva quality, so that you would easily attain your pristine Self. When there is the Sun himself to show you, what is there that cannot be seen? In that way, when there is the Sattva quality to guide, what fruit exists that lies beyond one's reach? It is definite that the Sattva quality does possess the requisite power. Yet there is something else that helps (the Sattva) to secure emancipation and to merge in

the Supreme Self, and when that is secured, one enters into the region of deliverance. There may be the purest gold (fetching the highest rate Rs. 15/- per tola prevailing in Shri Jnāneshwar's days), but it is only when there is impressed on it the royal insignia, that it serves the purpose of currency. There may be pure, cool, fragrant water giving pleasure, yet it attains holiness only if and when it gets connected with some holy waters. However great (big) an ordinary river might be, it can fall into the sea, only after getting united with the Ganges (or some big river flowing direct into the sea). In that way, Oh Kirīti, nothing comes in the way of one seeking emancipation through Sāttvic acts; but it is entirely a different subject. Hearing this Arjuna's eagerness could not be restrained within himself and he said. "Oh God, tell me what it is." At this the kind Lord Paramount said, "Hear the exposition of that which helps the Sāttvic ones to secure the gem of emancipation."

ॐ तत् सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ।
ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ।। २३ ।।

23 "*'Om-Tat-Sat': is the three-fold symbol indicative of Brahman; by it, the Brahmin sacrificers, the Vedic-Mantras, and the Sacrifices were created aforetime.* (328)

The Supreme Brahman of all eternity, the very abode of rest of the entire universe, has got only one name which is three-fold. It has in fact neither any name nor any caste; but in order to give some identity to it, in the darkness of infatuation born of the Māyā, the Shruti Scriptures have given it a token name. A child does not bring along with its birth, a name. It answers and gets up when called by a (particular) name given to it. In that way, beings getting tired with the mundane worries approach Supreme Brahman for ventilating their grievances, (and call out by some token name). The token name which evoked a response from Brahman, became its conventional name. The Vedas out of great kindness for the world have discerned with divine vision a Sacred Formula (Mantra) that could break the silence of Supreme Brahman, and make its monistic aspect directly perceptible. Supreme Brahman, if entreated through the chanting of this formula, comes and stands in front face to face from the rear. But only those that do sit side by side, in the same row (level) as the God Brahmadev in the city in the form of the (the princip-

les of) Upanishad Scriptures, on the top of the high mountain in the form of the Vedas, know of this formula. Nay—even the God Brahmadev secured his power of creating this universe by chanting this formula only once. Oh, the Best of the Warriors, God Brahmadev was a solitary figure, very much confused and mad before this universe was created (by him). He had clean forgotten Me—God, and was unable to create the universe; but the chanting of the name (formula) made him pre-eminent (endowed with that power). He secured the power of creating the universe through constant thinking of the meaning of it (formula) and chanting again and again the three syllables composing it. He then created the Brahmins giving them a direction to follow the Vedas and furnished them the means in the form of the sacrifices for their livelihood. He then created more people-innumerable to count and gave them in gift (for their livelihood) the three worlds, to be held and enjoyed by them hereditarily and in perpetuity. Now hear about the aspect of the name the chanting of which enabled God Brahmadev to bring about a miracle", said the Lord of Shri. (He further said, "*Om* (ओम्) *Pranava*, the King of all the hymns, is the first syllable of this (name) know it; '*Tat*' (तत्) is the second while '*Sat*' (सत्) is the third. Thus *Om-Tat-Sat* (ओम्-तत्-सत्) is the three-fold name of Supreme Brahman, the beautiful flower of the Upanishad Scriptures, which you now smell. Sāttvic actions performed after getting one with that name makes the 'Kaivalya' (कैवल्य-absorption into Divine Essence) the domestic servant (of the performer). Good luck might secure ornaments of camphor for one; yet it is difficult for him to know how to wear them. In that way, one can perform good actions and even chant the name of Supreme Brahman; yet if one does not know the secret of its proper application (as laid down in the Scriptures), it becomes all fruitless. One stands to lose all merit, if the saintly persons visiting one's house are not accorded proper reception; or one, out of longing for wearing ornaments in a fitting manner, should bundle them up and hang them around his neck. In that way, even if the mouth chants the name of Supreme Brahman, and the hands also perform good actions, yet it is of no avail if one does not know its proper application. Oh, there is food as also hunger side by side. Yet if a child does not know how to make a meal (of it) it necessarily starves; or a wick, oil and fire are all available in one place; yet if the process (हातवटि) of preparing a light (with the use of these) is not known, no light could be had. In that way even though there is the timely action, as also the remembrance of the formula, yet in the absence of (the knowledge of) proper application,

all becomes useless, Therefore now hear about the proper application of the trilettered name (symbol) of Supreme Brahman.

तस्मादोमित्युदाहृत्य यज्ञदानतपःक्रियाः ।
प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् ।। २४ ।।

24 *"Therefore, it is after pronouncing 'OM' that the activities relating to sacrifices, gifts, and austerities—performed according to prescribed mode continually start into being in the case of the Brahman-knowers.* (354)

The three letters composing that name should be used in the three stages viz. in the beginning, in the middle, and at the end of all actions. Those who know already (the nature of) Supreme Brahman follow this method and meet Supreme Brahman. Those that are well versed in the Scriptures, do not abstain from performing the sacrifices for becoming one with Supreme Brahman. They first meditate on the Omkār, make it visible to their mental eye and then pronounce it with their tongue and with their meditation accompanied by a visible symbol and clear pronunciation (with the organ of speech) of Pranava (the symbol (OM') set out with the performance of actions. The utterance of Pranava at the beginning of actions, is as valuable as a lamp with a steady light in deep darkness or an able-bodied companion (while travelling) in a jungle. They make oblations of various ingredients obtained justly, through Brahmins in the (sacrificial) fire invoking the desired deities. They make (oblations) offering in accordance with due rites made of various kinds of ingredients (द्रव्य) to the three sacred fires (आहवनीय-गार्हतत्य–दक्षिण). They take to various kinds of sacrifices (in their prescribed modes) and abandon worldly worries which are hated by them: or they give away in charity at suitable places and on suitable occasions, to worthy recipients, riches as also lands etc. earned judiciously; or they take food on alternate days, practise month by month the Chāndrāyana, (चांद्रायण-expiatory penance by regulating food by the Moon's periods of waxing and waning), and sap (i.e. purify by purging the dross) the seven primary fluids—essential ingredients in the body (सप्तधातु) by practising rigid austerities. Sacrifices, charities and austerities are the well-known means of binding men to mundane existence (by their rewards): yet these accompanied by Pranava make it easy for them to secure emancipation. We float on water in small boats, which are ordinarily (on land) felt heavy: in that way the constant remembrance

of this (Omkār) name effects deliverance from fettering actions. Sacrifices, charities and austerities and other actions get well-performed and supported by Omkār. It is only when these actions show signs of coming to fruition that the second letter 'Tat' (तत्) is put into application.

तदित्यनभिसंधाय फलं यज्ञतपःक्रियाः ।
दानक्रियाश्च विविधाः क्रियन्ते मोक्षकाङ्क्षिभिः ॥ २५ ॥

25 *"'Tat'—uttering this (symbol), without aiming at their fruit, the activities relating to sacrifices and austerities, and the various activities relating to gifts, are undertaken by those seeking Salvation.* (369)

They (the righteous seekers) meditate upon that Supreme Brahman as the origin of all and they clearly visualise it mentally by uttering its name, which is beyond the universe, which alone is omniscient and which is expressed by the word 'Tat'. They say, "Let all the actions with their fruit be dedicated to the 'Tat' which represents Supreme Brahman, leaving no residue for us to enjoy. Thus they dedicate all actions to Supreme Brahman as represented by the word 'Tat', and shake off all liabillty (thus absolving themselves) by uttering the words 'Not Mine'. Now an action started with 'Omkār' and dedicated to Supreme Brahman with 'TAT', attains Supreme Brahman (status). Yet, this is so far as the action that is perceptible is concerned. Yet that is not sufficient. The egoistic duality on the part of the doer as being the doer (of actions), still abides in the doer (and does not merge in Supreme Brahman by the dedication of the action itself). Salt gets dissolved in water, still its saltish taste remains behind; in that way the sense of duality as being the doer remains in one who has dedicated all his actions to Supreme Brahman, and so long as this consciousness of duality remains intact, the dread of mundane existence accompanies (persists); and this is being declared by the Vedas, that are the mouth (piece) of God Almighty. Therefore, the word 'Sat' is reserved with the object that the Supreme Brahman, which is felt as being something distinct from one through egotism as being the doer, should be experienced (by the doer) as his very self. "The actions that have merged in Brahman through words 'Om' and 'Tat', are commended in the word 'right' (proper). (And with regard to such 'right' actions) the word 'Sat' has a special application. And that very word I shall now make plain as it is, hear (about it).

सद्भावे साधुभावे च सदित्येतत् प्रयुज्यते ।
प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते ।। २६ ।।

26 *"For (denoting) the idea of existence, or the idea of goodness, the(symbol) 'SAT' is employed; so also, for (denoting) a praiseworthy act, the word 'SAT' is, Oh Son of Pṛthā, employed.* (380)

The word '*Sat*' signifies complete evaporation—disappearance of the counterfeit coin viz. the illusive appearance of this universe and it exhibits in its entirety the nature of Absolute Existence. That '*Sat*' undergoes no change whatever on account of place and time, but remains intact as it is throughout eternity. All that is perceptible (to the senses) being 'Asat' (Non-eternal) is not classed under that 'Sat'; that is only known with the attainment of Supreme Brahman (in essence), and the actions sanctioned by (such) 'Sat' get united with Supreme Self and appear as Supreme Brahman itself. All the actions that become Supreme Brahman on account of the letters 'Om' and 'Tat', get merged in and appear as 'Sat' pure and simple. Such is the esoteric application of the word 'Sat' which please note," said Lord Krishna. "It is not I who say this (added Jnānadev). But if I say it is not I who declare it, it will be infected with the taint of duality vis-a-vis Shrîranga, and so it is unquestionably God's revelation." "There is one more application of this 'SAT' which puts the Sāttvic and pure actions under obligation, and hear about it. If, while being performed, in the proper way, according to the respective qualifications of the doers, the actions get defective in any way, such defect transforms even a good act into a faulty one in the way any defect in a physical organ makes the entire body come to a standstill or in the way the want of one wheel makes the entire chariot come to a dead halt. On such an occasion chanting the letter 'Om' along with the word 'Tat', with the further help of the word 'Sat', rejuvenates (makes perfect) the defective actions. Thus the symbol 'Sat', removes the defects from the action, and brings to it the glory of 'Sat' like its own self. What is Divine Medicine to a diseased person, or some sort of help to a broken (vanquished) person, the symbol 'Sat' is to the defective action and brings perfection to it. Or, owing to some mistake, if any action takes a wrong path transgressing the enjoinments of the Scriptures, there being no certainty that mistakes would not occur, since it is not uncommon for a wayfarer to miss his way or a scrutiniser (connoisseur) to get confused. There-

fore where an action misses its own boundary through thoughtlessness and tends to incur the infamous repute of evil action–at this stage any resort to the word 'Sat' –rather than to the words 'Om' and 'Tat' –brings holiness and purity to such actions. The application of the word 'Sat' to a faulty action confers, O Warrior, benefit upon it, in the way does the rubbing of *Paris* (परिस) on iron or the joining with the Ganges of a brook, or a shower of nectar on the dead. Such is the glory of this word 'Sat'. In short, recognising the essence of the above exposition, if you keep thinking about that name you will realize that it is nothing else but Supreme Brahman itself. The chanting of the group of the words 'Om-Tat-Sat' takes the being to the place whence arises the entire aggregate that bears name and form. That place is nothing else but the immutable, pure, Supreme Brahman and the symbol of its inherent power is this name ('Om-Tat-Sat). The sky is its own support, in that way this name has got an uninterrupted support in itself. The sun rising in the sky, sheds light on himself, in that way this (tri-lettered) name sheds light on Supreme Brahman.

यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते ।
कर्म चैव तदर्थीयं सदित्येवाभिधीयते ॥ २७ ॥

27 *"In sacrifice, austerity and gift, maintaining unswerving attitude is likewise called 'SAT'; and (every) action intended for that purpose is also designated 'Sat'.* (405)

Therefore, this name is not only a group of three syllables, but is Supreme Brahman itself. In that way, whatever action is performed, whether it is a sacrifice, or an act of charity or austerity, or a deed of deep piety; and whether it reaches its successful termination or getting defective, remains incomplete–all such acts, if dedicated to Supreme Brahman, become Supreme Brahman in essence, in the way, in the test by Paris (परिस) (process of converting iron into gold) there remains nothing distinctive like pure gold or alloyed gold. Rivers, once they fall into the sea, cannot be identified individually; in that way, when actions are dedicated to Supreme Brahman, there remains no distinction in them such as perfect or imperfect. Thus has been preached to you, O Wise Pārtha, the power of the name of Supreme Brahman. I have also preached in detail, the way in which each word of the name is to be made use of. In short, the symbolic name is thus of great importance and so it is given the name of 'Supreme Brahman'. Have you now come to know its essence, Oh Prince?

Let complete faith in regard to that name be perpetually spread out in you, since once it dawns, it removes all trace of the bonds of birth, etc. Actions, in which the word 'Sat' has been properly used, are all performed strictly as laid down in the Vedas.

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत्।
असदित्युच्यते पार्थ न च तत् प्रेत्य नो इह ।। २८ ।।

28 *"What is (in Fire) preferred, or given away—whatever austerity is practised or act performed — (but) without faith; that is, O Son, of Pṛthā, called 'Asat'. That (avails) neither hereafter nor here."* (414)

Performance of crores of sacrifices, making charity consisting of gem-stuffed earth or practising austerities by balancing the body on a single toe lasting thousands of Tapa (तप- equal to a period of 12 years), or constructing reservoirs of water of the magnitude of the sea-actions like these when performed, discarding this (above-mentioned) arrangement, or breaking the very backbone of faith, or increasing the conceit of perverseness–are all of no avail. They are like rain fallen on rock, or oblations made on ash, or like trying to embrace a shadow or like slapping the sky, Oh Arjuna. All pomp and labours pertaining to them prove useless. Such actions only bring on poverty, just as by crushing stones in an oil-mill (one) gains neither oil nor oil-cake. If a man, tying a potsherd in the hem of his garment, goes round his own country or that of others (for sellIng it), it would fetch no value whatever, but would on the contrary bring starvation. In that way performance of actions in such a way (with no faith absolutely) gives no enjoyment of happiness here, in this world; what then of the other world? Therefore, transactions done with no faith whatever in Supreme Brahman, prove only a source of worry in this as well as in the other world.

CONCLUSION

So spake the Lion, the destroyer of the elephant in the form of sins, the Sun, the expeller of the darkness in the form of the three kinds of afflictions, the Lord of Goddess Lakshmī, the warrior Narahari —Lord Krishna. At this, Arjuna found himself engulfed in the bliss of the Self in the way the Moon gets gulped in moonlight. A war is a sort of merchant, who measures, with the measure (in the form)

of sharp points of arrows, the flesh of fallen victims, one after another. In such a terrible crisis how could Arjuna (afford to) enjoy the kingdom of Self-bliss? Nowhere else could be found such a unique rise of luck. Samjaya said, "O King of Kauravas, my heart melts at the sight of such a merit in an enemy, and he has become (as it were) our Preceptor preaching us happiness, for had he not asked any questions of the Lord how would the latter have given out the secret of his heart, and how could we have got the vision of the Supreme. We were in a darkness of ignorance, rotating in the wheel of births, and he brought us into the temple of the Light of Supreme Brahman. Arjuna has put us—you and me, under such great obligation and so he must be looked upon as the very brother of sage Vyāsa in relationship to preceptorship. At that stage Samjaya thought to himself that that sort of extravagance (in this regard to Arjun's praise) would only prick (wound) the heart of Dhritarāshtra, and consequently he had better stop it there. Dropping therefore that subject Samjaya started with the topic of which Pārtha asked Lord Krishna. Jnanadev, the disciple of Nivrttīnāth, said, "I shall also follow his (Samjaya's) course and be attentive."

(433)

श्रद्धात्रयविभागयोगो नाम सप्तदशोऽध्यायः ।। १७ ।।

CHAPTER XVIII

MOKṢASAMNYĀSAYOGA

Introduction

Hail ye, Pure Holy God, all-auspicious to your devotees,—the strong wind dispelling the clouds in the form of birth and old age. Hail ye, Oh Powerful God, destroyer of all that is inauspicious, and giver of the fruit of the tree in the form of the Vedic Scriptures. Hail ye, O God, All in all–you who are kind to those that you are separated from (i.e. that have discarded) all the sense-objects–you, who control the display of time (Kāla) and are above all modifications (the arts): Hail ye, Oh God, you, who are steady, yet appear corpulent (big) having drunk the fickle mind. You expand this universe, and pervading it through and through love to sport in it: Hail ye, Oh God, you, who are incomprehensible (निष्कल), saturated with the thrilling and intense joy (of self-bliss), who are the perpetual destroyer of all the faults and sins, and the principal support of the world: Hail ye, Oh God, you are self-illumining, the sky giving shelter to the clouds in the form of the worlds, the primal pillar on which is erected the world creation, and the destroyer of the mundane existence: Hail ye, Oh God, you, who are perfectly pure–the elephant destroyer of the garden (not only of Nescience but also) of knowledge, the conqueror of passions (lit. of the intoxication caused by Cupid) through tranquillity and self-restraint (शमदम), you are the very ocean of kindness: Hail ye, Oh God, you, who are the All, One and Single, defiant at the conceit of the serpent in the form of the God of Love (मदन), as also the lamp giving light to the temple in the form of the heart of your devotees. You are also the redresser of their troubles: Hail ye, Oh God, you are simply unique, loving only those that have reached perfection (in point of mental peace). You are under the sway of your devotees, knowable only through devotion, but a mystery to the deluded: Hail ye, Oh God, in the form of the preceptor, you are the very 'Kalpataru' (कल्पतरु—an imaginary tree yielding all desired objects) tree itself, with this difference that you yield fruit beyond one's imagination. You are the fertile soil in which blossoms forth the germinated seed of the tree of knowledge (of the Self). In how many ways should I compose your songs, grouping words in diverse systems in praise

of you, whose speciality can neither be known nor uttered in words. Whatever adjectives I (may) use (to describe your speciality), they do not (adequately) represent your true aspect; and when I realize this, I feel ashamed in regard to such descriptions. The sea is said to have its limits; but this fame of it lasts only so long as there has not arisen the Moon. The Mọon-stone (सोमकांत) does not, of its own accord, offer oblations (अर्घ्यदान) to the Moon of water oozing out of itself; but it is the Moon that makes the moon–stone ooze. At the advent of Spring the trees automatically get new foliage; but they themselves do not know of it; or the lotus never feels in any way shy but gets fully blown open as soon as the morning sun's rays touch it; or the salt does not sustain its (crystal) form but gets dissolved as soon as water touches it. In that way, I entirely forget myself at your remembrance (Oh you preceptor) as one gets suffocated through eructation after an over-full meal. You have reduced me to such a stage by scattering away my 'I–ness' to the winds and have made my tongue mad with the singing of your praise. Were I to sing your praise, maintaining my individual consciousness, it would be vitiated by the (false) distinction such as 'the quality' itself and the 'one qualified.' As a matter of fact you are the one single (Supreme), Self, and how could I make any distinction such as 'quality' and the 'one qualified' in you? Is it advisable to cut into two halves a pearl and then rejoin them, or to keep the pearl intact as it is? It would not amount to your praise, were I to call you my father and mother, since that would be wrongly imposing on you the attribute in the form of possessing a child. Were I to hold myself as your servant, that would be fraught with the attribute of preceptorship; how can I sing your praise by using that unworthy (state) attribute? Were I to name you 'the all-abiding soul,' it would mean expelling you out from my interior. I thus see no scope in this world to praise you properly; you do not permit yourself to be decorated with any sort of ornament, but one of utter silence (on our part). (Thus) Silence constitutes your praise, doing no action is your worship, and getting merged in you after negating one's personality means real association with you. Therefore, whatever the praise of you, the infatuation of love for you forces itself out from me (my mouth) should all be borne by you (patiently), since you are the very mother (in the form of) kindness. Now you should put a firm seal in the form of the Gītā teachings on my expansive talk, that would please the minds of the righteous hearers." At this, Shri Nivrittināth said, "No need of this repetition. Is it necessary to rub the '*Paris*' against iron over and over again?" On this Jnānesh-

war said, "This is the boon I have been seeking. Now O God, do attend to the composition (ग्रंथ). This (Chapter) is the very pinnacle (शिखर) constructed of Chintāmani stones (चिंतामणी—Heavenly gem supposed to yield to its possessor everything wanted) in the form of interpretations of the Gītā-temple, studded with gems which will guide you to have direct vision of the Gītā-teachings. The top (of the temple) is ordinarily discerned from a distance, and with its vision, God himself (inside the temple) is taken as viewed. The same parallel holds good in regard to this, since the reading of this Chapter alone, brings within purview the entire Gītā teachings. And for this very reason I say that the Sage Bādarāyana–Vyāsa–has made this Chapter to top (as the pinnacle) the Gītā-temple. With the erection of the top, there remains no further (construction) work and this has been made plain from the epilogue (of the Gītā) added at the conclusion of this Chapter. The Sage Vyāsa naturally a great and skilful architect (सूत्रकार) excavated (a quarry in) the rocky plain in the form of the Upanishads, on the mountain of the gems in the form of the Vedas. From this excavation became available an unlimited supply of rubble in the form of the three objects of Life (त्रिवर्ग)—धर्म (Religion), अर्थ (Riches), काम (Passion)—with which he built up a big fortification around (the rocky plain) in the form of the Mahābhārata, the great and famous Epic. The rocky plain in the form of the Knowledge of the Self, inside the fortification, was then (levelled up and) swept clean and clear with great skill in the form of the dialogue between Pārtha and Lord Krishna. Then releasing (stretching) the rope in the form of asceticism and taking the help of other Scriptures, he (made a survey and) drew lines and fixed up the lay-out of the Temple of Salvation. Built thus on the cleared ground, the temple structure was completed with 15 layers in the form of 15 Chapters. Chapter XVI provided a dome (for fixing in the top the suspended temple bell) while Chapter XVII provided the frame-work for basing the pinnacle on. Next (came) Chapter XVIII the pinnacle fixed on the basic frame, over which remains hoisted Sage Vyāsa's flag in the form of the Gītā. Therefore, all the previous Chapters constitute (as it were) the forms of storeys (layers) raised one over the other, their completion being shown by the present Chapter. The top shows vividly, without keeping it secret, the successful completion of the work done: In that way Chapter XVIII gives an exposition of the entire Gītā. Thus sage Vyāsa completed the erection of the Temple of Gītā and protected the beings in diverse ways. Some walk round the exterior of the temple by reciting Gītā, while others take shelter under

its shadow by hearing it (Gītā) recited. Some enter straight into the temple in the form of the knowledge of the Gītā, with a (small) present of a pice (smallest copper coin), and a betel–nut placed on betel leaves in the form of the concentration of mind. Such (last named) persons succeed in getting immediate access to Lord Shrīhari, on the strength of their knowledge of the Supreme Self: Yet, one and all get access to the Temple of Salvation equally well. One and the same kind of food is served to all alike, irrespective of the fact whether one occupies a seat at the head or at the end of the row, at dinners given by the rich: in the same way the same (sort of) salvation is secured (either) by hearing, or by reciting, or by learning the interpretations of the Gītā. I have made mention of Gītā as being the temple of Lord Vishnu, and Chapter XVIII as being the pinnacle of the temple, knowing well this distinction. I shall now explain the occasions that led to the linking chapter by chapter, of chapters upto the 17th, in a way you will be able clearly to understand. The waters of the Ganges and the Jumna (at the holy place Prayāga–modern Allahabad) appear distinct from each other on account of their different water courses, water being their common element viz. they are yet one and the same; in the case of *Ardhanārīnàteshwar*,—अर्धनारीनटेश्वर—epithet of Lord Shiva; a form of Shiva half male and half female the body form is one and same without losing its twin (distinctive) features as male and female: or in the case of the Moon (in the bright half of the lunar month) her phases go on expanding day by day, yet they do not appear on the disc piled up in distinctive layers. The stanzas appear distinct from one another on account of their respective quarters (पाद), while the Chapters appear different on account of their constituent verses, yet the problems (tried to be) proved and established in them all are (the same and) not different, in the way the thread on which are inwoven gems of different kinds, is one and the same, or in the way the beauty of different pearls inwoven in the single wreath (on a thread) appears one as a whole: or in the way flowers and wreaths of flowers can be counted separately, yet there is not the slightest difference in the quality of their fragrance: it requires only one finger for counting and never the second one (if it is counted on fingers). The stanzas and chapters have the same common principle underlying them. The Gītā is composed of 700 stanzas with 18 chapters, yet the theme God preached in them all is one and the same and not any other. I have made clear the interpretations without departing from that order and following the same line now I proceed with the preaching and do hear it. At the end of Chapter XVII God said, "All actions

performed, Oh Arjuna, without the least faith in the name (Om-Tat-Sat) of Supreme Brahman, prove entirely 'Asat' (wicked and false)". Hearing these words of God, Arjuna felt happy; he appeared to think that God deprecated those that took to activism. (He further thought) "The poor doer of actions gets blinded with ignorance and hardly knows God himself: in such a state, how can he know, 'Om-Tat-Sat', the name of Supreme Brahman? So long as the Tamas and the Rajas have not been completely got rid of, his (doer's) faith necessarily remains weak and he cannot feel attached to the name of Supreme Brahman. Embracing a sharp–edged weapon, or running on an (horizontally-suspended) rope, or playing with a female cobra is fatal to life: in that way, the actions are very naughty. Dangers difficult to surmount, such as birth and death lie in these very actions. If luckily they get properly performed, they make the doer qualified for knowledge: otherwise they lead to Hell (complete downfall). There are so many obstructions in the way of successful action: how could then those given to activism have their turn of getting emancipated? Therefore, one should be free from the shackles of activism, relinquish actions altogether, and take to complete renunciation which is free from faults. Renunciation and Relinquishment—these two which are free from any fear of getting affected by actions, which help to secure the knowledge of Supreme Brahman, which are the very incantations inviting knowledge, which are the fertile fields of growing knowledge or which are the very strings for drawing near (attracting) knowledge—it would be desirable to ask the Lord to make clear the aspects of these two that bring about deliverance if followed. Forming such an idea, Pārtha questioned Lord Krishna (and requested) to be enlightened on the arrangement in regard to the renunciation and relinquishment. The reply that Lord Krishna gave (to Arjuna's question) appears in Chapter XVIII. In this way, following the law of causality (the relationship between one born and another its father,) one chapter gave birth to another. Now listen to the query Arjuna made. The son of Pāndu, having heard the last words (at the end of Chapter XVII) of the Lord pondered over them, felt a shade of sorrow in his heart and thought he had thoroughly grasped the philosophical principles (expounded). Yet he could not bear to see God ceasing to speak. A calf even though fully fed and satisfied, would not have the cow get (far) away from it: and this is always the case with exclusive love. It talks without (due) cause, wishes to see over and over again what has already been seen and heightens (doubles) one's attachment for the object of love while it

is being enjoyed. Such is the trait of love, while Pārtha was the very love incarnate. That being the case, he felt miserable at Lord Krishna's silence. Arjuna was enjoying the direct vision, as one sees one's own face in a mirror, through the medium of the dialogue of the highest metaphysical Reality. That dialogue came to an end, and with that came to a dead stop, the experience (of the Bliss of Hearing). How could Arjuna, who had got enamoured of it, bear to see that happiness stopped? On the plea, therefore, of asking for the elucidation in regard to relinquishment and renunciation, he re-opened the folded cloth in the form of the Gītā. Oh, the 18th is not a chapter, but it is the entire Gītā condensed in one chapter. When the calf itself begins to milch the cow (by sucking), how could there be any delay in the release by the cow of her milk? In that way, (Arjuna) called back the Gītā as it was nearing its end, and this shows how the masters honour their servants' words! But let that alone. Arjuna asked that the master of the universe should listen to a request of his own.

अर्जुन उवाच ।
संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम् ।
त्यागस्य च हृषीकेश पृथक् केशिनिषूदन ।। १ ।।

ARJUNA SPAKE:

1 *"Of Renunciation, O Long-armed One, I want to know the real essence; and of Relinquishment, O Hriśikeśa (Krishna): (each) severally, O Slayer of Keśin."* (87)

In truth 'Renunciation' and 'Relinquishment'—both these words convey only one meaning, in the way both "Samghāta" and 'Sangha' mean only what is called 'Samghāta' (संघात—Union). In that way, as I understand, Relinquishment and Renunciation mean only what is called relinquishment (त्याग). However, if there be any distinction in the meaning of these two, O God, do please clarify it. At this Shri Mukunda said, that they do have distinct meanings. (God further said), "I do believe, O Arjuna, that to your mind relinquishment and renunciation appear to have one and the same meaning. It is a fact that both the words convey the sense of relinquishment: but the only reason for the distinction is that discarding *activism in toto* is renunciation, while abandoning *only the fruit of action* is relinquishment. Now I shall preach clearly to you and do hear attentively about the actions in which only the action-fruit should be relinquished

and of others in which actions themselves should be relinquished. Abundant and limitless free growth takes place in woods and jungles on mountains, without anyone growing any plantations there. Rice and garden trees do not however grow in that way (they have got to be planted). There takes place a rank growth of grass without any sowing: yet the rice seedlings do not sprout until the soil is first burnt with the help of loppings, leaves, grass and rubbish before sowing and then the seed is sown etc.: or the human body develops naturally, yet the ornaments (to be donned) are required to be manufactured: or a river flows its natural course, yet a well is required to be sunk. In that way the routine day-to-day and occasional actions take place in the natural course and when done without any fruit-motive, they do not become fruit-motived (कामिक), (and do not also fetter the doer).

श्रीभगवानुवाच ।

काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः ।
सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥ २ ॥

2 *The Exalted - one spake: "The renouncing of fruit-motivated actions the sages understand as 'Renunciation': while relinquishing the fruit of ALL actions is declared by discerning people to be 'Relinquishment.'* (98)

Actions prompted by strong desires, involving performance of sacrifices such as Ashvamedha (अश्वमेध) and others, or undertaking works such as constructing wells, laying out pleasure–gardens, or making (charitable) grants of lands and villages, and making a display of diverse vows and austerities–all such actions which have their origin in fruit-motive, fetter the doers and make them experience their fruit. One getting in a body-form cannot, Oh! Dhananjaya, escape the ordeals of birth and death; or one cannot efface what is written on his forehead (luck); or one cannot wash off his natural complexion—in all these ways one cannot evade experiencing the fruit of motived actions. One cannot be free unless he pays off all his debts: in that way one has no escape from experiencing the fruit of his actions, since such fruit persists in getting experienced, or even if a fruit-motivated action gets casually performed without being specifically intended to be fruit-motived, it does become binding, Oh Son of Pāndu, in the way a fight even with blunt arrows indulged

in sportingly, does cause injury; or a piece of coarse sugar, put into mouth unknowingly, does taste sweet, or a live-coal thrust (into the mouth) taking it to be mere ashes does cause burning sensation. Fettering being the natural power in a fruit-motīved action, a seeker after emancipation should not, even out of fun, take to it. Not only this, but such a fruit-motived action should, O Pārtha, be vomitted out as if it were poison: and such relinquishment is called renunciation," said Lord Krishna—the discerner of all hearts. (Lord Krishna further said), "The relinquishment of fruit-motived actions means rooting out the fruit-motive, in the way abandonment of riches (by a wayfarer) means removal of all fear of thieves (on the way). The religious observances on the occasions of eclipses of the Sun and the Moon, offering obsequial oblations in honour of the spirits of the departed parents on the anniversary of their death, or giving proper reception to a guest (अतिथि) coming uninvited at the meal hour all these are occasional actions. The thundering of the sky during monsoon, or trees getting into full blown foliage during the Spring, or the oozing on the part of the moon-stone touched by the Moon-beams or the lotuses getting fully opened out with the rise of the Sun's rays —in all these reactions, nothing altogether new comes in, but objects that already exist get only expanded in the (respective) special conditions mentioned. In that way, ordinary day-to-day actions recurring on special occasions, rise to the higher rank of "Occasional" ones. Actions that must necessarily be performed every morning, noon and evening have got nothing added to them by way of supplement, but are by themselves powerful enough, in the way vision is not a thing added to the eyes for seeing or in the way the feet have naturally got the motive power, without any new power acquired or in the way a lighted wick has naturally got lustre in it or in the way the sandal-wood has got natural fragrance without any outside artificial scent applied to it. Such actions (as have no alternative but their performance) are called day-to-day actions. In this way are explained to you clearly, action i) that are from day-to-day and ii) that are occasional. These day-to-day and occasional actions, must necessarily be performed and hence are called by some as barren (unfruitful). A meal brings on contentment and also satisfies hunger; in that way these day-to-day and occasional actions bring on all-round fruition. When alloyed gold drops into fire, all its alloy gets burnt and then the gold increases in fineness. Those actions get such kinds of fruit, —all defects get removed, brightening (the doer's) authority i.e. exalting his spiritual status, with the result that emancipation is

secured forthwith. Even though the fruit of these day-to-day and occasional actions is so great, yet it should be relinquished in the way one abandons the child born during the Moon's passage through 'Mūla' (मूळ —lunar mansion— नक्षत्र). The Mango trees and other creeper plants go on bearing new foliage in abundance, during the spring season, until they completely come to fruition; the spring season however drops all of them down without touching a single one of these fruits; in that way, one should attentively perform all the day-to-day and occasional actions, without transgressing their limits, and then should treat their fruit as nauseous and fit to be abandoned, as the very vomit. Such abandonment of action-fruit is called relinquishment. I have thus made you understand (hear) what are 'renunciation and relinquishment.' It is only when renunciation is followed, that the fruit-motived actions do not fetter (the doer). Actions, that have been prohibited, deserve in themselves to be abandoned. When the head is rolled (लोटिले) the trunk automatically follows suit, in that way, with the relinquishment of the action-fruit, the day-to-day and other actions, become as though not performed at all. With the coming to maturity of (food) grains, the crops wither away; in that way with the subsidence of actions (by relinquishment of fruit), the knowledge of Supreme Self automatically comes (to the doer) searching for him. Those who in such ways follow both relinquishment and renunciation, secure the very means of the attainment of the knowledge of Supreme Self. But such, as miss (in) these ways and follow reliquishment haphazardly, secure no (regular and proper) relinquishment at all, but get only entangled (in the meshes of fruit) all the more. Any medicine administered without making a proper diagnosis of the disease, only proves (fatal like) poison; on the other hand, would not one perish of hunger were he to abandon food? Therefore, that which is not abandonable, should not be abandoned, while that which is abandonable should not be greedily sought. Total relinquishment done without realizing the real significance of relinquishment, proves only a hindrance (burden). Therefore, those that are really indifferent to worldly affairs, have ever to struggle against actions that are prohibited (viz. deserve to be relinquished).

त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः ।
यज्ञदानतपःकर्म न त्याज्यमिति चापरे ।। ३ ।।

3 *"Action (as such), as possessing an element of evil, should be relinquished, (so) some thoughtful men declare; that*

the activity relating to Sacrifice, Charity, and Austerity should not be relinquished, declare some others. (135)

Some are not able to abandon their attachment for (action)–fruit and so they say that all actions are fettering even as one, going about wildly in a naked condition, calls others (who rebuke him) quarrelsome: or one affected with a disease but having no control whatever over his tongue (palate) finds fault, Oh Dhananjaya, with food: or one with white leprosy, instead of resenting his own skin, gets angry with the flies (that swarm and make a buzzing noise on the skin). In that way the weak ones greedy for fruit and unable to relinquish action-fruit condemn the very activism as being wicked and declare their decision in favour of complete relinquishment of actions themselves. Some declare that Sacrifices, etc. should necessarily be performed since there are no other means for securing purification of the mind: (they add) those keen on having speedy success in the way leading to mental purification should never be idle in regard to activism. One wishing to purify gold must undergo the trouble of passing it through the furnace (fire); or if one wants to have the mirror cleaned (for looking into) he must use greater amount of ash for polishing it. Or should one desire to have clean clothing he must not mind as unclean, the laundry-kettle. In that way actions should not be neglected because they cause affliction. Could delicacies be ever available without cooking (and boiling) them etc.? Some people bolster up activism indulging in such types of talk. Owing to such difference of opinion, the subject of relinquishment has become controversial. In order, therefore, to strip it of all doubts and to make the subject of relinquishment quite definite, I propose discussing it in clear terms, and now attend to it.

निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ।
त्यागो हि पुरुषव्याघ्र त्रिविधः संप्रकीर्तितः ॥ ४ ॥

4 *"My decision as regards that relinquishment do thou hear, O Best of the Bharata (clan). Relinquishment, O Tiger amongst men, is pronounced to be of three kinds.* (145)

Now, relinquishment, Oh Son of Pāndu, is three-fold, and I now preach to you the different signs of the triad. Even though there are the three kinds of relinquishment, the gist of all is only this, which bear well in mind. I am the All–knowing, and you first hear, what

according to my intellect, is the definite and firm essence. The seeker who wishes to be ever alert in regard to his deliverance, should wholly conduct himself realizing fully this essence of relinquishment.

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।
यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥ ५ ॥

5 *"Activity relating to Sacrifice, Charity, and Austerity should not be relinquished, but should assuredly be carried out. Sacrifice, Charity, as also Austerity are means of purification for the thoughtful.* (149)

One should not relinquish Sacrifices, (making) Charities, and Austerities, which are all necessary actions, in the way a wayfarer (wishing to reach his destination) should not stop taking steps forward. The search of a thing lost should not be given up until it is found out; or one should not push aside his (food) dish until his hunger is satisfied: or one should not desert (i.e. get out of) a boat he is rowing in, till he reaches the bank; or a plantain tree should not be cut down until it bears fruit; or a light should not be put out before seeing (finding) a thing placed (in a particular place). In that way, one should not be indifferent to sacrifices, so long as he is not quite definite within himself, in regard to the knowledge of the (Supreme) Self, but should continue performing sacrifices or giving charities and practising austerities with ardent application to the extent he is qualified to do. The faster the walk, the nearer comes (the time for taking) rest; in that way, full measure of actions becomes useful in attaining 'action-free' status. The greater the readiness one shows for taking medicines, the greater the freedom from ailments one secures; in that way the more speedily and the more carefully the actions are performed, the more effectively and totally, Rajas and Tamas get swept out. The more the gold is given acid coatings, the more speedily is destroyed the alloy, making the gold quite pure. In that way the performance of actions with firm faith sweeps out Rajas and Tamas, bringing within (easy) view the Temple of the purity of Sattva (righteousness). Therefore, Oh Dhananjaya, the actions come up to the level of the holy waters and secure the purity of righteousness. The holy waters wash out the external filth while actions brighten the interior; Thus it is only the right actions, that are fit to be called pure holy waters. (It is like) a thirsty person being provided with a nectar-drink by hot breeze (of the Sun) in a dry (waterless) region, or the eyes of a

blind one securing the lustre of the Sun, or the river itself running to the rescue of one getting drowned, or the very earth sustaining one about to fall down, or the very death prolonging (increasing) the longevity of one on the point of death. In that way activism itself rescues the seekers from the fetters of the action, in the way mercury (which in itself is a poison), when it is turned into a life-giving medicine through chemical process, saves a dying person. I now explain to you in the best way possible, Oh Kiriti, that process by which the (fetters of) actions are removed by the actions themselves.

एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च ।
कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥ ६ ॥

6 *"But even these activities should be performed after relinquishing attachment and fruits: thus, O Son of Pṛthā, is my definite and ultimate conclusion.* (166)

The conceit, that one is the doer, should not be permitted even to stick to him while the actions, headed by a great sacrifice, are being performed with absolutely no flaw in them. One visiting holy places, as a hired agent, feels no egoistic satisfaction of being himself the person undertaking the pilgrimage; or when a person, under the authority derived from the powerful (King), overpowers his adversary single-handed even the king (who authorised him), cannot boast of being himself the conqueror; or one crossing over a river clinging to the waist of the other (swimmer), cannot boast of being himself the swimmer or a family priest distributing charities on behalf of his master, cannot assume the airs of being the donor. In that way, one should move the chessman (मोहिरे —hinder piece at chess) in the form of actions, at the appropriate moment by performing them without allowing any conceit, as being the doer, even to touch himself, and should not allow the mind even to countenance the fruit that may be borne by the actions performed, Oh Son of Pāndu. One should begin the performance of actions, first relinquishing the expectations of fruit, Oh Dhananjaya, in the way a (wet) nurse feeds (by allowing her breast to be sucked) another woman's child, with absolutetely a blank mind. The action should be performed, with complete abstention from fruit–motive, in the way a Pimple-tree is watered with no expectation of any fruit. A cowherd collects and takes out for grazing all the village cows, dropping all desire for milk. The same attitude should be adopted in regard to action-fruit. Those that perform actions adopting this process, secure a meeting with

their Self i.e., get a vision of their Self. Therefore my best message to all is that they should perform all actions, dropping all physical attachment (which harbours a craving for the fruit). I repeat over and over again that one, who is tired of this fettering life and feels anxious for his deliverance, should not neglect this say of Mine.

नियतस्य तु संन्यासः कर्मणो नोपपद्यते ।
मोहात् तस्य परित्यागस्तामसः परिकीर्तितः ॥ ७ ॥

7 *"As to the Renunciation of action that is obligatory, that does not stand to reason; and the relinquishing of it through infatuation is pronounced as Tamas–dominated.* (178)

One who relinquishes all actions out of hatred for them, in the way one getting all wrath with the darkness should pierce his nails into his own eyes—I call this relinquishment on his part as Tamas-dominated, and it is like cutting one's own head out of wrath arising from (pain of) shooting headache, Even though a road be difficult (rough and uneven etc.), one has got to try and make his feet ready to walk over it anyhow; would it be right (for him) to cut off the feet for the fault of the road? Some sort of food–hot or cold whatever it be—is laid before a hungry person: he will have to go without food starving himself, he kicks it off! In that way, the fettering effect of actions should be removed only by performing those actions. But the Tamas-dominated one does not know this touchy point, being under infatuation, since he relinquishes even such actions as come to his lot in natural course and acquires demerit (sin) resulting from the abandonment of actions under the influence of Tamas.

दुःखमित्येव यत् कर्म कायक्लेशभयात् त्यजेत् ।
स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥ ८ ॥

8 *"Merely on the ground that it is painful, whichever action one would relinquish, through fear of bodily suffering: (of that action,) he (thereby) makes a Rajas-dominated relinquishment, and would not by any means obtain the fruit of its (regular and proper) relinquishment.* (184)

One entertains aversion (in regard to their performance) on account of the difficult nature of the actions, even though he knows fully well his compentence to perform them (successfully) and also realizes

his own duty in regard to them. (No doubt) for some time in the initial stage an action is felt difficult. One feels it a burden to carry on his person the pot containing food (for his own use) or the 'nimb' tastes bitter, or the chebulic Myrobalan tastes astringent (in the beginning): in that way an action in its initial stage is felt hard. A naughty milch-cow has vicious horns, or a fragrant (thorny) 'Shevanti'-flower has got a thorny base, or there is the bother of cooking before one gets the happiness of a meal. Like all these things an action imposes physical exertion on the doer and, therefore, he often feels it very difficult in its initial stage. He begins to perform it as his enjoined duty, but gets terrified if he feels (meanwhile) troubled a bit and then he drops (part-done) the action already started, as one would drop down a scorching hot thing. He argues that having, through great luck, secured a thing like the (human) body, why should he, as a sinner would, put it to hardship by performing actions? Why not enjoy today the luxuries already within his grasp, rather than do actions, and then wait anxiously for the enjoyments to come as the fruit of the actions? Such relinquishment of actions, for fear of bodily suffering, hear ye, Oh the best among Warriors, is Rajas-dominated relinquishment. This is also a (sort of) relinquishment, but it carries no fruit of (regular and proper) relinquishment. The boiling over (and falling) into fire (of ghee) does not constitute an oblation, or if one (accidentally) loses his life by drowning, it does not amount to freeing oneself from the trouble of mundane life by the meritorious act of voluntary yogic self-immersion (अघोदकीं निमाले), but it must be taken as an evil type of death. In that way one relinquishing enjoined actions for the love of his body-form, cannot attain the fruit of regular and proper relinquishment of actions. In short, just as the morning light gulps up the stars, in that way the dawn of the Knowledge of Supreme Self gulps up all actions together with Nescience: and that is a regular and proper relinquishment of actions, and that (alone) bears fruit in the form of emancipation. One relinquishing actions through Nescience does not attain such emancipation, Oh Arjuna. Therefore such Rājasic relinquishment should not be taken as a regular and proper one. Now I tell you and you do hear, as the occasion demands, by what kind of relinquishment emancipation comes (to your) home.

कार्यमित्येव यत् कर्म नियतं क्रियतेऽर्जुन ।
सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ॥ ९ ॥

9 *"Merely on the ground that it ought to be done, whichever obligatory act, O Arjuna, is performed, relinquishing both attachment as well as fruit; such a relinquishing is deemed Sattva-dominated.* (200)

The (Sāttvic) one performs with great skill and as prescribed in the Scriptures, actions that come to his lot in natural course according to his (innate) status, but drops all egotism as, being their doer as also the expectation of their fruit. To disregard one's mother's words and to entertain passion towards her–both these lead to one's complete downfall. Both these should, therefore, be avoided and service should be rendered to the mother. Should a cow be discarded altogether, simply because her mouth is unholy? or should the entire (jack)-fruit be thrown away because its rind and the seed (inside it) are not fit for eating? In that way the egotism of the doer, as also the tempting taste of the fruit, constitute the fettering elements in an action. A father never entertains any passion for his daughter; in that way when both these elements are not permitted to take a root in the mind, the action as prescribed never leads to any misery. Such a relinquishment is the very Supreme tree yielding fruit in the form of salvation and is well-known as 'Sāttvic' in the world. When the seed is baked, the prospective entire tree-growth becomes extinct (निर्वंश): in that way, he who is free from the fetters of the actions having renounced their fruit, is the one in whom the Rajas and the Tamas have both been destroyed, in the way the iron gets rid of its odious dark colour by a touch of the '*Paris*'. To the one whose eyes of the Knowledge of the Self have been fully opened on account of the pure Sāttvic quality, the non-existing but deceptive appearance of the vast universe confronting such a one disappears just as the mirage does (in a desert) in the evening, and such a one ceases to see the deceptive appearance (of the universe) like the (cavity of) sky.

न द्वेष्ट्यकुशलं कर्म कुशले नानुषज्जते ।
त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसंशयः ॥ १० ॥

10 *"He conceives no aversion for an unpleasing action, and is not addicted to one that is pleasing: that relinquisher, who, possessing talent and having his doubts shattered, is imbued with Sattva-temperament.* (212)

Therefore, whatever actions, good or bad, that he has to perform

as the result of his past (life's) actions, get dissolved (before him) in the way clouds get dissolved in the sky. In that way, the actions getting purified by his (serene) vision become incapable of entangling him in pleasure and pain. It never happens that such actions as are auspicious are cheerfully performed by him, while other actions are hated by him because they are inauspicious. In fact he never feels any sort of wavering or doubt in regard to these, in the way, one does not think at all of things seen in a dream after waking up. Therefore that relinquishment that knows of no such duality as the "action done" and the "doer" should be known as Sāttvic (Relinquishment), Oh Son of Pāndu. Therefore, Oh Pārtha, actions relinquished in this way, do get really relinquished: if they are relinquished in any other way they become more injurious than their performance would have been.

न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः ।
यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥ ११ ॥

11 *"For, by one while dwelling within the body, it is not possible to renounce actions in their entirety. But he who relinquishes the fruits of actions, is designated the relinquisher.* (218)

And, O Arjuna (सव्यसाची) anyone feeling an aversion for actions, having got into the body, must be taken as thoughtless. What would an earthen pot do by feeling aversion for clay? Or where would a piece of cloth be were it to hate thread? Would things holding fire in them feel troubled by their own heat? Or would a (burning) lamp ever hate light? How could asafoetida (हिंग) ever bring fragrance to itself simply by feeling disgust for its obnoxious smell? Or how could water exist leaving its fluidity? In all these ways, so long therefore as there exists the semblance of the body-form, what point is there in entertaining the silly ideas of relinquishing (all) actions. One can efface the mark (टिळा) on his forehead put by himself and put it there again and again; but could he scratch out the very forehead and replace it? In that way precribed actions started by a person voluntarily, could at most be relinquished; but how could actions that are natural (automatic) in the body itself be relinquished? Actions such as breathing, etc. go on functioning even during sleep, and this holds good even in the case of the one who performs no action whatever. Thus activism in its entirety closely follows (the being) on the plea of his body-form. Thus neither the living nor the dead can escape

it. There is only one device by which persons can escape from the clutches of activism in this world and it is this: One must not fall a victim to the greed for fruit while performing actions. When the action-fruit is dedicated to God, there dawns the realisation of knowledge through His grace, and when this takes place, nescience together with the actions gets destroyed through knowledge, in the way the delusion of there being a serpent gets removed with the knowledge of (its being) the rope; and the relinquishment that in this way takes place is the regular and proper relinquishment, O Pārtha. Therefore, only such a person who relinquishes actions is in this way a great and true relinquisher. Otherwise it would be like treating the unconsciousness on the part of a patient as being restful sleep, or like engaging oneself in another action (by way of diversion) getting fatigued with the first, and calling the latter as rest. But all this is like putting up with fist blows, in order to escape from the blows with a cudgel. Enough however of this. He alone, I repeat, is the (proper) relinquisher in all the three worlds, who has relinquished the action-fruit and (thereby) reduced activism to nullity.

अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् ।
भवत्यत्यागिनां प्रेत्य न तु संन्यासिनां क्वचित् ।। १२ ।।

12 *"Undesired, desired, and mixed: thus threefold the fruit of action to which hereafter those that do not practise relinquishment are liable; but nowhere (neither here nor hereafter) is this so in the case of those that have relinquished (the fruit altogether).* (233)

Otherwise, Oh Dhananjaya, the fruit of action is threefold and it is required to be experienced only by such as have not relinquished it (fruit-action). A father gives birth to a daughter and gives her away to another saying, "She is no more mine" and thus gets absolved from all responsibilities in regard to her: but only the son-in-law who accepts her gets entangled. Growers of poisonous plants and roots sell them and live happily in luxury (on the sale-proceeds); yet those that purchase the product paying heavily and swallow them, lose their lives. In that way one (doer) may perform actions, thinking proudly he is the doer, another may do action with perfect detachment (without egotism), not entertaining any desire for action-fruit, yet none of the two can altogether refrain from performing actions. The fruit (getting ripe) of a road-side tree, can be had by anyone

passing by if he wishes for it: in that way action-fruit can be had by anyone desiring for it. Yet one who performs actions but abstains from (having) the action-fruit, does not get entangled in the wheel of the mundane existence, since the three-fold-world is all (by itself) a fruit of action. Gods, the human beings and the immovables, all constitute what is named as the Universe, while all these are but the three kinds of action-fruit. It (action-fruit) is (also) threefold viz. i) undesired, ii) desired, and iii) mixed. But when the discerning power gets under the sway of the sense-objects and the beings prone to evil, do prohibited actions, then they (the beings) get their body-form in a very low order such as vermin, insects, and earth, and this is called the undesired fruit. Now respect their own religion, keep in view their own qualifications and perform good actions as laid down in the Vedas,—beings Oh Savyasāchi, get born in the body-form of Indra and other Gods, and such kind of action-fruit is the "desired" one. By mixing together sweet and sour juices, an altogether different and (more) tasty juice is created: or exhalation (रेचक) effected while practising Yoga-discipline, becomes useful in suspending the breath (कुंभक): in that way truth and untruth mixed together create quite a queer thing altogether different from those two. Consequently the mixing together in equal proportion of the action-fruit of both the auspicious as also the inauspicious, creates different action-fruit which gives birth to the human body-form and this sort of action-fruit is the mixed one. Such is the three-fold action-fruit spread out all over the universe. Beings that are after (it in) expectation have no escape from experiencing it. While the tongue (mouth) waters, one feels great pleasure in swallowing (unwholesome) articles of food, but its ultimate effect is certain death. The company of a thief might be felt agreeable so long as the forest limits are not reached: or a prostitute is charming to look at, so long as no actual contact takes place with her person. In that way the body feels a thrill of greatness while actions are being performed; but with the approach of death all the action-fruit comes swarming. When a powerful creditor arrives (at the door of a debtor) to demand repayment of his debts at the stipulated time, he cannot be evaded; in that way the being (cannot escape and) has to experience the action-fruit. A grain (seed) drops down on the soil from the ear of the corn, germinates, and grows into an ear of corn from which the grain (seed) again drops down and grows into another ear of corn and this cyclic process goes on *ad infinitum*. In that way while experiencing the fruit of (past) actions a being creates various other fruits of actions, in the way one goes

on taking one step after another while wending his way. To a raft (boat) running to and fro between two banks, the bank it touches becomes the near one (ऐलीच —on this side) while the other bank (opposite) becomes the distant one. In that way the pulling force (ओढ़) of experiencing the fruit of the action is ever on the increase in the form of 'end and the means to secure it,' with the result that one not relinquishing the fruit of the action, gets entangled more and more in the net in the form of the mundane existence. The blowing open of the 'Jai' flower, is in itself its (subsequent) withering: in that way the relinquishment of (action–) fruit—itself means non-performance of actions (though performed). Consuming for the sake of subsistence, corn preserved to be used as seeds, means the stopping altogether of the further field-operations such as ploughing, sowing etc.; in that way the relinquishment of the fruit ends all actions, Such ones (relinquishing fruit of actions) gain added strength with the help of the purification of their inward disposition and with the spraying of nectar in the form of the preceptor's grace, and thereby they are deeply imbued with the Knowledge (of Self) and consequently the piteous (melancholy) condition in the form of duality recedes (vanishes). Then also gets destroyed that threefold action-fruit, which is felt as existing through the infatuation of the world affairs and automatically in such a state cease to exist, (the dualistic ideas of) the enjoyer—and the thing to be enjoyed. Those that secure such renouncement mainly brought about through knowledge, get, Oh Warrior, free from the sufferings of the action-fruit. When through such renunciation, one's vision spreads on, to the (essence) of Supreme Self, one sees that actions have no independent existence (apart from the Supreme Self). The paintings on the wall get reduced to dust with the collapse of the wall itself, or there remains no room for darkness with the rising of the Sun. How can a shadow exist, when the original thing (material body) is absent? Wherein would the face be reflected if were there no mirror? How can a dream get a footing when sleep is broken? And is not all controversial talk about the dream being true or false quite futile then? In that way with the advent of renunciation, the very life of the original nescience ceases to exist. Who is then (left) to receive in the spirit of a bargain the action (with its concomitant fruit) which is after all a product of nescience? Therefore actions are rendered helpless before one who has taken to renunciation. Yet, so long as there exists Nescience in the body, so long as the soul runs after actions, good or bad, full of conceit, thinking he is their doer, or so long as the vision remains under the

sway of distinction, duality is bound to exist between the soul and the action, Oh Righteous One, in the way there exists the distinction between the East and the West, or between the sky and the cavity, or between the sun and the mirage or between the earth and the wind. Although the rock remains in the river enveloped by river water, yet there exists the natural difference between them (rock and water) in crores of points. Although moss grows on the surface of water itself, it is yet distinct from water: or even though there is always the snuff on the (lighted) wick, still it cannot be the light itself; there are spots on the Moon, yet they bear no identity with the Moon: or there is, further, the great difference between the vision and the eyes themselves, or between the water-course and the object flowing through it, or between the mirror and the one looking into it. In the same proportion there is the difference between the soul and the actions; yet it (the soul) is wrongly identified with them owing to nescience. The lotus creeper in a lake makes its flowers blow fully open suggesting thereby the rise of the Sun, and then makes the black bee to enjoy their fragrance; in that way even though the soul seems to be the doer of the actions, yet there are other causes, five in number, that bring about their happening, and now their aspects.

पञ्चैतानि महाबाहो कारणानि निबोध मे ।
सांख्ये कृतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम् ।। १३ ।।

13 *"These five, O Long-armed, learn from me as the causes,—declared in the Sāmkhya doctrinal system—(as operating) in the accomplishment of all actions:* (278)

You might even know the five causes which the Scriptures have described with upraised arms. These are proclaimed loudly through the beating of the big drums in the form of preaching, in the palace in the form of Sāmkhya philosophy, in the capital town of the King the Vedas. Since these alone are the root causes in this world of the genesis of all actions, the attributeless soul should not in any way be connected with them. These (causes) are well known in the world, Oh Kirīti, since they have been proclaimed, accompanied by such tom-tom and it is but fitting that they should be wafted to your ears. Possessing in your hands as you do, the supreme gem of knowledge in the form of myself, why should you be burdened with hearing (about them) through other sources? With a mirror placed in front of you, why give importance to the vision of others, and importune

them to see and tell you how you look? I assume that very form, and appear in that particular direction, realizing the aim and the object with which my devotee looks in a particular direction for a particular form. That selfsame person (i.e. myself) has today become a plaything in your hands". Lord Krishna forgot himself while talking in this way in the rush of affection, while (Arjuna) on the other hand, got dissolved in bliss. A mountain of moonstone, oozes out and gets dissolved forming a lake with a copious shower of moonshine; in that way Arjuna became the very idol of happiness, the barriers (walls) between happiness and self-realization getting smashed. The Lord being himself all-powerful and all-knowing, regained his normal self and ran forward spiritedly to drag out (Arjuna) as he was getting drowned in the ocean of pleasure. The rushing torrent of pleasure was so strong and powerful that Arjuna, although a prodigy of talent, was engulfed in it having lost self-consciousness: yet Lord Krishna checked it (torrent) and said, "Oh Pārtha, see (do not lose sight of) your own self! At this, Arjuna heaved a sigh and bending low his neck said, "You are a generous donor and you already know, that I got tired of living with you on the plane of duality as a separate individual, and I was trying to attain unison, which is the primal state, with you. Should you feel pleased to look with fervour on such a state of mind, why then remind me over and over again of my state as a (individual) being?" Hearing this, Lord Krishna said, "You silly one, you have not come yet to know this properly: Are the Moon and her splendour distinct from each other? Having spoken of this (inner) identity (subsisting between us), I feel really afraid lest you experience the same and resent this (behaviour of mine); the bond (of love) is greatly strengthened thereby, such is the unique nature of the love I bear towards you: and so long as our mutual affection is intact the distinction as individual and individual between us is bound to remain, and therefore let this discussion stop here. We were, Oh Son of Pāndu, just now talking of the actions being distinct from the soul." Arjuna said at this, "You have read my mind correctly and well introduced this problem to be solved. You promised to explain to me how there were five causes that were at the root of all actions, and you have also to explain to me what you said about the soul being in no way concerned with the actions." At this, the Lord of the Universe said with great pleasure, "Where (else) could there be found one (hearer) who would be firmly importunate and persist in asking questions on this topic. Therefore, Oh Arjuna, I shall now tell you as I said I would; but that will mean putting an

additional burden (debt) of affection on you." At this Arjuna said, "Oh God, have you forgotten what was said (by you) before? It is for this (affection) that you are maintaining the distinction between you and me." At this Lord Krishna said, "Is it so? Well, I now broach what I began before and hear it lending full attention. Oh Dhanurdhara, verily the five causes bring about the event of actions, without the soul getting any cognisance of it. These five causes combine together and give formation to the actions, and five causes are patently at the root of all actions. Distinct from these is the spirit of the self (soul), which abides neutral. It (soul) is neither the instrumental nor the material cause, nor does it ever exert itself in bringing about the formation of actions. The actions good or bad take place (in the soul) in the way night and day take place in the sky. Water, heat and smoke (vapour) getting combined with the wind create clouds in the sky; yet the sky knows nothing about it. A small boat is built of several wooden planks and is rowed by the boatman or moved by the breeze, water remaining only a neutral onlooker: or an earthen pot is moulded out of a lump of clay which is placed on a wheel and is whirled round and round with a stick fixed in it, along with the wheel. Here all this is the doing of the potter, the earth taking no other part but the one of giving support. Just consider all this: let this however alone. All the diverse world affairs are carried on in the light of the Sun; does the Sun ever take any part in all this? In that way, the creeping plants of actions get firmly fixed (in the soil) through these five causes only, when they are in union, the soul keeping itself entirely aloof. Now I shall describe the five causes, each one separately, in the way pearls should be picked up and weighed each one separately.

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।
विविधाश्च पृथक् चेष्टा दैवं चैवात्र पञ्चमम् ॥ १४ ॥

14 *"(To wit), the locus (of the action, viz. the body), the agent, the diverse means of action (viz., bodily organs), and the diverse and distinct operations; and, further, the Destiny (the supernatural factor) as the fifth.* (314)

Hear now also of the characteristics of the five causes of actions. The body is the first of these. It is called the 'Locus', for the reason that the enjoyer lives in it together with the objects to be enjoyed. Prakriti secures pleasures and pains with the help of ten hands in the

form of the (bodily) organs, exerting herself day and night. Purusha has no other place but the body where he could experience these, and therefore the body is called the 'Locus'. This is the home of the family in the form of all the 24 elements, and here are disentangled the tangle of fetters and deliverance. Nay, this (body) being also the locus of the three states (viz. wakeful, sleepy and dreamy) it is, Oh Dhananjaya, aptly given the same name. And the doer (agent) is the second cause of the actions, and he is called the reflection of the sentience. The rains descend from the sky and form a lake on the earth, and then reflected in it the sky assumes the form of the lake; or a king loses cognisance of his own position (as the king) when in profound sleep and experiences in a dream the state of a poverty–stricken person. The sentience also in the same way forgets its own self and there is created in it an illusion of a body-form and then it identifies itself with that body-form. The sentience, on account of forgetfulness on its part of its own self, is known in the parlance of philosophy as the (personal) soul, who has tacitly agreed to associate himself intimately with the body-form in all matters. Really it is Prakriti that does all the actions, yet, through illusion, the (individual) soul says that he does them all. Therefore the soul is called the doer (agent). Vision is only one single faculty, yet it appears torn (चिरलेली –split up) as a Chowri (चवरी –made of the tail of Bosgrun-neeus) on account of the eye-lashes. The lamp (wick) inside a house is only one, yet it appears more than one on account of the plurality of inter-stices in the lattice—windows through which it is seen: or one and the same man (actor) making a display (through his skill of acting) of the nine different emotional states (such as the erotic— शृंगार and others) is felt as possessing a nine-fold personality: in that way, the discerning power of the intellect is only one, yet it displays itself in different forms through different senses such as ears, eyes, etc. There-fore, the different body-organs constitute the third cause, know ye, Prince (Arjuna). Water-flows (currents), running separately towards the Eastern and Western directions, combine together and their water, even though one and the same, appears different in the form of big and small rivers. In that way the power of functioning pertaining to wind is constant, but when it operates in different spheres (of the body) it appears to be of different types. Operating through the faculty of speech it brings about talk, operating through the hands it brings about 'give-and-take' transactions, operating through the feet it results in a walk (motion), while operating through both the lower outlets (annus, etc.) it results in making urine and excreta to trickle

down. When operating in the region between the navel and the heart it displays 'Pranava' (ओंकार) and there it is called the life-wind (प्राण); when it forces itself in the upward direction it is called 'Udāna' (उदान); when it descends in the downward direction, through the anus it is called 'Apāna' (अपान); when it pervades the entire body, it is called 'Vyāna' (व्यान). It distributes to the several parts of the body (the energy produced from) the food taken in and consumed, and pervades every joint (nook and corner) of the body. When in this way it (the wind) conducts all its activities and then steadies itself in the navel it is called 'Samāna' (समान), Oh Kiriti. The actions such as yawning, sneezing, belching, etc. that take place, are respectively called "Nāga (नाग), 'Kūrma (कूर्म) and 'Krikara' (कृकर)'. Thus the activity of the wind even though one and the same derives different names from the part it plays. This power of the wind appearing in different forms, according to different functions, is the fourth cause of actions, know ye. Imagine the best amongst the six seasons the *Sharad* (शरद), and then a night not only Moon lit, a night of the Full Moon; in it is a lovely garden in the Vasant (Spring) season and added to is the sweet company of the beloved, and further, the presence of all the appurtenances necessary for erotic enjoyment (उपचार),—in such an assemblage there is no limit to the happiness one feels. Or it is a lotus, Oh Son of Pāndu, and that too fully open and accompanied with abundance of fragrance scattered from its pollen: or again the poetic power in the faculty of speech and added to it is the charm of the poetry and that charm is impregnated (touched) with the highest spiritual truth. In that way the intellect is superior to all the glorious emotions (of the body) and its glory is enhanced with the happy concord of the senses, and this concord of the senses is adorned by (the agreeable disposition of) the respective Gods and Goddesses presiding over and supporting the different senses. There is, therefore, the assemblage of Gods and Goddesses viz. the Sun and others, that support through their favour the ten senses viz. the eyes and others standing at their bases. And this assemblage of Gods and Goddesses is the fifth cause of the actions, Oh Arjuna," God said. (He again said) "In this way has been made clear to you in detail and in a way you can understand, the underlying principle (mine) of the causes of all the actions and you have heard it all. With the expansion of this mine (of causes), takes place the creation of the action-world. I shall now expose (lay bare) to you lucidly the rationale of the five-fold cause.

शरीरवाङ्मनोभिर्यत् कर्म प्रारभते नरः ।
न्याय्यं वा विपरीतं वा पञ्चैते तस्य हेतवः ॥ १५ ॥

15 *"By body, speech, or the mind, whatever act man takes up or rightful, or its reverse–these five are the causes operating therein.* (354)

The sudden advent of Spring is the efficient cause of the new foliage (sprouting on the trees), bringing in its wake flowers and fruits. The monsoons bring clouds, and the clouds the rain, and the rain the abundance of corn: or the East gives birth to the dawn (अरुण) while the dawn brings the sunrise and the day gets fully lighted owing to the Sun; similarly the mind is the efficient cause, Oh Son of Pāndu, of all the thoughts and ideas of actions, and these ideas kindle the lamp of the faculty of speech. When the lamp brightens the path of the aggregate of actions (to be performed), the doer (agent) sets about performing actions. The body with the group of organs thus becomes the cause of the bodily actions, in the way the (very) iron–hammer hammers out iron, or in the way the threads inter--woven crosswise with other threads give the entire thread group the appearance of a piece of cloth. Similarly all actions performed by the mind, speech and the body spring from mind, speech and body, in the way the very gems constitute the gem-studded ornament. Certain persons might raise the doubt as to how the body and others which are the cause, could also be responsible for actions. Such ones should listen (to the explanation). The Sun alone is the instrumental cause, as also the material cause of the light of the Sun, or the joints (in the sugar-cane) perform the same function with respect to the growth of the sugarcane, or the faculty of speech is resorted to for singing the praise of the Goddess of Learning (Speech), or the greatness of the Vedas is required to be expressed by the Vedas themselves. In that way as we do know that the body-group is the material cause of the actions, so also is the unerring fact that the body etc. is also the instrumental cause of actions and when the two causes (both constituted of the body-group) combine together, there is set up the aggregate of actions and if this aggregate of actions strictly follows the course enjoined by the Scriptures, it becomes rightful (just), and is productive of right-fulness. The rain-water automatically flows into a rice-field and gets absorbed there: yet in doing so it proves of immense use (to the crop); or one of unsound mind in the heat of wrath, thoughtlessly walks out of his house and (by sheer chance) happens to proceed along the road leading to Dwārakā; here although he gets physically tired, yet, not a single step of his can be said to be fruitless. In that way any action that issues from the combination of the causes and intentions

is simply blind; yet if it is done strictly according to the enjoinments of the Scriptures, it is said to be done rightfully. If milk while being served, drops directly into the dish itself, it is spent; it is also spent when it is overboiled (falling outside the pot), but the latter does not constitute its proper spending. In that way, if actions performed otherwise than as prescribed in the Scriptures, do not prove fruitless, why riches stolen away by the thieves should not be debited (in accounts) as spent in charity? Whatever the hymn, it can never be composed of alphabet outside the 52 (known) letters, Oh Son of Pāndu; and is there any person, who, on some occasion or the other, has not uttered (all of) these 52 letters of the alphabet? Yet, so long as there is no understanding in the heart, of the essence of the hymn, there cannot be secured, Oh Kodandapāni, (epithet of Arjuna) the (due) fruit (of chanting the hymn), even by one uttering entire the alphabet! In that way, so long as actions are performed out of erratic whim through the combination of the causes but are not (done) as prescribed in the Scriptures, they are not actions (truly) done even though they might be (technically termed) actions; in fact such an action is sinful (unjust) being a product of sin.

तत्रैवं सति कर्तारमात्मानं केवलं तु यः ।
पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः ॥ १६ ॥

16 *"The case being thus, he who, owing to untrained judgment, views the self as the exclusive agent; he, the man of bad judgment, does not view (aright).* (377)

There are thus five causes for the action consisting of five-fold cause. Now just see how the soul has found itself in their clutches. The Sun assumes no form; yet he makes discernible the eyes and forms. In that way the soul does not itself perform any action, but he reveals them all. Although not himself either the reflection or the mirror, one looking into a mirror, Oh Warrior, makes them discernible: or the Sun without himself experiencing either the day or the night, creates them, Oh Son of Pāndu; in that way the soul, without being himself the doer (of actions) and actions, makes them discernible. But getting infatuated with the conceit viz. I am the body-form, his intellect gets entangled in the body itself, with the result that he remains in total darkness (like that of the midnight) in regard to the knowledge of the Self. One whose conception of sentience, God, and Supreme Brahman, does not extend beyond the idea that they are entities

invested with a body, considers it as established and firm truth that the soul is the doer of actions. He has really no (firm) conviction that the soul alone is the doer; he rather thinks, "I am myself the body—the doer of actions." He is never prepared even to hear with his ears the language viz. "I am that soul which is above (transcends) actions and a neutral on-looker in regard to all actions". Therefore, there is nothing strange in it that he should equate his infinite self (soul) with his (finite) body. Does not the owl convert the broad day into a dark night? Why should a person who has never seen the real Sun, not call his (Sun's) reflection in the pond as the real Sun? He is bound to hold the belief that 1) the Sun exists because there is the pond, 2) with its (pond's) disappearance, he (the Sun) will cease to exist, and 3) the vibration (of water) in the pond is responsible for the flickerings of the Sun himself. So long as the one asleep is not awakened, he is bound to feel as real (whatever he sees in) his dream. Is there any wonder that a rope should be mistaken for a serpent, and fear felt for it, so long as there does not dawn the knowledge that it is only a rope. The Moon is bound to appear yellow, so long as there is the jaundiced eye. It is not surprising that deer should be allured by a mirage. He only leads a fool's life, who does not permit even the breeze wafting the name (i.e. even a casual reference is detested) either of the Scriptures or of the Preceptor to touch his body. The jackals impute motion to the moon, which (really) belongs to the clouds; in that way he covers and entangles the soul with a net in the form of the body on account of his (wrong) view that the body is the soul. With such a (false) impression, he (soul) gets fettered, Oh Kirīti, in the prison in the form of the body, with the strong bonds of activism. Just see, does not the parrot (in the parrot and tube story) go on holding fast to the tube, in the belief that his feet are tied down to it, and does not free (move away) his feet from it (tube) even though not tied down! Therefore, one attributing to the spotless and clean soul the actions done through Nescience, one abides counting them by crores. Now I shall tell you the signs by which you can recognise one who remains quite untouched by actions even while abiding in them in the way the submarine fire, even though in the sea itself, does not get touched by the sea-water, and also abides independently of the actions even though in their midst. One attains deliverance by always) contemplating the merits of those that have already secured deliverance: just as one discovers a lost article by keeping on searching for it in lamplight; (or) one can see clearly one's own reflection in a mirror by rubbing it clean with a polishing composition

(उटणें); (or) salt becomes water itself forthwith it is put into it; or a reflection turning back to see the disc (its original) automatically becomes itself the original; in all these ways a person can get restored to himself the missing (essence of Supreme Brahman) by beholding the saints; and so he should ever sing their praises and hear their sermons only. The (faculty of) vision abiding in the physical eyes is not intercepted by the outer skin–lids; in that way one, even while immersed in the actions themselves, does not get fettered by them —the signs of such a liberated one, I now preach to you expounding fully coherent reasons.

यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते ।
हत्वापि स इमाँल्लोकान् न हन्ति न निबध्यते ॥ १७ ॥ –

17 *"He that has not the ego–dominated disposition, and (hence) whose intellect is undefiled, were he even to slay these worlds, he would neither have slain nor would be fettered.* (403)

The being (whose pristine nature is sentient—lit. wakeful) who was, from all eternity wandering through and enjoying the world-dream, in the deep slumber of Nescience, was suddenly awakened, Oh Dhananjaya, from that sleep in the blissful state of distinctionlessness, (he) being addressed by the name of the great (sacred) words, '-Tat-Twam-Asi' and receiving a boon (indicated by the Preceptor placing his palm on the disciple's head) through the power of the preceptor's grace, in the manner of a person asleep who is patted on the head (by some one) to break off his slumber and in such a state there remains no egotism in that being: or in the way floods of mirage, which appear as if making one continuous and vast sheet of water, disappear altogether with the spreading out of the Moon's rays; or in the way there remains no place for (the fear of) a goblin, with the departure of childhood; or in the way the state of fire-wood cannot be restored, once it (firewood) gets completely burnt; or in the way a dream can no longer be witnessed with the awakening. Even though the Sun were to go into a deep cave in search of darkness, it (darkness) would not be discovered by him (come to his share) even there: in that way, one who has attained the Supreme Self finds that each and every discernible object he may look at assumes the form of the very seer (Self) and they become one with him. Whatever object the fire makes contact with becomes itself the fire, and then the distinction such as the object to be consumed by the fire and their consuming it ceases

to exist. In that way, the conception of duality involved in the action is accompanied with the complementary and false idea that the Self is the doer. This is the perdition of the soul. When that false idea is destroyed, whatever remains as residue is the very state of the Supreme Self: could one, securing mastery over this state, ever remain confined to the body–form? Could the all-pervading upsurge of the waters at world-dissolution ever hold in any regard (identify itself with) a petty brook? In that way could the all-pervading cognition of being Brahman be controlled by the petty body–form, Oh Son of Pāndu? Is it possible to control the Sun by capturing his reflected image (in water etc.)? Could butter, churned out (of curds), be ever mingled again with butter-milk, having once been separated from it? Or could the fire abiding latent in fire-wood, once released from it, get back into it and remain latent (shut up) again, Oh Warrior? Or how can the Sun entertain any cognition of the night, the Sun who issues from the womb of the night? In that way how could one, who has swallowed (as a morsel) the very distinction such as the object of knowledge together with the knowing agent, feel any conceit as being himself the very body? The sky remains equally full everywhere it goes (i.e. the sky-space has no real motion) and so it remains all-pervading. In that way, whatever (actions) one does is inherently his own self; in what way then, could he get entangled in the action as a doer? There is no spot transcending the sky, the ocean has got no flow, while the (north) polar star cannot move away anywhere else: such is his state (of being action-free). Even one, in whom the conceit (of the body being the soul) has vanished owing to the realization of the Self, has also got to be doing actions, so long as he is in the body-form. Even though the wind ceases to blow, still the flutter of the tree (foliage) continues for some time; or even though camphor gets completely evaporated, still its fragrance remains behind in the casket for sometime; or even though the singing stops, yet the thrilling sensation created by it in the mind continues for some time; or the moisture remains behind even after the water-flow passes on; or even though the Sun sets in the West still there remains behind glowing the twilight; or the arrow rushes forward even after hitting (past) the target till the momentum in it gets exhausted; or even though the potter takes the earthen pot (after its complete moulding) off the wheel, still the wheel keeps on revolving for some time more, till the motion already gained by it is all spent up. In that way all the egotism vanishes, still the nature (Prakriti) that brought on the present body-form makes the body continue performing actions.

The dreams appear (during slumber) without any premeditation, or the bushes grow without any premeditated plantation; or the clouds (गंधर्वभुवन-aerial mansion of celestial choir) get formed without any structural work; in that way, the aggregate of actions is performed on account of the five causes including the body itself without the soul doing anything himself. The five causes together with the mode of causation combine together and bring about the formation of actions (as become due) consequent on the actions during past lives (the latent energy left as residue is transformed into kinetic energy), —irrespective of the result they may produce; it may be the destruction of the universe or the creation of a good new one. The Sun never concerns himself how the lotus flower gets withered during the night or the lotus gets fully blown up during the day (even though he becomes the cause of these); or the sky never concerns itself, whether the earth is shattered to pieces by the thunderbolt or it is covered with the growth of a fine meadow consequent on steady and cool rain-showers. In that way, he remains disembodied in his outlook, even while in the bodyform, and never cares to see the vicissitudes in worldly affairs produced by the actions taking place through his body etc. in the way one awakened from sleep does not visualize one's dream. He appears engaged in actions (as a doer) to those who are not able to see beyond the body-form, as they view him merely through the physical eyes. Does not a fox believe it to be the real guard—the dummy human form (prepared of grass) and placed on the border of the field (to scare away the birds etc.)? It is for the sane persons to see if one of unsound mind wanders about dressed or in naked condition (the latter remaining indifferent about it); or it is for others to care and to count the wounds of one killed on a battle-field (the dead one knowing nothing about it). It is for the spectators and others to look (with reverential admiration) at the terrible ordeal a *Śatee* (wife), seeking self-immolation on the pyre of her deceased husband, passes through she herself remaining blind to the terrible flames of fire or to her own (delicate) person, or to the (grieving) spectators. In that way one, who has realized his own self, and whose role as a seer has become one with the object to be seen and who has got merged into it, does not know what actions get performed by his body-organs. When small ripples of water get merged into big waves, persons standing on the bank think that particular small ripples have merged into particular big ones; yet from the standpoint of water itself (as such) the notion of a big wave gulping up a small ripple is absurd and false. In that way for one, who has attained

perfection, there exists nothing distinct from himself that he has to destroy (i.e. he has transcended dualism). To a worshipper might appear perfectly plausible the scene of a gold idol of the Goddess (Durga) holding a gold three-pointed spear (त्रिशूल) in her hands and (as if) killing a gold idol of the buffalo–demon (महिषासुर): yet in practical reality, the Goddess, the three-pointed spear as also the buffalo-demon, are all of the same gold. The fire as also water may appear faithfully depicted in a picture; yet it is all an illusion (on the part of one's vision), in the picture itself there is neither real fire nor real water. In that way in the case of a liberated one, the bodily actions take place (as they become due) according to his destiny (actions of past life), yet not realising this fact silly ones (ignorant ones) call him the doer of the actions; and even though his actions (might) result in the destruction of all the three worlds, still one should not say that he brought it (destruction) about. Would it make any sense to say that one should first discover the darkness with the help of a light and then destroy it? In that way one of knowledge has nothing else left outside of him, that he should destroy. His intellect therefore is not tainted with merits or sins, in the way the sacred Ganges does not get defiled by any other river mingling with it. Who could burn and whom, when two fires clash, Oh, Dhananjaya? Could a weapon pierce itself? What is capable of infecting his intellect when he knows of no actions whatever distinct from his ownself? Therefore in the case of one with whom the (object of) action, the agent, and the instrument of action have become one, the actions performed by the body etc. do not fetter him. The individual soul skilfully brings out the five causes and gets them into action, with the implements in the form of ten organs. Then fixing the border line of justice and injustice he gets created in a moment the mansions of actions. The taintless Self, however, never lends any help (directly) in this huge affair: you may say (if not directly) that he does lend his helping hand in arranging the preliminaries. No, that too is not the case: would the Self who is merely an on-looker, and the very knowledge itself, ever encourage fancy to indulge in tendencies towards activism? The tendencies towards activism to which the people are forcibly drawn in no way affect the Self. Therefore, one who has identified himself with his Self, is never imprisoned by these actions. But when the misleading (fallacious and deceptive) knowledge is painted on the canvas (background) of Nescience, the triad (viz. the object of action, the agent, as also the instrument of action) becomes conspicuous there.

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना ।
करणं कर्म कर्तेति त्रिविधः कर्मसंग्रहः ॥ १८ ॥

18 *"Knowledge, Object to be known, and the Knowing agent: thus three-wise (analysable) is the impulse to act. Instrument of action, the object of the action, and the agent (make up) the (corresponding) three-wise (analysable) composition of an action.* (461)

The triad viz., the knowing agent, knowledge and the object to be known, is the three-fold seed of the universe and is undoubtedly the impulse for action. Now, Oh Dhananjaya, do hear the individual description of each of these three. The rays in the form of the senses, of the Sun in the form of the soul, rush out and forcibly blow open the lotus in the form of sense-objects; or the King Soul riding the horses in the form of the body and armed with the spears in the form of the senses, plunders pleasures and pains in the region of the sense-objects. These similes apart: that which dwells in the sense-centres and imparts to the soul pleasures and pains pertaining to their objects, is knowledge and the thing wherein knowledge reposes in deep sleep is the knowing agent (ज्ञाता), while that which is stated here as being experienced, is knowledge, Oh Son of Pāndu. That knowledge gets itself distributed in three places immediately after it is born of Nescience, O Kirīti. Knowledge then plants in front a (rolling) boulder in the form of the object of knowledge on the way it has to run along, while in the rear, it places an urger in the form of conceit of being the knowing agent. When in this way are formed the means (way) of communication between the knowing agent and the object of knowledge, there goes on a regular traffic over the way. On this, knowledge runs as far as the limit of the object of knowledge and stops there; and (here) it gives different names to different things viz. objects of knowledge which it encounters, and that knowledge is the "common knowledge" and there is no doubt about it. Now you hear the aspects, of the object of knowledge, sound, touch, colour, smell, and taste (शब्द, स्पर्श, रूप, गंध, रस) which are the five-fold means through which the object of knowledge makes itself manifest. The mango fruit although one and the same establishes contacts with (meets) different senses such as taste, colour (रूप), smell and touch i.e. reveals itself to the senses. In that way, the same object of knowledge assumes a fivefold aspect because its cognition takes place through the channels of (five) different senses. The running of water-

flows comes to an end with the flows entering the sea; or the growth of crops ceases with their getting ears of corn. In that way that point, at which knowledge comes to a dead halt, while running along the channels of the senses, is, Oh Kirīti, the object of knowledge. Thus are explained to you in their entirety, Oh Dhananjaya, the knowing agent, knowledge, as also the object of knowledge, and that the three set afoot all actions. The five objects of senses, such as speech, etc. constitute the fivefold objects of knowledge; it (object of knowledge) is either agreeable and pleasing or disagreeable and hateful. The knowledge, although a small thing, no sooner it manifests to the knowing agent the object to be known, than the agent feels the impulse either to accept it or to reject it: (as in the following illustrations). A heron (बक) is excited at the very sight of a fish, or a poor person becomes eager at the sight of a (hidden) treasure, or a passion-stricken person gets lustful at the sight of a woman, or water runs to low lands, or the black bee hastens to the fragrance of flowers, or a calf runs (to the mother–cow) as the time for milching in the evening approaches. Human beings hearing the report (of the marvellous beauty) of the heavenly songstress Urvashī, fix ladders in the form of sacrifices, to be able to ascend the sky (with a view to enjoy her company): or a blue pigeon, flying high up in the sky, swoops down, O Kirīti, at the very sight of a female pigeon: or a peacock flies into the sky on hearing peals of thunder. In such ways, the knowing agent rushes out at the sight of the objects to be known. Therefore, it is the triad of knowledge, the object to be known, and the knowing agent, that gives impulse to all actions, Oh Son of Pāndu. And if such objects (to be known) be to the liking of the agent, he cannot then brook a single moment's delay in their enjoyment. If on the contrary, such an object be against his liking, each moment of delay in abandoning it is then felt as lengthy as an aeon. One getting surrounded by a serpent as well as a necklace of precious stones, simultaneously feels both afraid and joyous, similar becomes the state of the knowing agent should the object to be known turn out partly to his liking and partly against his liking: and then he sets about accepting what he likes and abandoning what he dislikes. Feeling thrilled at the sight of a rival athlete, a Commander-in-Chief abandons the chariot he is riding in, and getting down, steps forward on foot to meet him in a combat. In that way, one who was so far only the knowing agent, attains the state of a doer, in the way the one used to a ready meal should have to play the role of a cook; or a black bee should itself cultivate a (floral) garden, or a touchstone should itself become the tester, or God him-

self should be the builder of his own temple. In that way when the knowing agent running after the object to be known, employs a group of senses either in accepting it or rejecting it, he becomes, Oh Son of Pāndu, the doer, and when the knowing agent thus becomes himself the doer, he converts the knowledge into an instrument of action, naturally making the object to be known, the action itself. In this way, Oh Righteous One, is brought about the change, (in the status of the knowing agent) through the device of knowledge in the way the lustre of the eyes is changed (dimmed) at night, or in the way the glory of the rich is dissolved with adverse luck, or in the way the disc of the Moon wanes after the night of the full moon. In that way the knowing agent is wrapped up in the mantle of the doer when the senses get into motion. And now hear about his signs in such a state. 1) intellect, 2) mind, 3) attention (चित्त), and 4) egotism, are the four internal organs; (similarly) 1) skin, 2) ears, 3) eyes, 4) tongue and 5) nose are the five external organs. By the means of the internal organs, the doer first builds up a forecast of an action if it promises to bring him happiness, he sets to work all the external organs and then such as eyes, etc. making the group of organs work for the successful fruition of the action. If, on the contrary, the action portends to be one leading to misery, he at once engages all the ten organs in the reverse direction and abandons that action. He makes the organs work day and night in removing all the traces of misery, in the way a King makes his servants work day and night for the levy of the taxes. When in this way the organs are set to work either for the rejection or the acceptance of the actions, he should be called the doer, bear this well in mind. And since the doer engages all the organs, as if they were so many ploughs, we call them (the organs) the instruments (implements). The structure that the doer erects by making use of these instruments—the magnitude of such a structure—is the action here. The intellect of the goldsmith pervades the ornaments (prepared), or full growth pervades the creeping plant, or brilliance pervades the light or sweetness pervades the sugarcane juice, or the sky pervades the cavity; in all these ways what remains pervaded by the activism of the doer, Oh, Dhananjaya, is called the 'action', and nothing else undoubtedly. Thus have been explained to you, the aspects of all the three viz. the doer (agent), the action, and the instrument of action, Oh you the crown gem (amongst the wise). Here the knowing agent, knowledge, and the object to be known constitute the triple impulse to action; similarly the doer (agent), the instrument of the action and the action, make up the triple composition of action.

Smoke is latent in fire, or a tree in the seed, or the desires in the mind: in that way the actions are vitally linked with the doer (agent), his activity, and the instruments of action, or in the way gold is stored up in the (gold) mine. Therefore, where there arises the 'notion', "This is the action and I am the doer (agent)," the soul, Oh Son of Pāndu, stands quite aloof (far away) from actions. Therefore, I tell you again and again that the soul is entirely separate, Oh you the Best Talent, from action impulse, and you know this already. Enough, however, of this!

ज्ञानं कर्म च कर्ता च त्रिधैव गुणभेदतः ।
प्रोच्यते गुणसंख्याने यथावच्छृणु तान्यपि ।। १९ ।।

19 *"Now, knowledge, action, and agent are of three sorts just diversified according to their Guna-constitution, and are described in the Treatises classifying Guna–constituents. Listen to (my exposition of) them also:* (516)

Yet, knowledge, action, and the doer (agent) already described to you, are of three sorts just diversified according to their Guna–constituents. Therefore, do not, Oh Dhananjaya, put faith in knowledge, action, and the doer (agent), since two of these (Rajas and Tamas) are the fettering ones, only the Sattva being capable of (leading a person to) salvation. Now I shall first discourse on the Sattva, pointing out its distinguishing features. These distinctive Gunas have been well explained in the Sāmkhya philosophy. The Sāmkhya philosophy is the deep sea of milk in the form of (right) thinking— the very moon that opens up the lotus bud in the form of the realization of the 'self': it is supreme (sovereign) among the host of metaphysical sciences according to the view of those who have a vision of knowledge. Or, it is the very Sun that distinguishes between Purusha and Prakriti that are mixed like the day and the night. In this Scripture, is measured the limitless heap (mountain) of ignorance, with the help of (the measure of) the 24 elements, enabling (one) to enjoy the bliss of the Supreme Spirit, Brahman. That Sāmkhya philosophy, Oh Arjuna, has sung the praise of the three Gunas thus: these three Gunas have, with their three-fold strength, conquered whatever is visible in all the universe. The greatness of these three—Sattva, Rajas and Tamas—is so grand that it pervades (and exerts pressure on) even the Primeval Brahman infecting it with their (Gunas') triple nature. I shall first teach you that knowledge, which accounts

for and explains how all the groups (of beings) in the universe fall into the clutches of the distinctive Gunas. If the vision is clear, one can see all clearly: that way if the knowledge is pure one's comprehension of things is also pure (i.e. correct and truthful). Therefore, I now explain to you that (Sāttvika) knowledge and be attentive," said Lord Krishna—the Treasure of all Divine Qualities.

सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।
अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥ २० ॥

20 *"Amidst all the beings, that whereby one is enabled to discern one Immutable Essence—itself (one and) undivided amidst these that are (many and) diversified—that knowledge, understand, is Sattva-dominated.* (529)

That, Oh Arjuna, is the pure and Sattva-dominated knowledge, with the rise of which, the object of knowledge along with the knowing agent disappears (lit. is drowned). The darkness cannot see the Sun, or the ocean knows not the rivers; or one cannot grasp for an embrace one's own shadow. In that way this knowledge discerns no distinctions between being and being from God Shiva down to the very straw. (One would find nothing) were one to try to feel a picture with his hands, or to wash salt with water, or to experience a dream while awake. In that way that knowledge is Sattvic in the light of which, there remains nothing to be seen of knowledge or the object to be known or the knowing agent in the way one cannot have ornaments of choice merely by melting one's gold or one cannot separate ripples from water merely by straining it through. Similarly that is Sattvic knowledge, know ye, which is unable to grasp the distinction between diversified appearance of things—a natural phenomenon to the worldly mortal. One even casually looking into the mirror only sees his own reflection in it,–in that way (with the coming of) that knowledge, the object to be known retreats and vanishes, the object transfiguring the knowing agent and that knowledge is also a temple of Goddess Lakshmi in the form of liberation,—that knowledge is Sattvic knowledge, I repeat. But that apart: now hear about the signs of Rajas (knowledge).

पृथक्त्वेन तु यज्ज्ञानं नानाभावान् पृथग्विधान् ।
वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥ २१ ॥

21 *"That knowledge which, amidst all the beings, perceives the several characteristics of manifold nature in their distinctness (from one another): that knowledge, understand, is Rajas-dominated.* (538)

Oh Pārtha, now do hear; that knowledge which prevails on the support of distinction is Rājasic knowledge. It breaks into pieces all beings through distinctness, misguides the knowing agent, and creates diversity. Slumber puts a door (screen) in the form of forgetfulness on the objects actually visible and makes (the being) experience the troubles of the dream. In that way, that knowledge makes, before the beings a display of the sport of the three states (wakefulness, dream and deep slumber), in the courtyard (trenches) in the form of false infatuation, outside the fortification (mansion) of the real knowledge of the Self. That knowledge does not see the nondualistic essence hidden behind names and forms, in the way a child does not know gold hidden behind the form of ornaments. One ignorant cannot identify the earth appearing in the form of an earthen pot or jar, or one finds it difficult to recognise fire in a lamp on account of its lamp state. A fool forgets the thread, on account of the super-imposed state of cloth or ignoramuses lose sight of the canvas when shown the picture (painted) on it. In that way, that knowledge (Rajas) makes individual beings appear diverse, and thus obscures all notion of unity. The fire is (falsely) accused of distinction on account of the diversity of fire-wood, or the fragrance, on account of the diversity of flowers or the Moon on account of different receptacles of water; in that way that knowledge which makes distinction in objects, such as big and small according to their different forms, is Rajas knowledge. Now I shall explain the signs of Tamas, bear them well in mind, in order to avoid it (Tamas), as one would, the house of a Mātanga (lowest class criminal).

यत् तु कृत्स्नवदेकस्मिन् कार्ये सक्तमहेतुकम् ।
अतत्त्वार्थवदल्पं च तत् तामसमुदाहृतम् ॥ २२ ॥

22 *"But, that which adheres—without reason—to one solitary objective as though it were the entirety; which is slight and not partaking of reality; that knowledge is declared to be Tamas-dominated.* (549)

Oh Kirîti, that knowledge (which) wanders about naked, stripped

of all clothes in the form of Scriptural mandates, and therefore, the Shruti (Vedas) turns its back on it. Being boycotted also by other putative Scriptures, which to avoid all contact even of hearing its ill repute, banish it to the mountain in the form of non-Aryan i.e. heinous (म्लेच्छ) creed miscalled religion. The knowledge being in this way possessed by the Tamas demon roams about like a lunatic (getting mad). That knowledge observes no restrictions in regard to forming bodily contacts and holds no object as prohibited, in the way a stray dog in a desolate village devours everything, except such as cannot (on account of its size) be held in his mouth, or if taken it would only burn his mouth; then only he lets the thing alone. A rat stealing gold (ornaments) takes no account (of the fact) whether it is fine or alloyed; or a flesh-eater takes no account whether the flesh is (of) fair or dark (animals). The conflagration in a forest does not discriminate while burning the forest growth: or a fly sitting (on a body) does not care to see if it is dead or alive. A crow does not consider if his find is a vomit or served food, or whether it is fresh or completely rotten. In that way, while dealing with objects, that knowledge has no discretion to abandon what is prohibited, and to accept only what is permitted by Scriptures. Whatever he sees he takes it as intended for enjoyment, and (if it happens to be) a woman and riches, he assigns them to the male generative organ and the stomach respectively. He does not know how to discriminate between holy and unholy waters: quenching the thirst and feeling happy is alone what he cares for. Similar is the case in regard to eatables and non-eatables, or forbidden and unforbidden; his only criterion is: what is agreeable to the palate is holy and pure. As regards womenfolk, the only relation through which he can understand them is the sense of touch: he knows (entertains) no other idea about them except one viz. sexual enjoyment. Whoever serves (its) selfish purpose is (alone) considered as a relative, blood relationship being no consideration at all with such knowledge. Death devours all, as also the fire consumes all: in that way Tamas knowledge considers the entire world as its own wealth. Thus, to one who considers the entire universe as only an object of enjoyment, its only end and purpose (fruit) being the preservation (feeding) of his body. The sea is the only final place of repose for the water descending down from the sky (clouds); in that way all the endeavours of Tamasic knowledge culminate in the feeding of his belly. The Tamasic knowledge is ever in the dark in regard to the realisation of the fact that there are in existence places like Heaven and Hell, or the desirability of securing Heaven and avoiding

Hell. That knowledge does not extend beyond taking the body (mortal frame) as the soul and the stone idol as God. According to that knowledge the soul dies (disappears) together with all its actions at the fall of the body, and then there remains no one to enjoy the action's fruit. Further (according to it) if the existence of God is presumed, and if it is accepted that He dispenses pleasure and pain to the people according to their acts, then that very God is fit to be sold away and the proceeds used for subsistence. If the (stone) idols of God in the village temple should be taken as ruling (the universe) would the mountains in the country remain idle (i.e. the mountains have a far superior claim to rule the universe vis-a-vis the stone idols) asks the Tamasic knowledge? Further, in short, if the existence of God is somehow accepted—then that God must be taken to be a stone and the soul the body. That knowledge thus regards merit and sin and other things as bare lies, and further regards as of benefit to be always (in the enjoyment of objects, etc.) devouring all like the wild fire. According to the experience (of that knowledge) only the objects that are perceptible to the physical eye and are palatable (pleasing) to the senses are real. In short, Oh Pārtha, such line of thinking goes on widening to such an extent, that it proves unavailing, like the coil of smoke ascending the sky or like the vigorous shoot of pith (भेंडा), whether dry or fresh, getting overgrown and broken, or like the ear of corn (कणीस) of a sugarcane, or a neuter amongst men, or a pasture of prickly pear, or the mind of a child, or the riches in the house of a thief, or the nipples hanging down from the neck of a she-goat. Knowledge unavailing like all these, and lustreless in appearance, I call as Tamas-knowledge. The very name "knowledge" given to it carries no greater sense than that attached to the broad "eyes" in the case of one born blind or to the fine "ears" in the case of one deaf, or to the term "drink" applied to wine. In that way the term knowledge applied to Tamas is only a misnomer (आडनांवाचे–nominal). Well, how far to proceed with this! Such Tamas i.e. knowledge is no real knowledge at all. It is only a visual darkness. In this way has been explained to you—the head gem amongst the hearers—the knowledge with its three-fold distinctions, consequent on the three Guna–constituents, with the signs of all these. (Similarly) it is with the help of the light of the three-fold knowledge, that all actions of the active agent, become discernible, Oh Dhanurdhara. All actions follow (the three ways of) the three–fold knowledge, in the way a water-flow, joining a current coming from the front, flows in a different (third) direction. The actions also become similarly

three-fold following the three-fold knowledge, the Sattvic one of which hear first.

नियतं सङ्गरहितमरागद्वेषतः कृतम् ।
अफलप्रेप्सुना कर्म यत् तत् सात्त्विकमुच्यते ॥ २३ ॥

23 *"An action which is enjoined, and is done without attachment and without passion or aversion, by one who has no longing for its fruit: that is called Sattva-dominated.* (586)

(Such) action (as) of its own accord devolves on the doer according as the doer may be qualified to, in the way a chaste and loyal wife embraces her (beloved) husband. Such an action becomes an ornament to the fitness of the doer, in the way does sandal paste (decoration) to a dark complexioned one, or collyrium to the eyes of a young lady. Day-to-day actions (duties) are in themselves good. Coupling them to occasional ones amounts to adding fragrance to gold. A mother protects her child (even) at the cost of her wealth in the form of body and life, and yet her mind never gets tired of it. In that way he performs actions with heart and soul, without an eye to their fruit, and dedicates them wholly to Supreme Brahman; and good actions performed with even mind, feeling no bitterness in case the actions remain incomplete, or are not done at all, not getting elated at the successful completion—in the way the idea never even touches the mind of a gentle wife while serving a meal to dear ones (husband, children, etc.) that the food (supply) might all get exhausted or sufficient portion of it might not be left over for her use; so he should behave when pious men come (to his house) and should not mind the loss of his daily vows while honouring the guests. Actions, performed with such methods, are, Oh Dhananjaya, from their own Guna property, called Sattva-dominated ones. Now I shall explain the signs of Rajas-actions and (take care) that your attention does not slacken.

यत् तु कामेप्सुना कर्म साहंकारेण वा पुनः ।
क्रियते बहुलायासं तद्राजसमुदाहृतम् ॥ २४ ॥

24 *"That action which is done by one actuated by desire and likewise under self-conceit, and which involves much exertion; that is pronounced to be Rajas-dominated.* (595)

(Just as) a fool never caring to talk a single sweet word to his parents

at home should behave quite courteously with the outside world, or one never dropping a single drop of water on a Tulsi (species of Basil) plants should pour milk at the root of a vine plant; similarly he never thinks of rising up from the place where he is sitting for the purpose of performing actions day-to-day and occasional that are obligatory, but he does not consider it (the exertions) too much even if his entire body gets spent up, when there arises the question of securing some selfish end: or as one should not say "Enough" while sowing seeds in order to secure bumper yield-crop, and should not similarly feel tired while investing money in business where there are prospects of making large profits; or one having secured a *Paris* (a stone supposed to convert by its mere touch iron into gold) spends his entire fortune in purchasing iron and becomes very prosperous: in all these ways, one (of Rajas quality) gets on performing fruit-motived actions that are intricate and difficult, and yet never feels them (those he has actually performed) as done in sufficient measure, keeping before his eyes the fruit to be secured from them. With the temptation of securing the fruit, he performs whatever fruit–motived actions he can, neatly and in the enjoined manner, and he goes on blowing his trumpet about whatever he does and goes on parading his name as an orthodox and pious man. Puffed up with the conceit of being a man of piety, he shows no regard either to his father or to his preceptor in the way the destructive (fatal) fever defies all medicines. Actions (are) performed with great liking by persons thus possessed of conceit and under the temptation of fruit and with great physical exertion as if they were the source of his very subsistence like that of an acrobat, or in the way a rat should excavate a mountain for securing only a single grain of corn, or a frog should stir up the entire sea for moss, or a snake-charmer should carry from house to house loads of reptiles getting in return nothing more than paltry alms–what a pity some people find pleasure in such exertions. The ants explore even the region under the earth (पाताळ) for the sake of a single particle of grain of that type is this toil helplessly done out of greed for heavenly bliss; and such pain-giving fruit-motived actions should be known as Rajas actions. Now hear the signs of Tamas (actions).

अनुबन्धं क्षयं हिंसामनपेक्ष्य च पौरुषम् ।
मोहादारभ्यते कर्म यत् तत् तामसमुच्यते ।। २५ ।।

25 *"Disregarding the ensuants, loss, injury, and (the expenditure of) manly-power involved, the action which is undertaken through infatuation: that is called Tamas-dominated.* (611)

Oh, that action which is the very dark abode of slander, and which (as if) justifies the birth of all that is prohibited as being sinful, is Tamasic action. Such action leaves no trace behind once it is performed, as do the lines drawn on water surface. Such actions are all unavailing as is churning of rice gruel (कांजी), or the blowing of ashes, or the grinding of sand in an oil-mill, or winnowing the chaff, or piercing the cavity, or placing snares for (catching) the wind, all of which prove barren. Now such an action, performed at the sacrifice of a valuable treasure like the human body, spoils the world's happiness, in the way the act of dragging a thorny bush over a group of lotus flowers results in making blunt the sharp edges of thorns as also tearing into shreds the lotus flowers, or in the way a moth voluntarily dashing against and embracing a lamp (flame) not only gets itself burnt, but also becomes the cause of stealing the vision of the world by extinguishing the lamp (flame). In that way although such action results in the loss of all (wealth and efforts), and proves injurious to the body of the doer, yet it brings nothing but positive harm to others. A fly gets itself gulped up and causes the agony of vomitting to one gulping it up. Tamasic action is akin to such wickedness. Such actions are performed by a person even without a forethought; he fails to consider whether he is endowed with sufficient strength to execute them; (moreover) he takes no thought about their repercussion on others. He (Tamas-doer) sets out to perform such actions thoughtlessly discarding considerations, such as his own resources, the magnitude of the actions, and his own capacity (to carry them through). The fire burns its own shelter (वसौटा–bamboo–shoots from which it gets created by friction) and rushes wildly far and wide: the sea rises high submerging its limits, and once both these do so, they treat things, big or small, indiscriminately, neither looking backwards nor forward, and push headlong gulping up and bringing into one lot all ways and by-paths. Actions in which virtuous and vicious elements are hopelessly muddled, and in whose performance no regard is paid to the ensuing evil affecting the doer and others (people)—such actions, know it, are definitely Tamasic-actions. In this way I have given to you a full and reasoned exegesis of the three-fold actions brought on, on account of the three-fold Guṇa constituents. Now the individual soul, harbouring a false pride on the occasion of performing actions that he is the (real) agent, is also differentiated into three distinct types. Just as one and the same person appears four-fold on account of the four different stages of life such as Brahmacharya, period of chaste youth and study etc.

and others, in that way the agent also becomes three-fold according to the three distinct sorts of actions. Therefore, I shall now discourse on the Sattva-dominated agent—the first of the three kinds and hear about it attentively.

मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः ।
सिद्ध्यसिद्ध्योर्निर्विकारः कर्ता सात्त्विक उच्यते ।। २६ ।।

26 *"Relinquishing attachment, averse to egotistic talk, endowed with tenacity and enthusiasm, unmoved either in success or in no-success; such an agent is said to be Sattva-dominated.* (631)

By dropping all desires for fruit, the branches of the sandal trees growing on "Malayagiri" mountain go on growing straight and long. or the betel plant (नागवेल) even though without fruit, has the object of its plantation fully secured; in that way, he (Sattvic agent) performs all day to day and occasional actions. But the absence of the fruit does not render the actions "of no avail." How could a fruit yield a fruit? Besides he performs plenty of (good) actions with sincere regards like the assemblage of clouds at the time of rainy season, and yet feels no conceit as their agent. While turning out actions in plenty, actions fit to be dedicated to the Supreme, he takes due care to keep to (proper) time, to select a suitable place, and when there arises any doubt as regards the fitness or otherwise of an action he decides the issue in the light of Scriptures; he brings harmony between his natural inclinations and senses, not allowing the mind to turn to the (action) fruit, observes the restrictions in regard to self-control, and secures fortitude, quick, watchful and sufficient to bear the strain of observing all these rigid checks. He never looks to his own physical comfort, while doing actions out of love for gaining his 'Self'. He rids himself of laziness and never feels the pangs of hunger and keeps comforts away from his body. And in such a state, he feels even greater enthusiasm for actions in the way gold attains greater fineness as the alloy in it is burnst out, even though losing in weight. If there be real love (for anything e.g. motive-free actions), one holds as a straw his very life, in the way a Satee's body is observed to be full of horripilation (which springs from the emotion of intense love) as she leaps into the funeral pyre of her husband. Would one, O Dhananjaya, literally selling himself to the beloved—his own 'Self' (soul) feel unhappy (merely) because his body languishes? There-

fore, as the desires for enjoyment of sense-objects get diminished, and the more one gets rid of the conceit about his body, the greater pleasure he feels in performing actions. While doing actions in this manner, should by chance any action remain incomplete, he feels no uneasiness about it, in the way a cart crashing down a precipice does not feel unhappy in any way. On the other hand, should the action reach its successful completion, he makes no parade of his success. One, Oh Son of Pāndu, found doing actions endowed with such signs, should, in substance, be called a Sattvic agent. Now the signs of knowing a Rajasic doer, Oh Dhananjaya, are that he is the very abode of worldly-desires.

रागी कर्मफलप्रेप्सुर्लुब्धो हिंसात्मकोऽशुचिः।
हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः॥ २७ ॥

27 *"One swayed by passion, yearning for action's fruit, avaricious, disposed to violence, impure, prone to elation and depression: such an agent is pronounced Rajas-dominated.* (650)

Just as a dung-hill is the (proper) place for the accumulation of the village dirt, or the funeral ground is the place for the coming together of all inauspicious things, in that way he (the Rajas agent) is the sink (place) for storing the wash of the feet of all the sins of the entire world greed. Therefore he sets about performing very zealously such actions only as hold out prospects of securing fruit uninterruptedly. And he is not prepared to forego even a single Kavadi (कवडी) of what he has earned and hugs his acquisitions to his bosom lovingly day and night, looking upon them as more precious than his life. He watches covetously for opportunities to rob others of their possessions keeping a miserly attitude in regard to his own hoard, in the way a heron feigns it is absorbed in spiritual meditation (i.e. stands still) for catching the fish. He is like a berry tree, entangling with its thorns one passing by it, causing scratches in one's skin when one grapples with it, or making the tongue smart under the sour taste of its fruit if put into mouth. He torments others through his mind, speech and body, and remains indifferent in regard to other peoples' interests, while securing his own selfish ends. He allows no latitude to others while engaged in doing his own actions, and never engages his mind in any sentiment that does not interest him in any way (however noble it might be). He is devoid of purity internally and externally, in the way the pulp in the Datura (धोत्रा) fruit is intoxicating and its external

rind thorny. If he secures the fruit of his actions, he gets, Oh Dhananjaya, overjoyed and indulges in grinning and mouthing in mockery of the world. On the other hand were the actions started to prove unfruitful, he would through grief curse whatever has been done. One seen abiding in activism in this way is the Rajas doer, know it definitely. Next comes the Tamas (dominated) agent, who is the very plantation of evil actions and now I shall reveal to you in detail his signs.

अयुक्तः प्राकृतः स्तब्धः शठो नैकृतिकोऽलसः ।
विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥ २८ ॥

28 *"One inadvertent, vulgar, stubborn, deceitful, perfidious, indolent, depressed, procrastinating: such an agent is said to be Tamas-dominated.* (663)

The fire does not realize how other things get scorched by coming in its contact, or a weapon does not know how others get killed with the sharpness of its edge, or a subtle poison does not know how fatal it is to living creatures. In that way he (Tamas-dominated agent), Oh Dhananjaya, undertakes such wicked actions as are calculated to ruin others. While doing such actions, he pays no attention to the consequences (that might follow) like the (fitful) behaviour of a stormy whirl-wind. There being no co-ordination between his actions and their aim, even a person of unsound mind cannot stand comparison with him, Oh Dhananjaya. He maintains himself on the enjoyment provided by sense-objects, like a cattle-louse stuck up to the udder of the bullock (maintaining itself on the bullock's blood). He behaves waywardly like an ignorant child, which takes no time for changing from laughing to crying. He is never alive to the fact, whether a particular action is good or otherwise, having entirely gone under the sway of the Prakriti, and abides puffed up with false contentment like a dung-hill, with the result that he never bends low (in reverence) even before God through self-conceit, and excels even a hill in point of stiffness (hauteur). His mind is like the trodden black soil of the thief's haunt in a dense wood (राहाटी), while his vision is (as if) taken in mortgage from a harlot. Nay his very body is formed of wickedness, while the entire life is the very den of gamblers: his very sight is like a locality inhabited by the greedy Bhil tribes (highly criminal). No one should even approach his vicinity (way). Good actions of others (appear crooked to him), prick his mind like

thorns, just as salt when mixed with milk makes it unfit for drinking, or an oblation (fuel stick etc.) put into fire suddenly blazes forth, becoming fire, or dainties of various sorts (swallowed and) entering into the body get ultimately reduced to excreta, so he receives mentally good actions done by others, but they are metamorphosed into their opposite (bad actions) when passing through his mind, Oh Kiriti. He transforms (good) qualities into defects and converts nectar into poison, in the way milk taken in by serpents is changed into poison. On occasions of the (likely) happening of events that lead to the fulfilment of the very object of one's life, in this world as also in the other, slumber automatically visits his eyes, (as if by pre-arrangement) which however flies far away (as if) for fear of getting polluted, when evil actions are in the offing. During seasons making grape and mango juice available, the crows are affected with the mouth disease, or the owls (should) lose their vision during the day-time; in that way laziness devours him whenever there presents an occasion tending to the securement of real good: but that very laziness leaves him entirely, in all obedience, when he is about to do some despicable act. He is ever possessed of malice, in the way the submarine fire abides (latent) in the sea. Throughout his life, he is full of gloom in the way there is copious smoke in the fire made of animal-dung, or there ever exists foul smell in the wind (Apāna) let out from the anus. He starts greedy transactions to an extent that would even serve him beyond the (current) Kalpa (age), and bears anxieties unknown to (extending beyond) this world; yet if actual results (of his acts) are seen not even a blade of grass accrues to him (comes into his hands). Should such a heap of sins incarnate come to be seen by you in the universe, take it definitely as a Tamas-dominated agent. Thus have been explained to you the signs of the three-fold kinds of the 'actions,' the 'agent,' and the 'knowledge,' Oh you Lord Paramount (चक्रवर्ति) of the Righteous.

बुद्धेर्भेदं धृतेश्चैव गुणतस्त्रिविधं शृणु ।
प्रोच्यमानमशेषेण पृथक्त्वेन धनंजय ॥ २९ ॥

29 *"(Now,) of Intellect and of Tenacity the triple types based upon (the three) Guna-constituents hear as I explain (them) exhaustively and individually, Oh Dhananjaya.* (690)

Now of Intellect viz. the mirror, into which a person, individual soul, (living) in the locality of ignorance, wearing the apparel of infatuation and bedecked with ornaments in the form of dubiousness, looks

and which reveals to him the full beauty of his lineaments—that intellect and its flow are three-fold. Is there anything in the world that has not become three-fold following the three-fold Guna-constituents, such as Sattva, etc.? Where is to be found any fire-wood in which there is not (latent) fire? In that way what is there in the discernible world that is not three-fold? Therefore, the intellect is also made three-fold according to the three Guna-constituents; similarly (three-fold) is Tenacity (धृति) also. Now, I shall explain to you distinctively the three types of these with their respective signs. Of these two, Intellect and Tenacity, I shall first speak of the (three) types of Intellect. There are three ways viz. the best—the middle—and the worst, open to the being coming into the worldly affairs. These three well-known ways (actions) are i) day-to-day and occasional, ii) fruit-motived, and iii) forbidden, and it is on account of these that the individual souls find themselves in the grip of dreadful mundane existence.

प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये ।
बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ॥ ३० ॥

30 *"(Right) activism and (right) abstention; what is proper to do and what is not proper to do; (what should inspire) fear and no-fear; (and the essence of) bondage and liberation: the intellect which discerns (all) this is, O Son of Pṛthā, Sattva-dominated.*

(699)

Therefore, day to day actions that you are qualified to do, and that have devolved on you in the natural course, are only the best ones to be performed, and these should be performed with an eye to the fruit (goal) viz. attainment of the 'Self', even as a thirsty one drinks water with full concentration. The performance of these actions frees one from the danger of calamitous re-birth, and makes easy the attainment of liberation. One doing this, becomes free from the fear of world affairs, and makes secure his share as a seeker, through the performance of actions. The intellect keeps firm faith in the attainment of liberation through actions and throws out a challenge (as to) why one should not dive in such (day to day) actions, raising activism high up on the basis of renunciation (of the fruit of the action). Water is the life (preserver) of the thirsty; or swimming (saves) one falling into floods; or the Sun's rays (guide one) in a dark pit; or proper

treatment and medicine (preserve life) of one choked with a disease; or water (is) the spring of life for the fish. In all these ways, abiding in activism (in regard to day-to-day actions) assuredly secures liberation. The intellect remains unerring in discerning what is worth doing and also what is worth discarding. The intellect makes one's inclinations turn back from afar, (from the very back side) from actions that are fruit-motived and create fear of world affairs and from actions tainted because (they are) prohibited, and as such are actually prohibited, and are worth being discarded, and form actions that are full of fear of re-birth. Oh, one cannot enter into fire, or take a leap into waters of fathomless depth, or hold in hand a red hot iron (bar), or put forth his hand (for catching) a black hissing cobra, or enter into a tiger's den: in that way, the intellect certainly feels mightily afraid at seeing such actions as only deserve to be discarded. One cannot escape from death, when served with poisoned food; in that way one knows that prohibited actions must bring on fettering. The intellect arranges for the renunciation of such prohibited actions as are full of fear of fettering. In that way the intellect makes a scrutiny, and tastes activisim and renunciation, in the light of the desirability or otherwise of doing such actions, in the way genuine and counterfeit (gems) are tested. The intellect also knows too well what actions are worth being done and what are not; and that intellect (as is described above) is known as Sattvic intellect.

यया धर्ममधर्मं च कार्यं चाकार्यमेव च ।
अयथावत् प्रजानाति बुद्धिः सा पार्थ राजसी ।। ३१

31 *"By which Dharma (Righteousness) and Adharma (Unrighteousness), what is proper to do and what is not proper to do, one discerns, (but) not as these actually are; that intellect, O Son of Pṛthā, is Rajas-dominated.* (718)

The mixture of milk and water is (holds good) only in the region (case) of herons: There is no distinction such as day and night with one blind; the black bee which devours honey in the flowers, also carves the wood, and its state as blackbee is not lost. In that way the (Rajas) intellect deals in actions without discriminating between righteous as also religious acts and unrighteous as also irreligious acts. One taking (purchasing) pearls with eyes shut up can hardly secure the best ones. It comes to his lot to get such as are otherwise than good.

Normally such (Rajas) intellect mixes together desirable and undesirable actions, the undesirable ones are left out only if by chance they are not forthcoming on the spot; and this intellect is Rajas-dominated one. This intellect does all actions without looking if they are pure or impure, in the way one should go on extending invitations (to some ceremony) wholesale without considering the worthiness or otherwise (for being invited) of the invitees.

अधर्मं धर्ममिति या मन्यते तमसावृता ।
सर्वार्थान् विपरीतांश्च बुद्धिः सा पार्थ तामसी ।। ३२ ।।

32 *"That which—enveloped in Tamas (darkness)—conceives the Adharma as Dharma, and (in fact) all objects as other than they are; that intellect, Oh Son of Prthā is Tamas-dominated.* (724)

A thief considers as a byway the high road taken by a king: or it is the night time to the demons what is the day time for others: or to an unlucky one there appears a heap of coal where there is in fact a treasure; or an (ordinary) being considers non-existent the (essence of the) "Self": the intellect that in this way considers as sins all religious acts and also considers false all that is real, the intellect that converts all right things into wrong ones and considers as defects all that are good qualities; that intellect which considers as perverse, all that is sanctioned by the Vedas, that intellect, Oh Son of Pāndu, should be known as Tamas-ridden intellect, without reference to anything else. Could the (dark) night be ever taken as suitable for doing religious acts? Thus are made clear to you the three distinctive types of intellect, Oh you, the Full Moon–the one blowing out fully open the white lotus flower in the form of the realization of the 'Self'. Now that which resolves and puts its shoulders to all actions following the intellect is tenacity and it is also of three types. Now I shall explain to you, with their respective signs, the three types of tenacity (धृति) to which you do give proper attention.

धृत्या यया धारयते मनःप्राणेन्द्रियक्रियाः ।
योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ।। ३३ ।।

33 *"By which unflagging tenacity one is able to sustain the activities of the mind, the vital functions, and the sense-centres with equanimity: that tenacity, O Son of Pṛthā, is Sattva-dominated.* (733)

With the sunrise all robbery is at a standstill, vanishing in darkness, or with the royal mandate, cease all undesirable and objectionable dealings: or with the blowing of strong winds, get swept out all clouds with their thunder: or with the appearance of sage Agasti (Sirius), the ocean stands dumb-folded (i.e. it becomes tranquil): or with the rise of the Moon the day lotuses close. This apart, an elephant in ruts, once it raises its leg up, (in order to attack its adversary) does not put it down, even if faced with a roaring lion. In all these ways with the rising up of (Sattva) tenacity in the heart, all activities of the mind etc. come to a standstill, the ties between the senses and their objects get automatically snapped, Oh Kirīti, and all the ten organs enter the womb of their mother, the mind. (It) breaks up the structure of the fivefold wind blocking its upward and downward paths (अधोर्ध्व), and tying together as a sheaf i.e. blocking and driving inward to a central point the nine exits (in the body) the principal life wind (प्राण) jumps along with them, into the middle passage ('Sushumna'—सुषुम्ना *—the air passage of breath or air in the human body between the two others called 'Idā' and 'Pingalā'). The mind is made naked by stripping it off of all its apparel in the form of fancies and ideas, and then the intellect sits quiet (behind the mind). The King–courage (tenacity), who compels the mind, the life winds, and the organs, to give up their mutual converse made possible by their several functions, and who putting them in a blank state shuts them up in the hermitage of spiritual meditation (heart) through Yogic powers, is that tenacity which, without falling a victim to any sort of temptation (bribe– लांच), keeps them shut up there until they are delivered up to the paramount—the Supreme Self;-that tenacity is the Sattvic tenacity" said the Lord of Goddess Lakshmī to Arjuna.

यया तु धर्मकामार्थान् धृत्या धारयतेऽर्जुन ।
प्रसङ्गेन फलाकाङ्क्षी धृतिः सा पार्थ राजसी ॥ ३४ ॥

34 *"But that, O Arjuna whereby one holds to the (three-fold objectives of) Dharma (duty), Sense-gratification and Wealth-being addicted to their fruits and yearning for them: that tenacity, O Son of Pṛthā, is Rajas-dominated.* (745)

(The Lord further said), "The being assuming body-form abides in the enjoyment of the three (viz. Dharma (duty), Wealth, and Sense-

* For details see Note under verse 40, Chapter VI

gratification) in both the houses viz. in this as also in the other world (Heaven). He carries on business transactions on the ship in the form of Dharma, Wealth and Sense–gratification, on the sea in the form of fancies and ideas, and further he undergoes the trouble of increasing fourfold the invested capital in the form of actions. That tenacity on the strength of which he does all these affairs is, you take it, the Rajas (dominated) tenacity. Now, I explain to you the third viz. the Tamas (dominated) tenacity.

यया स्वप्नं भयं शोकं विषादं मदमेव च ।
न विमुञ्चति दुर्मेधा धृतिः सा पार्थ तामसी ।। ३५ ।।

35 *"Whereby the stupid man does not give up slumber, fear, grief, and despondency, as also, arrogance: that tenacity O Son of Pṛthā, is Tamas-dominated.* (749)

That (which) is formed of all sorts of heinous qualities, in the way the coal is formed in point of blackness; were such heinous and vulgar aspects to be taken as qualities, why not then call the Demons as persons of merit (पुण्यजन)? The one amongst the planets, which has the appearance of live-coal, is called "Mangal*" (मंगल–Mars–the auspicious one); in that same light the term "quality" (गुण) is figuratively used in respect of this dark and thoughtless one (धृति). Such a one is the very idol, prepared out of well-wrought darkness (तमस्), in which are stored up all the demerits. He carries laziness under his arm pit, with the result that slumber never leaves him, just as misery always dwells where sin is nurtured. Fear never deserts him consequent on his strong attachment to his body, in the way hardness ever accompanies the stone. He is a regular abode of grief because he is addicted to all worldly things in the way the sin never departs from an ungrateful person. He harbours discontent in his heart day and night, with the result that despondency is his constant companion. Foul smell never leaves garlic or the disease (never leaves) the patient who habitually goes against the prescribed regimen. In that way, despondency clings to him till his death. His infatuation for wife (lit. female companion), wealth, and passion ever waxes strong with the result that arrogance makes its home in him. Heat never leaves the fire or the spite (never leaves) a serpent of high breed: or the fear—the enemy of the world—is never destroyed: or the

* The word Mangala is used with the intention of avoiding the loathsome word Amangala (inauspicious).

destructor never forgets the body; in that way arrogance makes its seat firm in the (Tamas-ridden) being. The tenacity that enables the five demerits (viz. slumber, fear, grief, despondency, and arrogance) to sustain a Tamas-ridden being, is called the Tamas (dominated) tenacity," said the Lord of Universe. (He further said), "Thus whatever actions are resolved upon (to be performed) by the three-fold intellect are successfully carried out by tenacity. The way becomes discernible on account of the Sun, and feet walk over it; yet it is the courage (Tenacity) that brings about the walk. In that way the intellect shows the action which the group of instruments (organs etc.) performs; yet there is the necessity of tenacity for the production of actions. That tenacity which is three-fold has been explained to you. When the three-fold actions (thus) are performed, they bear the fruit, which is called 'happiness' and it is also three-fold, according to the respective types of action. I shall now preach to you in clear words how this fruit—happiness—becomes distinctive on account of the three Guna-constituents. But how should I describe the clarity of words? Were it to be made known through words, the words also would, get defiled by the wax in the ears. Therefore better (to) discard it (that way) and to hear it (take it in) using the heart as the means of taking it in, by discarding which, the ears would even become deaf (i.e. the faculty of audition is paralysed)". With these words God started the topic of the three-fold happiness and I (Jnāneshwar) preach it following it (the start).

सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ।
अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति ॥ ३६ ॥

36 *"And now the three-fold (types of) pleasure hear, from Me, Oh Bull of the Bharata (clan). Wherein one finds joy (only) through practice, and (wherein one) fully attains the end of (all) grief:* (772)

Then (God) said, "Now hear, Oh you righteous one, about the signs of the three-fold pleasure, which I promised I would preach. I shall show to your vision that pleasure which the being, Oh Kirīti, derives from the meeting with the soul. Just a potent (divine) medicine has to be administered in very small doses like Mâtrā (मात्रा—a concentrated drug prepared by chemical process); or tin is converted into silver by alchemy (lit. by treating it with mercury); or in order to dissolve salt, water is profusely poured over it several (2—4) times;

in that way the miseries of life (mundane existence), come to an end, when one (first) experiences a little (spiritual) pleasure and then pursues its practice repeatedly with all one's heart. And that ending of miseries is the pleasure of the 'Self' here. And this (generic pleasure) too is three-fold as constituted by the three Guna-constituents, and I tell you separately the signs of each of these types.

यत् तदग्रे विषमिव परिणामेऽमृतोपमम् ।
तत् सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ।। ३७ ।।

37 *"That which is at the outset like venom, but in its effect can be compared to ambrosia; that pleasure is declared to be Sattva-dominated, being born of (perfect) serenity of the intellect when engrossed in (meditation on) the Self.* (778)

Just as the base of a sandal tree causes fright owing to (the presence of) a serpent; or there abides a ghost guarding the approach (mouth) to the hoard; or the sacrifices, which secure heavenly bliss, are fraught with great difficulties; or childhood has to pass through a period of hardships or one has to put up with the nuisance of smoke before one lights a lamp (flame); or the tongue has first to bear the bitter taste of medicine, in all these ways one has, Oh Son of Pāndu, to face at the very entrance to the (spiritual) pleasure, the hardships of self-restraint and self-governance comprehensively (यमनियम). There wells up in the heart such a mighty aversion towards worldly affairs that it strangles attachment for all worldly objects, and banishes (the idea of wīnning) heaven and mundane existence (earth). The intellect is perfected and made whole, its weak points (lit. holes or chinks) disappearing altogether, and sound and lofty principles discriminating the highest Reality by practising hard austerities. The gushes of life-winds, Prāna and Apāna, get swallowed through the mouth of the air passage 'Sushumnā' and all these great hardships form only the beginning. Intense grief is felt by the Chakrawāka couple (चक्रवाक) at its forced separation; or by a (sucking) calf dragged forcibly away from under the udder of the cow; or by making a hungry person leave (untouched) his dinner plate and walk out; or by the mother from whose lap the destructor snatches away her only pet child; or by the fish on being taken out of water. In that way the sense-organs feel as if the end of the aeon (युगांतु) has come while leaving the home of sense-objects: yet the heroes of ascetic tendencies (having discarded attachments completely) bear it all. Thus the

beginning of that pleasure is prefaced with (lit. indicates) the bursting out of great pain and hardship: yet in the end it secures the ambrosia in the form of deliverance; in the way ambrosia was secured as the result of churning up the sea of milk. If God Shiva in the form of tenacity is able to swallow up (and digest) the venom in the form of asceticism, floating on the surface at the very outset, it (tenacity) would witness the festival of (drinking) ambrosia in the form of knowledge. The extreme sour taste of green grapes is more burning to the tongue than even a touch of fire-brand; yet when the grapes get ripe they taste so sweet. In that way, when non-attachment and other virtues fully ripen with the light of the knowledge of the self, all duality etc. born of Nescience perishes along with the very non-attachment. Then with the merging of intellect in the soul, in the way the holy Ganges does in the sea, there is naturally revealed a mine of monistic bliss. That pleasure (bliss) which has as its root total indifference to the worldy affairs, the root developing and producing at its end the enjoyment of the bliss of the Self, is Sattva (dominated) pleasure.

विषयेन्द्रियसंयोगाद्यत् तदग्रेऽमृतोपमम् ।
परिणामे विषमिव तत् सुखं राजसं स्मृतम् ॥ ३८ ॥

38 *"That which, through contact of the sense-centres with the objects (of sense), is at the outset comparable to ambrosia, but in its effects is like venom: that pleasure is recognised as Rajas-dominated.* (794)

And that (Rajas) overflows both the banks, when the sense-objects and their centres contact each other: people hold celebrations at a visit of a high official of the State to their place; or marriage functions are celebrated with great pomp by incurring heavy debts: or to a diseased person the plantain fruit and sugar taste sweet (even though both are prohibited to him): or a poisonous root—the gloriosase herb (बचनाग)–tastes sweet when first put into mouth: or the friendship of thieves, or the (loving) behaviour of a harlot (lit. mate one accepts at a public place) or the humours or jokes of a flatterer or fool, all prove fatal in the end; in that way, the pleasure that is derived from the union of the sense–objects and their centres, which fattens the beings, ends in drying up whatever wealth (of merit) a person has secured, and in making the being lose his life, and in exhausting whatever merit (पुण्य) had been to his credit side, in the way a well–fed swan should smash itself against a rock (allured towards it by its

gaudy appearance). And then whatever happiness has been enjoyed vanishes as if it was all a dream, and the only destiny reserved for the being is to rot in the ditch of total ruin. Thus what is prima facie the (Rajas) pleasure in this world, develops ultimately into evil turning back from the other world (heaven) like poison. Sins are strengthened (sins are firmly entrenched) where senses are fondled and their objects are freely enjoyed as in Bacchanalia, causing destruction by burning of the orchard of religious merit and those sins then take the being to Hell. In this way that pleasure causes harm in the other world (also). Even though venom is given the name "sweet" (महुर), yet in the end it causes loss of life disclosing its real nature; in that way, that pleasure tastes sweet in the beginning but proves bitter in the end. Such pleasure, Oh Pārtha, is formed of Rajas, and therefore, take care you do not touch it!

यदग्रे चानुबन्धे च सुखं मोहनमात्मनः ।
निद्रालस्यप्रमादोत्थं तत् तामसमुदाहृतम् ।। ३९ ।।

39 *"That which is, at the outset as also in the ensuants, a pleasure that inveigles the self with delusion, springing (as it does) from slumber, indolence or heedlessness that is pronounced to be Tamas-dominated.*
(806)

And that pleasure, which is derived from drinking undrinkables (potent liquors), or enjoying a meal of uneatable dishes, or in the company of females of ill-repute or that is derived from killing others, robbing others of their property (money etc.) or hearing the (false) praise sung by a bard (flatterer), that which is fed on laziness, or is found in slumber, and which from the first to the last misleads the being in regard to the right path, and leads him into a wrong one—such pleasure, O Pārtha, is entirely Tamas (dominated) pleasure, and I would not talk (more) on it, the thing being quite impossible (being indecent and despicable). I have made discernible to you following the scriptures (in the proper way) the three types of (actions) fruit viz, pleasure, following the distinctive features of the actions. The agent, the action as also the action-fruit—this triad is all in all, there being nothing else pervading the entire world both gross and subtle. And this triad is woven by the three Guna-constituents in the way the threads do the entire yarn, Oh Kiriti.

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।
सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात् त्रिभिर्गुणैः ॥ ४० ॥

40 *"There exists not on the earth, nor again in the Heaven amongst the Gods, an entity which can be exempt from these three Guna-constituents that are born of the Prakrti (Primal Matter).* (813)

Therefore, there is not a single thing, either in the heaven or on this earth, that is not fettered by the three Guna-constituents such as Sattva and others, born of the Prakriti (Primal Matter), in the way there cannot be a blanket without wool, or lump of clay without earth, or a ripple without water. Similarly, there is no aspect of the aggregate of beings that could make possible the formation of the universe without the existence in them of the three Guna-constituents. Therefore know it, that this entire universe is all formed (solely and wholly) of the three–Guna–constituents, and it is these three that have classified the Gods in three groups, and have created the three worlds, and have assigned three different functions to the four different castes.

ब्राह्मणक्षत्रियविशां शूद्राणां च परंतप ।
कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥ ४१ ॥

41 *"Of the Brahmins (Priests), Kshattriyas (Warriors), and the Vaishyas (Producers and Merchants), and also of the Shūdras (Menials), Oh Tormentor of the enemy, the (respective) functions are differentiated according to the Guna-constituents which fashion their innate natures.* (818)

If you ask me which are the four castes, they are those, the chief amongst whom are the Brahmins (Priests) in the forefront. Others are the Kshatriyas (Warriors) and Vaishyas (Producers and Merchants), who are also as high in position as the Brahmins, being qualified to perform rituals as laid down in the Vedas. The fourth, Oh Dhananjaya, are the Shūdras (Menials) who are not qualified (to act) according to the Vedas and have therefore got to be dependent on the three others for their living. But because the living of the Shūdras is linked with the three other castes, they have been included in the caste system and are made the fourth caste. The Shruti Scripture has owned the Shūdras along with the twice–born (द्विज) in the way, the rich ones, while inhaling the fragrance of flowers (of a garland etc.) also smell

the thread on which they (flowers) are inwoven. Such is, Oh Pārtha, the arrangement of the fourfold caste system. I now tell you their respective functions, by performing which, all these four castes escape the pair of scissors in the form of birth and death, and attain Supreme Self. The three Guna-constituents, Sattva and others, born of my Prakriti have distributed in four lots the functions amongst the four castes. The father divides his self-acquired property amongst his sons; or the Sun shows the different ways to different wayfarers; or the master assigns several duties to his servants; in that way the Guna–constituents born of the Prakriti have made the distribution of the duties among the four. The Sattva quality has put under its supremacy the Brahmins and the Kahatriyas and has divided itself in two equal halves assigning one to each of the two. The Vaishyas have been assigned to Sattva and Rajas combined together, while the Shūdras (have been assigned to) Rajas and Tamas combined together. In this way, know it, that the three Guna-constituents, divided into four distinct castes the entire human order constituting one single group. The Scriptures show in detail the different functions covered by the three Gunas, in the way objects kept in the dark are found in lamp light. Now I proceed to explain the respective proper qualities (functions) of those castes and you the fortunate one (lit. the storehouse of good luck) do hear them.

शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।
ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ।। ४२ ।।

42 *"Peace of mind, restraint of senses, austerity, purity, forbearance, as also straightforwardness; knowledge, realisation, and spiritual faith: (these) constitute the activity of a Brahmin, born of his innate nature.* (833)

The peaceful state of the intellect, which grasping in its hand the sense-tendencies, meets the soul in private, in the way a wedded wife does (meet) her husband that peaceful state is called the peace of mind (शम) and all actions (of a Brahmin) have their origin in this quality. The second (quality) is the restraint of the senses, which keeps under proper control the unruly organs of actions with the help of the rod in the form of Scriptural mandates, and always prevents them from turning to irreligious (forbidden) matters. This restraint of senses (दम) helps the holy peace of mind in all actions and through it all actions take place according to (the doer's own)

religion. That quality on account of which there remains ever fresh in mind the memory of God, with the vigilance with which the flame of the burning wick in a lamp is carefully watched [Note: It is considered to be an evil omen if perchance the flame of the wick in the lamp is extinguished during that night] on the sixth night (dedicated to the worship of Satavī सटवीचिये रातीं) of child-birth—is austerity (तप), the third quality which is traced in all actions (of a Brahmin). Similarly there is found in the actions, the sinless puṛity (शुचित्व): it is two-fold, viz. the mind is full of pure thoughts, while the body is ornamented with good actions, thus making the life pure internally and externally—that state is called 'purity', Oh Pārtha, and that is the fourth quality found in actions (of a Brahmin). Now that all-enduring power like that of the earth is called forbearance (क्षमा), Oh Son of Pāndu, and it is the fifth quality, just as sweet and pleasant as the 'Panchama' (पंचम —the fifth) amongst the seven notes in music. Even though the (water) course be crooked the holy Ganges (waters) flows straight (towards the sea), or even though there be crookedness or bend at the joints of a sugar-cane yet sweetness is the same all over in that way to behave in a straight–forward way, even though (other) beings be of adverse tendencies is what is called 'straightforwardness' (आर्जव) and it is the sixth quality in the actions (of a Brahmin). A gardener waters a tree and ceaselessly labours at its base, in the full knowledge that his labours are to be rewarded by the tree bearing fruit. In that way, knowing well that the performance of actions strictly according to the Scriptural enjoinments, is only for the sake of attaining the Supreme, is what is here called 'knowledge' (ज्ञान) and it is the seventh quality found in the actions (of a Brahmin). Next comes the 'realisation' (विज्ञान), whose nature is as follows: when steadfast intellect is unified with the essence of God on the strength of the knowledge of the Scriptures, or through spiritual meditation, Sattva quality being totally purged of the dross adhering to it in the form of Rajas and Tamas, is what is called the best 'realisation' and it is the eighth of the quality-gems, while a complete spiritual faith, is the ninth quality. I define it (spiritual faith) thus: to regard with deep respect all the means sanctioned and approved by the Scriptures, even as subjects receive with respect any person or a thing (document, coin, etc.) invested with royal insignia and actions possessing this quality are productive of good (real). Thus actions consisting of these nine qualities such as 'peace of mind' and others, that are by nature spotlessly pure, constitute the natural actions of a Brahmin and one securing the necklace of these nine gems becomes as it were

an ocean (रत्नाकर) of these nine qualities. The Sun holds full light without parting with anything of his own, or the 'Champaka flower tree' gets decorated with its own flowers, or the Moon becomes lustrous with her own light, or the sandal wood is fragrant with its own fragrance: in that way this nine-gemmed article is the spotless ornament of the Brahmins and the person of a Brahmin is never dissociated from this ornament. Now, Oh Dhananjaya, I preach what are the proper qualities (duties) of the Kshatriyas and you hear with all your intelligence.

शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् ।
दानमीश्वरभावश्च क्षत्त्रकर्म स्वभावजम् ॥ ४३ ॥

43 *"Bravery, high spirit, tenacity, mindfulness and also in a fight never-fleeing away; charity and princely disposition: (these) constitute the activity of a Kshatriya, born of his innate nature.* (856)

The Sun never looks to others for help in displaying his own splendour, or the lion never feels the need of a neighbour; in that way, possession of innate strength coupled with one's own valour independently of the help of any one else is bravery (शौर्य) and is the principal quality (in actions). The Sun through his own splendour makes crores of stars undiscernible, yet all stars combined with the Moon are not able to make the Sun undiscernible. In that way, to storm the world with surprise by one's grandeur and still to retain a perfect equipoise under all (difficult) circumstances–such a unique power is "high spirit" (तेज) and is the second quality found (in a Kshatriya). And now there is the third quality called tenacity (धैर्य). Even with the crashing down of the sky, the mind (the eyes of the intellect) does not get closed and this is real tenacity here. However extensive the floodwater, the lotuses cover it up and spread themselves over it, or however high a thing be, the sky (always) rises higher above it; in that way, however diverse and serious situations might arise, one is able, through one's own intellect to overcome them and chalk out a path leading to a fruitful end; this is what is called 'mindfulness' (दक्षता) and is the fourth quality (in the Kshatriya), while dexterity in fighting (झुंज) is the fifth quality in him. Standing face to face before the enemy in the way the sun-flower ever faces the Sun, and never fleeing from the battlefield turning one's back to the enemy, in the way a pregnant lady avoids, in whatever way she can, her hus-

band's bed, is the fifth and the principal quality of the Kshatriya, just as devotion (to God) is the head of the four principal objects of a man's life. Trees freely drop down flowers and fruit (when ripe), or the lotus plants freely spread out their fragrance or anyone can enjoy the Moonlight to his heart's content. In all these ways to give away charities according to the wishes of the recipients is what is called unbounded 'charity' (दान) and is the sixth quality-gem. So also to secure obedience to one's command in the world, or to protect the subjects and to enjoy (the sovereignty of) the world on the strength of their contentment in the way one should nourish and make one's organs robust enough to be useful for rendering service (to one's self), is 'princely disposition' (ईश्वरभाव) and is the reservoir of all powers as also the prince among the qualities and it is the seventh quality. The actions that are rendered holy and variegated with all the seven qualities such as bravery etc., in the way the sky is adorned by the (stars named) the 'seven sages' ('सप्तऋषी' the Great Bear), are the natural qualities of Kshatriyas, know ye. Such a Kshatriya is not (only) a human being (hero) but (also) is the Meru Mountain of gold in the form of righteousness supporting the heavens formed of the seven qualities; or this is not an activism surrounded by the seven qualities, but (should be considered as) the Earth, surrounded by the seven seas, the Kshatriya being the hero enjoying it (its sovereignty); or the activism should be considered as the holy Ganges formed of seven flows in the form of seven qualities, sporting on (the person of) the great ocean in the form of the Kshatriya (functions). Enough, however, of this; the only purport being that activism formed of bravery and other qualities constitutes the natural quality of the Kshatriyas. Now I explain to you the duties proper of the Vaishya caste, and you, the highly talented one, hear of them.

कृषिगौरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम् ।
परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ।। ४४ ।।

44 *"Ploughing, cattle tending, trading: (these) constitute the activity of the Vaishya, born of his innate nature. What is of the nature of servitude makes up likewise the activity of a Shūdra born of his innate nature.* (880)

To acquire vast profits, on the three-fold capital of land, seed and plough, to live on farming, to protect and maintain cows and other

cattle, and to sell at high prices commodities purchased at cheaper rates—all these constitute the nature of the Vaishya, and this action-group comes within the orbit of the qualities of the Vaishya caste. And to serve the three twice-born castes, viz. the Brahmins, the Kshatriyas and Vaishyas is the function of the Shūdra. It is not within the competence of the Shūdras to go beyond the services of the twice-born. Thus are narrated to you the qualities of the four castes.

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।
स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ।। ४५ ।।

45 *"Joyfully discharging one's own proper activities, a man attains true Perfection. The way he attains Perfection while finding delight in his own proper activity: listen to it (now):* (885)

Now, the different organs such as the organ of hearing and others, have got their proper and respective duties such as (hearing) words etc., or the rain (water) descending down from the clouds, has as its proper destination the river, or the rivers the sea, Oh Son of Pāndu; in that way there are different functions 'proper' for the (different) four castes. The due performance of whatever duties come to (one's) lot according to the religious precepts of one's own caste and creed, is (becoming to him) like 'fair complexion' to a fair (complexioned) one. The intellect should therefore be steadied for setting it up to perform the prescribed duties that by nature have devolved on one, as laid down in the Scriptures. One intending to purchase a gem of his own should have it tested by an expert (tester); in that way, a duty even though one's own should be verified as such, by a reference to the Scriptures (and also performed as laid down in the Scriptures). Vision is there in its own place, yet it cannot be enjoyed, without a lamp (light); or there are the legs, yet, of what avail are they, if the way is not found (on which to use them)? Therefore one has to make definite, by a reference to the Scriptures, the duties one may be qualified to perform following his caste-religion. Then where can there be an obstacle to take a thing (treasure) kept in one's own house when it is shown by a lamp (light), Oh Son of Pāndu? In that way he performs his prescribed duties that have by nature come to his lot and which have the sanction of the Scriptures. He gets busy in the performance of those duties, dropping all idleness and pushing far away the desire for fruit. Water joining a water course, runs along that course without diverting itself in any way; in that way he proceeds

along with the performance of actions in an ordinary way. One performing his prescribed duties in this way, Oh Arjuna, reaches the bank on this (ऐल) side of liberation. He is liberated (lit. loses) from the mundane existence which is hostile to self-knowledge, since he never comes in contact with any objectionable or prohibited actions. He never casts a wistful glance at actions pregnant with desire for fruit even by way of curiosity, and thereby he wisely saves himself from falling in stocks,* even though made of sandal wood. (The fruit-yielding power of) other day-to-day actions, he performs, is fully exhausted in the absence of fruit-motive with the result that he reaches the borders of (the region of) liberation. He goes along the way of asceticism and stands on the very threshold of liberation since he has in this way freed himself from the mundane affairs–good or bad. The seeker lays down his foot gently (lightly), like a black bee, on that asceticism which is the very perfection of all pious acts (lit. the flower of the tree of good acts) makes certain the attainment of liberation, (which is a pledge of the fruit of liberation) and which is the climax of activism. The seeker secures (keeps well in mind) non-attachment to mundane affairs which is the dawn heralding the approach of the sunrise in the form of the light of self-knowledge. He applies to his (inward) eye wholeheartedly the unique collyrium in the form of total non-attachment to worldly affairs, which enables him to obtain the buried and unknown treasure in the form of the knowledge of self. In this way, Of Son of Pāndu, a seeker makes himself eligible for liberation, by the performance of prescribed actions. These prescribed duties are, Oh Son of Pāndu, the sole support (ओलावा —moisture) to the being and their performance alone is equivalent to the highest service to my Supreme Essence. A chaste (ideal) wife enjoys all sorts of pleasures in the company of her husband and considers that by gladdening the heart of her husband through her playful behaviour she has (reaped the fruit of) many hard penances or a child has no other source of subsistence except its mother and whose sole duty is therefore to render service to her; even if the fish were not to leave the Ganges solely because of her waters, still it would secure, by reaching the sea through the Ganges, the merit accruing from the association with all the holy waters in the world: in that way the performance of prescribed duties, with the full faith that there is no other alternative for the seeker, automatically imposes his lien (burden) on the Lord of the universe (God). It is God's inten-

* Stocks represent enjoyments in heaven which ultimately bind the man to the miserable cycle of birth and death.

tion that each and every being should be doing his own prescribed duties and if this is done, one invariably attains God. A maid servant, standing the test of risking her own life (in the interest of her lord), attains the status of his mistress (गोसावीण); or a servant prepared to sacrifice his very head (life) in the service of his master is borne on his head (i.e. highly esteemed and loved) by his master; in that way not failing to render service in consonance with the master's wishes, is the greatest service; any other sort, Oh Son of Pāndu, being only a (marketable commodity constituting a) deal in the market, (i.e. base and selfish act.).

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ।। ४६ ।।

46 *"From Whom proceeds the urge to action of all beings—by Whom all this is permeated: having propitiated HIM by his own (respective) activity, a man wins Perfection.* (914)

Therefore, such (service) is not (only) a performance of prescribed duties but is conforming to His wishes,—He from Whom is created this universe of the beings, He Who prepares the dolls in the form of beings from rags in the form of ignorance, and makes them (dolls) dance to the movements (pulling) of the string in the form of egotism, made by twisting together the three Guṇa-constituents, He Who like a lamp pervades by His own light the entire universe—if he (the seeker) worships such God pervading the hearts of all beings, by dedicating to Him, the flowers in the form of performance of the prescribed duties,—such worship propitiates Him very highly. And when the Supreme Soul gets propitiated with such service, He grants to the devotee (him) doing such service the miraculous gift of asceticism as a token of his favour (प्रसाद) and when in such an ascetic state he keeps on thinking of nothing else but God (ईश्वराचेनी वेधवशे), he (the being) feels the entire universe as filthy as the very vomit. Such a devotee feels the aggregate of pleasures as pains, in the way, a virtuous woman with her husband far away, considers her life a burden and torture on account of her intense anxiety for her absent lord. The importance of the knowledge is so great that even before the actual attainment of the knowledge of the Supreme, the very intense longing for it, makes one identify oneself with it. Therefore one who prays and practises vows for liberation should follow very earnestly his own religion (do religious duties).

श्रेयान् स्वधर्मो विगुणः परधर्मात् स्वनुष्ठितात् ।
स्वभावनियतं कर्म कुर्वन् नाप्नोति किल्बिषम् ॥ ४७ ॥

47 *"Better is one's proper code of conduct (Dharman), even though deficient in quality, than an alien code of conduct, be it ever so easy to follow. One performing action consonant with one's own inborn nature, incurs no defilement.* (923)

Even though one's own Dharma (proper conduct) be difficult to follow, yet one should look to its ultimate fruit. Should the juice of the bitter nimb tree be a remedy for one's own well–being (health), one should not grudge its bitterness. Were one to cut down, getting discouraged, a banana tree before it bears furit, how could one secure its juicy and tasty fruit? In that way, were one to abandon one's own Dharma (religion), it being difficult to follow, he would be deprived of the happiness of liberation. Though one's own mother be hunch-backed, yet her maternal love on which one lives, is not crooked. Of what avail would other (stranger) females, even though more beautiful than a Rambha, (रंभा —a courtesan of Heaven) be to a child? There are better qualities in clarified butter than in simple water; yet, could a fish live in it (clarified butter)? That which proves a poison to the entire universe becomes the very nectar to the very germs living in it, while that which is jaggery (गूळ –coarse sugar) to the world proves the very death to such germs. Therefore the particular religion (duties-action) prescribed for a particular person, which (if followed) delivers him from all mundane affairs, should, even though difficult to follow, be followed by him. To try to follow alien Dharmas considered better than one's own would be (like) making one's own head do (the work of) walking which is for his legs to do. (Therefore) whatever duties fall to one's own lot according to the caste-religion one is born in should be performed by him and that would make him conquer (cut) the bonds of action. Is it not imperative that it should be made a rule that one should observe one's own Dharma and abandon an alien one, Oh Son of Pāndu? Could one afford to stop the performance of actions, so long as one has not had a vision of the soul? And where there is action to be performed, there is bound to be physical exertion.

सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् ।
सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः ॥ ४८ ॥

48 *"An action to which one is born, O Son of Kunti, even if it be full of defect, one ought not to give up; for, all activities (as such) are overlaid with defects, as the fire with the smoke.* (936)

Since there is involved physical labour in whatever action one has got to perform, why then be finding fault with one's own religion, because there is involved physical labour in following it? Oh, it involves one and the same amount of fatigue to the legs whether they walk over a straight road or run along a rarely trodden path; it causes the same sort of fatigue (burden) if one carries (on one's person) a stone or his own food-provision; why not then carry the food-provision, which would serve as the means of relieving the exertions caused by the journey? Pounding either the corn or the chaff involves the same labour; similarly cooking dog's meat or cooking food for sacrificial purposes entails the same amount of trouble; the churning of curds or churning simple water is one and the same action; the crushing of sand or of sesame seeds in an oil-mill is similarly the same action; the bearing of smoke-nuisance is the same both in blowing wind with one's own mouth for kindling fire for making daily sacrificial offerings (नित्य होम); or for wantonly setting the house on fire, Oh Dhananjaya. It involves the same (pecuniary) strain to support a wife or a (kept) mistress; why then incur the odium of a scandal (by supporting a mistress)? If one cannot avoid death by getting stabbed in the back by turning his back to the enemy, what greater loss could there be incurred by receiving stabs while bravely facing the enemy. If a lady of good breed has to bear the blows of a rod even after taking shelter in a stranger's house, what point has she gained in deserting her husband because of his beating her? In that way, if one cannot secure, without physical exertions, the successful doing of any action whatever, even one of his own liking, then why complain that only the prescribed actions are difficult to perform? What (is undesriable therein), if a being loses all (everything) in exchange for even a little quantity of nectar that makes his life immortal? Similarly, why should one spend on securing poison, and take it and die of it, bringing along with it in addition the sin of suicide? In that way, what else is there other than misery in the sin one accumulates by troubling the senses and wasting in addition his own life-time in it? Therefore, one should follow one's own religion which removes all fatigue and helps one to secure liberation—the greatest amongst the four objects of the existence of man. Therefore, Oh Kiriti, one

should follow his own Dharma (religion) and should not forget it in the way one should not, while in difficulty, (forget) the sacred formula which is perfected by repetitions (सिद्ध मंत्र). One should never abandon one's own duty (action) in the way one should not (abandon) a barge while on a sea or a divine medicine when affected by leprosy. God Almighty getting propitiated by worship (on the part of the seeker) in shape of the performance of one's own duties, drives completely away the Rajas and Tamas Guna constituents (from such seeker), and leads him along the road of the Sattva Guna and makes him feel, as venom, the pleasures of this world as also those of the other (Heaven) in his longing for the attainment of Supreme Self, oh the one having a monkey as an emblem on his chariot (epithet of Arjuna). And then the seeker attains the goal—the asceticism, fully and clearly described under the term 'perfection' before (stanza 45, Ch. XVIII). How the seeker, once he attains this plane of asceticism, behaves and what he secures thereby, is being preached now.

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।
नैष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति ।। ४९ ।।

49 *"With the mind everywhere unattached, with the Self conquered, and devoid of every craving: he achieves the highest Perfection of Actionlessness through Renunciation.* (956)

He is not entangled in the snare spread out (exhibited) by mundane existence—the snare in the form of his body and the visible world in the way the wind is not entangled (in any net). As a fruit gets ripened it cannot remain attached to the stem, nor can the stem itself retain it attached to itself. In that way, the attachment for the worldly affairs on the part of such (a perfected one) gets relaxed and feeble (in his perfected state). He does not call "as his own" his son, wealth, and wife, although they are under his domination, in the way one never says that it is his own cup of poison and he would swallow it (poison). In short, the intellect feels a disgust for and recedes (recoils) from all the sense-objects as if they had scorched it (the intellect), and goes and enters into the solitude of the heart. Then even though the mind (of such a one) might be moving about and coming in contact with worldly objects, it does not even transgress the limits (set by one) like a faithful maid-servant who, out of feeling of awe, never disobeys her master's orders. He then holds the mind in the grip of unity and compels it to fix its gaze on the Self, Oh Kiritī. Then automatically

die out all desires for (the enjoyment of) sense-objects either in this or in the other world, like the smoke when the fire is covered over and pressed down. The mind being thus restrained, the desires disappear of their own accord. In short the seeker attains the state of such signs, the semblance of knowledge arising out of Māyā (delusion) vanishes completely and the being secures a place in the real knowledge, Oh Son of Pāndu. (The fruit of) his actions in the past lives is all spent up being enjoyed by the body-form, in the way the stored water supply gets exhausted by its (gradual) use, while the mind helps in no way in doing fresh actions (that could replenish the store of spent-up actions). It is through righteous actions, Oh Great Warrior, that the state of perfect equanimity is attained (साम्यदशा) and in such a state, the being, without any effort on his part, gets a vision of (meets) the worthy preceptor. The eyes get the vision of the Sun–the enemy of the darkness–with the expiry of four Prahars (duration of three hours each) of the night; or the growth of a plantain tree comes to an end, with the tree bearing a bunch of fruit; and similar result ensues in the seeker getting the vision of the preceptor. The seeker becomes fully perfected by the grace of the preceptor, Oh Warrior, in the way there remains nothing wanting in the Moon, viz. she gets into the full phases of her splendour, when she embraces the Full Moon–Light (पौर्णिमा). Nescience in its subtle form that still lingers in him, is all removed through the kind favour of the preceptor. Then, just as the darkness should all disappear along with the night, in that way the triad–action, the doing agent, and the instrument of action lying in the womb of ignorance, is killed just as a pregnant female should be slaughtered. With the destruction of ignorance the aggregate of actions also perishes automatically, and thus renunciation reaches up to the very roots. With the total elimination of ignorance from its very root through knowledge, also gets wiped out the very idea of mundane manifestation, and then what remains is the seeker himself as the object (worthy) of knowledge. Does a person ever try to rescue himself from a deep spot (in a river or a lake etc.) where he finds himself *in a dream*, after he gets awake? In that way, the dream 'I am ignorant and shall secure knowledge' ends and one himself becomes all-pervading knowledge, getting free from the notions such as the knowing agent or the object of knowledge. When a mirror reflecting one's face is removed far away, there remains behind, Oh Warrior, only the seer getting stripped off the act of looking (into the mirror). In that way, with the elimination of ignorance, the knowledge (the act of knowing) also gets eliminat-

ed simultaneously, and then there remains behind, only the actionless sentience. The sentience being by nature actionless is, Oh Dhananjaya, called actionlessness. The original form (of the Self) gets restored, and the appearance of distinction born of ignorance gets eliminated, in the way the waves get extinguished into and become the sea itself with the stopping of the blowing of the wind. In that way, what emerges as the state "Not to be," i.e. ceasing to be distinct, is what is called 'Perfection of Actionlessness' and it is the highest of all Perfections. To reach this state after the elimination of both the ignorance as also the knowledge is, what the top is to the edifice of a temple, or what the entrance into the sea is to the holy Ganges, or what the 16 points fineness is to pure gold. There remains nothing to emerge beyond, when this state is attained, and therefore it is called the Highest of Perfections.

सिद्धि प्राप्तो यथा ब्रह्म तथाप्नोति निबोध मे।
समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ॥ ५० ॥

50 *"Having reached this Perfection, the way he (next) reaches Brahman, that learn of Me, just in brief, O Son of Kuntī; (for), that is the Highest Consummation of Knowledge.* (984)

Such Self Perfection is secured only by such lucky ones who win at the opportune time the kind favour of the preceptor. The darkness brightens with the rise of the Sun, or the camphor becomes the lamp (flame) itself, with the association of the lamp (flame), or a crystal of salt becomes water itself as soon as it comes in contact with water, or one in slumber resumes his full consciousness when he gets awake, and when the slumber and dream are scrapped up. In that way, in the case of one, who through his good luck gets rid of his sense of duality at hearing the preceptor's words, and secures rest in the union with the Self—can any one say in the case of such a one, that there remains any duty (action) yet to be performed by him? Is there anything like coming and going in the case of the all-pervading sky? There is certainly (left) nothing for such a one to do. But (there might be) such as cannot become like this, viz. who cannot secure the "Self", with the (very first) meeting (contact) of his ears with the preceptor's words. It might be that i) he has burnt the Rajas and Tamas (in himself), in the fire in the form of performance of prescribed actions, kindled with the help of fire-wood in the form of fruit-motived and

prohibited actions; or ii) he has kept under complete control, like a servant, his craving for (his) sons, wealth, as also the attachment for Heaven; or iii) he has washed clean and pure, in the holy waters of the restraint of organs (प्रत्याहार), the wayward organs defiled by the enjoyment of sense objects; or iv) has secured the firm seat of asceticism, after invigorating spiritual power as a result of dedicating to God Almighty, the fruit of actions forming his duty. In short, he might have collected all the material necessary for promoting knowledge at the time of the (desired) realisation of the Self. He might have even met the worthy preceptor at this juncture, and the latter too might have, ungrudgingly and with open mind, preached the advice (leading to) the realization of the Self. (With all this) is it ever possible to secure complete recovery from illness the moment the medicine is taken? Could there be midday immediately following Sunrise? With the best seeds sown in the fertile and watered land, there could be secured immeasurable yield; (yet there is also the time factor and) this will take place when the crops fully grow up and mature for harvesting. There is the road, straight, easy and clear, there is besides good company, and one can reach the destination without hardship; yet due time will also be necessary for making the journey. In that way, there is secured the asceticism, and also the worthy preceptor is met; besides there has shot up a vigorous sprout in the form of right discrimination (i.e. one has grasped the fact that mundane existence is unreal and Brahman is the only Reality). There is also established the strong coviction that everything else is an illusion, Supreme Brahman alone being real. Yet, Supreme Brahman which is all-pervading, and the best of all, and wherein comes to an end the business of deliverance, which absorbs in itself, Oh Kiritī, the triad, (the object to be secured, the means by which it is secured and the securing agent), and also stops all the activity of knowledge, in whom also is lost the oneness of the unity, and wherein gets dissolved the (last) particle of bliss, and which remains after the elimination of all things—to be one with the essence of that Supreme Brahman, and to be Supreme Brahman itself—(all this) is secured (only) in due order of things (and not all at once). Delicious food served to a hungry person, goes on giving him added satisfaction as each morsel is taken; in that way the secret hoard of the essence of Supreme Brahman becomes more and more exposed (to the seeker) as the light (lamp) of right thinking gets more and more bright on the strength of asceticism. Now I preach to you the vital-point in regard to the order in which one endowed with the qualification necessary for enjoying the glory

of the Self, rises up and (ultimately) becomes eligible to attain Supreme Brahman.

बुद्ध्या विशुद्धया युक्तो धृत्यात्मानं नियम्य च ।
शब्दादीन् विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च ।। ५१ ।।

51 *"Possessed of a chastened intellect, and having controlled the self with firmness, having abjured sound and other objects of sense, and having altogether discarded passion and aversion.*
(1011)

He follows the course indicated by the preceptor, and reaching the bank of the holy waters in the form of right discrimination washes out therein the filth adhering to his intellect. Then just as the Moon embraces (regains) her splendour just released by the planet Rāhu (after the eclipse), the purified intellect contacts the Self. The intellect abandoning all the pairs of opposites (like pleasure and pain etc.), engages itself in the meditation of the Self in the way a loyal (loving) wife leaving both her own parental and father-in-law's home follows only her husband (lit. lover). The five sense-objects such as speech, etc. which were pampered and lionized by the senses, under the temptation of securing the vital part of the knowledge,—(all these five (senses) are eliminated by putting a check on their innate tendency in the way the mirage disappears with the withdrawal of the Sun's rays (at Sunset). He makes the senses vomit out the sense-objects and the inner proclivity towards them, in the way one unknowingly taking food at a vile one's causes it to be forcibly vomitted out. Then bringing all the senses on the bank of the holy Ganges in the form of thorough absorption in spiritual meditation (प्रत्यग्वृत्ति), and making them observe penances (by way of expiation) he makes them clean washed out. With Sattva-dominated courage he applies his purified senses together with the mind to the practice of the Yoga-discipline. Similarly whatever (action-fruit) good or bad of the past he has to experience according to his destiny (he puts up with), feeling neither any hatred (aversion) for the bad ones he has to face (suffer) nor any jubilation for the good ones that may fall to his lot. In this way, discarding passion and aversion with regard to good and bad (respectively) he goes and dwells, Oh Kiriti, in mountain caves or bowers of dense forests.

विविक्तसेवी लघ्वाशी यतवाक्कायमानसः ।
ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ।। ५२ ।।

52 *"Betaking himself to sequestered spot, with frugal fare, and restraining speech, body and mind, ever engaged in concentred meditation, and finding repose in freedom from passion.* (1022)

He abandons buzzing and inhabited localities and dwells in solitude in woods, making the body and the organs his associates. He sports in sense-restraint and comprehensive self-governance, while his talk consists of observing strict silence. He finds no time for doing other things, being all along engaged in meditating upon the precepts of the preceptor. He never bestows any thought, while taking his meal, on making his physique strong, or satisfying his hunger, or satisfying the peculiar taste of his tongue (palate); but the contentment he feels, with only the frugal fare, is beyond measure. He takes food just sufficient to sustain life, weakened by heat created by abstinence from food. He gives no scope (seating accommodation) to either the slumber or indolence, in the way a respectable lady does not even turn her eye to a man (who is not her husband) and who expresses (by signs) carnal desires for her. The only occasion when his entire body comes in contact with the floor is when he prostrates his body (in salutation). Except on such occasions, he seldom commits the wanton act of rolling on the floor. He allows the movements of his hands and feet only to the extent necessary for carrying on bodily functions. In short he keeps his body under complete control in and out. He does not allow his internal proclivities even to reach the threshold of the mind (i.e. they do not rise to the plane of consciousness); what then of giving them scope to manifest themselves in words? He thus conquers in and out the entire (psychic) atmosphere surrounding the body, speech and mind and then he grasps in his hand the very sky (sentience) in the form of concentrated meditation. He ever beholds before him, as one does one's face in a mirror, his resolve of attaining the realization of the Self, awakened through the advice of the preceptor, and keeps always looking at it minutely. The meditator himself though he be, the meditation as also the object of meditation, get united in his heart. The meditation continues till all the three—the meditator, the meditation, and the object of meditation—become one there, Oh Son of Pāndu. Therefore the seeker becomes expert in the knowledge of the Self; yet this he secures because of his taking to the school of Yogic Study. He forms the posture Mūlabandha, Oh Dhananjaya, by pressing his right (foot) heel against the seam, at a point midway between the two lower out-

lets (गुदशिश्नरंध्रद्वय the anus and the penis). Drawing in this way the lower region, and controlling properly the three Mudras (Physico-mental postures) i) Mūlabandha (मूलबंध), ii) Uddiyāna (ओढीयाणबंध) and iii) Jālandhar-bandha (जालंदरबंध), he brings together in one place the life-winds (normally scattered in different localities). The power 'Kundalini' (कुंडलिनी) then is aroused (becomes active) while the way to Madhyamā, also called Sushumnā (सुषुम्ना) the particular passage in a human body said to lie between 'Idā and Pingalā' (इडा पिंगला— two other air-passages in the body), is made clear and widened and then the life-winds rise and ascend up, piercing through all the six wheels viz. from the Mūlādhāra to the Ajani (अग्नि).* Then there descend from the cloud in the form of the thousand-petalled lotus (सहस्रदलाचा मेघ) (in the region of Brahmarandhra in the seventh wheel) copious showers of ambrosia which flow down straight and reach Mūlabandha. Thus he, the seeker, serves on a plate cooked food of mixed corn (rice and pulse) in the form of the mind and the life-winds, to the terrible deity of sentience (चिद् भैरव) dancing on the mountaīn (Kailas) in the form of the region of the Brahmarandhra. (Brahmarandhra—an aperture in the crown of the head through which the soul is said to escape on his leaving the body). In this way, he makes his seat of meditation strong and firm in the rear, keeping in front a big army in the form of perfection in (the study of) Yoga already secured. He has already secured in asceticism, a friend to aid him in keeping free from any obstruction, the meditation and the Yoga-study, and firmly training them in the knowledge of the essence of the self, and that friend asceticism always stands by him (the seeker) in the process of the occupation of the entire field. When there is available the lamp light as far as the eye could reach to see a thing, where should then there be any delay in discerning that desired thing? In that way, one seeking liberation, with the heart completely absorbed in the essence of Supreme Brahman, and asceticism also sticking on to him throughout, in the case of such a one how could there arise a breach in his union with Supreme Brahman? Therefore, that fortunate one, who, attains the (study of) Yoga, accompanied by asceticism becomes qualified to the attainment of Supreme Self. Such a one donning the steel armour of asceticism on his person and riding the horse of Rājayoga, and holding in his clenched fist the sharp sword in the form of meditation, capable of cleaving clean every obstacle, big or small, coming in his way, enters, as the Sun enters

* For these Wheels and Chakrās see—verse 37, Ch. VI. footnotes.

into the darkness, into the battlefield of worldly affairs, in order to wed the Goddess of Victory in the form of emancipation.

अहंकारं बलं दर्पं कामं क्रोधं परिग्रहम् ।
विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ।। ५३ ।।

53 *"Egotism, (sense of) strength, desire, wrath and possession; relinquishing these, devoid of 'My'-ness, and at peace (within), he comes to realize his oneness of essence with Brahman.* (1050)

Here, he deals heavy blows to the wicked enemies that cause obstruction in his way, and amongst these egotism for the body-form is the foremost. It does not release the being even after his death nor yet allows the being to live peacefully after he takes (re)–birth, but keeps him fettered in the stocks of bones. The body citadel is the abode of this egotism, and the warrior (seeker) invades this very citadel and reduces it (egotism) to dust. Similarly, he also kills the second enemy, the (sense of) strength. This enemy flies up with fourfold excitment at the very mention of 'desire' with the result that a moribund state quickly seizes (pervades) the entire universe. This desire should be taken as a spot of poisonous deep water, as also the king amongst the demerits: but how could such (enemy) bear a stab with a sword in the form of meditation? He puts on the veil of objects that are dear and pleasant and attacks the body (i.e. puffs a person up). He makes the being, the wayfarer, miss the right way and deludes him into entering the very jaws of the tiger in the form of hell in the jungle of impiety. He (the Warrior) also destroys the enemy 'pride' who betrays and kills one who puts faith in his words. Similarly, the enemy 'desire', before whom tremble even the ascetics, and from whom is begotten the big evil of wrath; and the more it is fed the more lean (hungry) it gets–that enemy 'desire' is also totally destroyed by the warrior, and with the destruction of desire, gets automatically destroyed also the 'wrath'. The destruction of desires, brings about without any effort the destruction of wrath, in the way the cutting down of roots also serves the purpose of cutting down the branches. Therefore when the enemy 'desire' is stilled the dance (movement) of wrath also comes automatically to a dead stop. A person in high authority seldom fails forcibly to put his own load on the head of another, in that way, the enemy 'possession' (परिग्रह) once accepted goes on increasing its tyranny; it rides over the head, (i.e. corrupts

the mind) and makes vices stick to the being, and makes him hold in his hand the stick of attachment. It sets up a stage and makes a show of disciples and Scriptures, of a hermitage and Yogic postures, and entangles the ascetics in its snares. Although one tries to shake it off by abandoning the responsibilities of a householder (and leading the life of a hermit) it still pursues one in the forest in a sylvan garb, and does not leave free even a nude one. Such an unconquerable enemy, "possession" has its very bottom knocked out by the warrior (the perfected seeker), who then abides in the enjoyment of the bliss resulting from victory over the worldly affairs. The groups of qualities like non-arrogance and others, that constitute knowledge come and stand (paying homage), groups that are like princes ruling over the countries of salvation and offering him tribute in the form of mastery over true knowledge, they rank themselves as his dependents. Then as he (the warrior seeker) proceeds along the royal road of activism, young ladies in the form of wakefulness, dream and slumber wave around him salt and mustard seeds (मठि मोहरी) in the form of the pleasure. (As he proceeds along), the (herald) discrimination, holding (in hand) the bar (mace) in the form of the knowledge of Supreme Brahman marches ahead clearing the crowd (standing in the way) in the form of the material world manifestations, while the Yogic stages come forward with five small (lit) lamps placed on a plate (पचारती), to felicitate him (as it were). The groups of occult powers* (ऋिद्धिसिद्धि) come there to witness the procession and the warrior gets a bath of the flowers showered on him by them. With the approach of Self-government (स्वराज्य) in the form of union with Supreme Brahman all the three worlds appear to him to be completely bedecked with bliss. With the evenness of the mind (attained by him) there remains, Oh Dhananjaya, nothing which he could call as 'my enemy or my friend'. Were he on some (rare) occasion to call another person as his own, the latter cannot take a dual stand before him, since he (the latter) has already become all one (with the seeker), with no duality whatever. He embraces (views) the entire world as one single entity, Oh Son of Pāndu, with the result that no limitation like attachment ever finds place in him since he has (already) discarded it altogether. Thus the warrior having conquered the entire class of enemies and reduced to mere non-entity the entire universe, the horse in the form of Yoga study (he was riding), gets steady and cool. He *then* loosens a bit the tight and close fitting heavy (steel) armour of asceticism he

* Occult powers symbolize Gods and demigods showering flowers from the sky.

had donned. He then breaks the sword of meditation, (there having remained no further use of it), and slackens the hands of his activism, there remaining nothing else but the 'self.' A chemical medical preparation of mercury fully serves its purpose and afterwards becomes itself non-existent; such becomes the state here. As a man sights his destination, his running feet automatically get slack; in that way, the pressure of study also slackens as Supreme Brahman comes within his ken. The seeker gradually lays down the weapons in the form of different modes and means, once he attains the realization of Supreme Brahman, in the way the holy Ganges slackens its velocity as it merges into the sea or as a wife (beloved) is in a tranquil mood when she contacts her husband (lover) or the further growth of the plantain tree stops as the tree bears fruit or the road ends as it reaches the town. Consequent on the occasion of the union with Supreme Brahman the means of attaining it recede Oh Dhananjaya. The stage viz. the perfect peace of mind (constituted by) the setting up of the completeness of the state of asceticism, the end of the study of knowledge and the ripening of the fruit of Yoga-study—that state of perfect peace of mind gets completely established in him (the perfected seeker) and when this takes place he becomes fully qualified to be Supreme Brahman himself. The same degree of difference (deficiency) as exists between i) the Moon's phase on the full moon night and that on the previous night, or ii) between 16 points fine gold and 15 points fine gold, or iii) between the calmness of the sea-water in general and that of the particular part of it where a river enters into it—(also) exists between Supreme Brahman itself and the perfected seeker qualified to be Supreme Brahman. And it is on account of the quality of the perfect peace of mind that he becomes Supreme Brahman itself in a short time. The Brahmic state that he experiences before being actually Supreme Brahman itself, is called the 'qualification to be Supreme Brahman itself.'

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।
समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ।। ५४ ।।

54 *"Realising his oneness of essence with Brahman, he in the serenity of his self, has nothing to grieve for, nothing to long for; and maintaining an even disposition towards all beings, he attains highest Devotion to Me.* (1091)

Then he, Oh Son of Pāndu, with his qualification for his oneness of

essence with Supreme Brahman, occupies the seat of serenity of his self secured by the realization of the 'self'. The dish becomes satisfactory (fit) for being taken in, when it rids itself of the heat with which it is cooked; or a river resumes its useful calm, after it rids itself of the hurry and bustle of its monsoon floods; or the music of all the subsidiary musical instruments ceases, when the vocal song (of which the former is the accompaniment) comes to an end. In that way the labour put forth to achieve the realization of the 'self' becomes quiescent with the realization of the self. This peaceful serene state is known by the name 'the serenity of the (realisation of the) self' and he (such perfected one) secures it Then (when he has attained this blissful state) he does not grieve for anything that he possesses not, nor does he display any longing to obtain some object in particular–both receive quietus at his hand, since for him everything in the universe is saturated with the same spiritual principle. With the rising of the Sun, the stars lose their brilliance; in that way, with the realisation of the self, whatever direction he may look to, the (usual) order of distinction between being and being is obliterated, Oh Pārtha. The writing on a slate can be wiped out by the palm, in that way all sense of distinction (about diverse things disappears when he looks at them. Similarly, all adverse and unreal knowledge, created during the dreamy and wakeful states, gets extinguished in the non-manifest, and then as the realisation of Supreme Brahman increases, that non-manifest too wears out and it is (ultimately) dissolved completely in that full realisation. Hunger gradually decreases with each morsel of food taken in during meal, and then it completely disappears when it (hunger) is fully satiated; or as one marches on, the distance (of the road to be covered) becomes shorter and shorter and when the destination is reached, that distance is fully covered; or as the awakened state develops, the slumber is gradually lost, and disappears altogether, with the return of the state of full awakening; or as the moon gets into full phase, the growth of her brilliance stops, and there also ends the bright fortnight of the lunar month. In that way it is only when the knowing agent absorbs in himself all objects of knowledge and along with such absorption (he) merges himself into my essence, that the ignorance completely disappears. At the world dissolution, the entire universe becomes one vast and unlimited sheet of water dissolving therein clearly differentiated entities such as rivers, seas, etc.; or when both the (earthen) pot (घट) and the hermitage (मठ) cease to exist, there only remains the uniform and all-abiding sky: or with the burning out of fire-wood there remains

only the fire; or with the melting of different sorts of ornaments in the mould, there remains behind only gold, robbed of different names and shapes; or with one getting awake and the dream disappearing, there remains the person all alone by himself. In that way, excepting my own self, there remains nothing else for him (the seeker) including his own self, and he thus secures what is known as the fourth kind of devotion for Me. This fourth kind of devotion is so named, since its ways differ from the ways followed by those in distress, or those eager to know, or those desiring the fulfilment of some cherished object. Practically this is neither the third nor the fourth or yet neither the first nor the last; in fact this is my own innate state (of Brahman). That(innate) light which sheds light on the state of ignorance in regard to myself, and reveals my true aspect which is different from what the worldly people take it to be and makes the devotee cognisant of the totality of the spiritual principle (which inheres in him) in all things everywhere, that light which makes one abide in faith, where one feels one should sit (fix up), and reveals its all-pervading continuity, thus enlightening him; that light which makes felt the 'being' or 'not being' of the universe in the way the appearance or non–appearance, of a dream depends on the existence of the one (dreamer)—that innate light of mine, Oh Kapidhwaja, (one with a monkey as an emblem on his chariot) is what is named as devotion. Therefore in the case of 'affliction' in one afflicted, against which relief is expected, that expectation of relief i.e. devotion I am turned into; in the case of one eager to know (me), Oh Warrior, the object of knowing constitutes this devotion, and I am represented as that object of knowing; in the case of one seeking some end, the desire for that end constitutes this devotion and it identifies me with that end and designates me as that end, Oh Arjuna. In that way this devotion operates, taking the support of ignorance and shows me (who am) the seer as the object to be seen. There is no mistaking the fact that there is only one (single) face and it is visible in a mirror, the mirror being responsible for the apparent duality (of face); the vision only sees one Moon and this is correct; but that there should appear two Moons (where there is really one) is illusion caused by the eye-disease called 'Timir' (तिमिर). Thus everywhere, through this devotion I make myself the cynosure (to the devotees) but that delusion of (myself being) the object of knowledge, which (even though it is not in Me), they fancy is in Me persists because they are obsessed by ignorance. As that ignorance has vanished now, the state of seeing inherent in the seeing agent merges into me, in the way the reflection merges itself into the original. The

quality as gold is there unshaken, even though gold is mixed with alloy; yet when the alloy is completely burnt out, the residue is pure gold. Is not the Moon the very same even before the Full Moon night? (The only difference is that) on the Full Moon night she gets complete (in all her phases). In that way what is seen through knowledge is only myself. When I am thus seen it is myself (complete having secured my own self), and in such a state, the intermediate phenomenon in the form of the state of seeing disappears. Therefore, I say that this fourth (path of) devotion of mine transcends others involving dualism (of the seer and the object of seeing), Oh Arjuna.

भक्त्या मामभिजानाति यावान् यश्चास्मि तत्त्वतः।
ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥ ५५ ॥

55 *"Through (that) Devotion he perceives in reality the (infinite) magnitude and essential nature of My being; and so, knowing Me in My real essence, he subsequently enters therein.* (1130)

You have by now heard, that the devotee who gets absorbed in me through knowledge cum devotion, is only myself. In Chapter VII I have declared with outstretched arms, Oh Kapidhwaja (कपिध्वज) that the knowee is my very soul. This knowledge cum devotion being the best, I preached it to God Brahmadev in the form of Bhāgawata Scripture, at the beginning of this universe. Men of knowledge (Sānkhyas) call it "recognition of the self' (स्वसंवित्ति) while the devotees of God Shiva call it "the power" (शक्ति), and we call it 'the Supreme Devotion of the Self'. The followers of the path of action (कर्मयोगी) secure this Devotion as the fruit of their labours at the time they get united with Me; and then (to them) the entire universe appears as fully pervaded by my spirit. Then are sunk asceticism along with discrimination, the fetters along with salvation, and activism along with renunciation (or the consciousness of unity with the Self with its counterpart). There remains nothing on the other bank (side), all having been amassed on this bank, in the way the sky alone remains behind (after the universal deluge) swallowing up all the four elements (viz. earth, water, fire and wind). He becomes one with my real essence which is clean beyond the reach of the means and (their) ends, spotlessly clear and enjoys the bliss of my own self. Note that this enjoyment of the bliss of the 'self' is like rushing on the part of the Ganges into the sea and shining in its mingled state with the sea. With two clean mirrors placed facing each other, their reflections get united

with each other; in that way when the seeing agent gets one with Me he can eternally enjoy the bliss of the self. Enough however of this: with the removal of the mirror as also the disappearance of the semblance of the face (reflection), the seeing agent abides by himself happily alone: or with the disappearance of the dream after one gets awake, one in that awakened state experiences his own single state and enjoys that state of singleness all alone without anyone else's company. (Of the same type is the enjoyment of the bliss of the 'self'). To such as might say that once one is identified with a certain object, he cannot enjoy that object, we ask "How can a word be uttered by a word"? Is it, that in the country of such, the Sunshine is seen in the light of a lamp? or does it become necessary to give a supporting (forked) prop to the sky? Can a King enjoy the position of royalty, unless he possesses the attributes necessary for a king? Or can darkness ever hold in embrace the Sun? How could a thing have any conception of the sky unless it be the sky itself? How could one parade an ornament prepared of Gunja (गुंज) as one of gems? Therefore one, who never tries to identify oneself with Me, can scarcely have any idea of what I am. In the case of such a one the possibility of his enjoying my devotion must verily be ruled out. Therefore I say that one following the path of activism, (first) becomes one with my essence and then enjoys the bliss of my 'self', in the way a young woman enjoys (the exuberance of) her youth. A wave in its entirety kisses the water, the splendour in its entirety shines in the Sun, or ether in its entirety pervades the cavity and rolls in it: in that way one following the path of activism gets one with my essence and abides there worshipping me passively without any manifest action, in the way a gold ornament does, in regard to gold, or in the way the fragrance ever abides in the sandal wood and without doing anything spreads out, or in the way the Moon-light is invariably associated with the Moon. In that way, although activism finds no place in non-dualistic spiritual Principle, yet there is the devotion that finds a place in it, and this can be realized through personal experience alone, it being inexpressible in mere words. Then whatever he talks under the influence of enlightenment or cultural perfection he has attained in his past lives, amounts to imploring me by tender appeals in devotion and I accept it–the talking agent being in fact my own 'self'. Ordinary talk is not possible when the talking agent meets none else but himself, and in such a state, the best (way of) singing of my praise is only silence. Therefore, when such a devotee "talks" the talking agent is only myself, and then the silence (on the part of the devotee) comes to

fruition and his silence amounts, in principle, to singing my praise. Similarly, O Kiritī, whatever he (the devotee) looks to through his intellect or vision–that looking pushes aside the object of vision and shows the agent only his own 'self'. The seeing agent sees the same face (when looking) into a mirror as existed before (looking into) the mirror, in that way the looking on the part of the seer makes him view his own 'self'. With the disappearance in this way of the object of vision what the seeing agent sees is his own 'self'. Since there thus remains nothing else but the seeing agent, the attribute of seeing has no locus and significance. A woman seeing a lover in a dream and moving forward (also in a dream) to embrace him, should just then get awake and find herself all alone with neither the dream nor the lover, (or) when fire is kindled through the friction of two pieces of firewood, there is an end to all talk of duality (viz two pieces of fire-wood) fire alone remaining on the spot; (or) if the Sun were to go out to grasp his own reflection (in water), the primary thing (the Sun as बिम्ब) would lose its significance; in that way, when one getting united with my 'self' goes to embrace the object to be seen, then the (act of) seeing as also the object to be seen both disappear. As the Sun goes to shed his light on the darkness, there remains no darkness at all on which to shed light; in that way with the seeing agent getting one with my essence, there remains no object to be seen in the object of seeing. Then such a state, in which there is pure existence left, and of which one cannot say that it is the product of seeing or not seeing, is my real vision. This vision, O Kirītī, he (devotee) secures with his meeting any object whatsoever, and then he enjoys for all times this vision which transcends the seeing agent and the object to be seen. He remains ever unshaken, having merged in the essence of my 'self', in the way the sky never shakes being fully stuffed as it is by itself. Water being stuffed everywhere at the world dissolution, uniformly remains still as one sheet of water having no scope either for a flow or a current; in that way the self, (of the devotee) being fully stuffed in the Supreme Self, becomes all still. How could the legs go in advance of oneself, or how could the fire burn itself, or how could water bathe itself? He (devotee) having entirely merged into myself, all his movements such as going out or coming in, come to a standstill, and this state of cessation of all movements is the pilgrimage to my monistic state. However fast a wave might sweep upon water it cannot encroach on land. Its (wave's) upsurge or subsidence, its locomotion or means of locomotion is nothing but one and the same mass of water. However big (the volume of) the surging

tide of water be, its watery condition remains unaffected, with the result that the oneness of the waves with it, Oh Son of Pāndu, never gets disturbed. In that way, however widely he might drift away on his own account, it (drifting) being all within myself, he, with all his movements, only proves a pilgrim of mine. And were he to perform any actions following the bent of his bodily disposition, it is only myself that he meets with under the pretence of such actions. In such a state, all the terms (such as) 'action' or 'doing agent' get eliminated, Oh Son of Pāndu, and he becomes only myself—getting one with my essence. The looking of a mirror into another is no looking at all; or it is not possible to give a (gold) coating to gold; or it is no shedding of light for a lamp to shed light on another lamp; in that way, it is no doing (of action) at all, when the devotee looks upon it (action) as identical with Me. When the phraseology "it should be done" disappears while an action is being actually performed, the doing of that very act amounts to 'not doing it at all'. The aggregate of actions having merged in me, 'doing nothing' is the designation of my esoteric worship. Therefore, Oh 'Kapidhvaja' (an epithet of Arjuna) 'doing nothing' is also brought about through activism and he (the devotee) worships Me following this (model of) great worship. In short, whatever he talks is (singing) my own praise; whatever he looks at, is my own vision, or wherever he goes to, is my own movement, I who transcend dualism; whatever he does is all my own worship, whatever he contemplates upon, is repeating in a muttering tone (जप) my own name, and his abiding in peace is enrapt concentration of meditation of my own self (समाधि). A (gold) bracelet is invariably associated with gold; in that way, he through his devotion, is inextricably linked with me. My devotee remains united with me in the way the waves inhere in water, or the fragrance does in camphor, or the brilliance in the gems, or a piece of cloth in the threads, or an earthen pot in the clay. With such exclusive devotion, he views me the all seer in all objects as his own. He dances (in a state of ecstacy) setting himself up as a great personage (धेंडा) on account of his self experience and the realization that I, the all-seer, am all that visible universe that abides in its existing or non-existing state on account of the attribute viz. the field and the one with such attribute viz. the field knower (and) consequent on the three states (viz. awakened state, dream and slumber). After actually seeing the rope one becomes definite that the semblance of serpent is really a rope; or one comes to realize after melting an ornament that not even a particle of that ornament was different from gold; or no one takes up a ripple (in that form)

knowing fully well that it is nothing but water, or one taking an account, in his awakened state, of the feelings that he experienced in the dream, sees nothing but himself; in that way, he (the devotee) abides in the experience that all that is felt as the object to be seen either in a manifested or unmanifested form, is nothing else but my own 'self.' He knows (about himself) "I am immune from birth and death: I am eternal and immutable; I am the unique and Supreme (boundless) Bliss: I am immovable and not liable to drop down (अच्युत): I am endless and beyond duality (अद्वैत); I am the first person and unmanifested as also the manifested; I am sovereign Lord: I am beginningless and unwasting: I am fearless: I am the support as also the object of support: I am the eternal seed innate and perpetual: I am am immanent in all (mobile and immobile) and transcend all; I am new as also ancient: I am void: I am complete: I am neither bulky nor minute (atom-like): I am actionless and non-dual: I am associationless as also griefless: I am that Purushottama who is pervadable as also all–pervading: I am beyond speech (sound) and hearing: I am formless as also *Gotra-less* (अगोत्र –without dynasty). I am even, self-dependent and Supreme Brahman. In this way, he knows me as unique truly through his reflexive devotion as part and parcel of his own self and also knows that he is that knowledge (viz.)—the realization of the self. There remains only the state of his singleness, once one gets awake and the semblance (of what he saw) in the dream disappears; and this he knows by himself alone: or when the Sun rises, he (thereby) is also himself and thus proclaims that the displayed and the displayer are not different. In that way with the disappearance of the objects of knowledge, there remains only the knowing agent, and one that knows this is also himself (alone). He further realizes that the power—knowledge that knows the state of monism is also myself. Then he comes to know that the self, which is above monism and duality, is undoubtedly my self: and when he actually gets experience of this, he enters into me, the realization (on his part) that 'I am he' getting dissolved in the tranquil state arising out of his experiencing the bliss of the self in the way one cannot say what state he might actually be in, when the realization of the fact of his remaining all above by himself after getting awake (from sleep) vanishes, or in the way it is immaterial if an ornament (of gold) is melted or remains unmelted, once the state of gold in it is perceived with the eyes, or when salt is dissolved in water the salt taste adheres to water, but water having evaporated there is no longer any liquid having that taste. And then the term 'he' ceases to exist and there also remains

no scope for the term 'I' and in this way the notions such as 'he' and 'I' cease to exist and then he merges into my existence. When camphor is getting burnt it is called fire, but when both the camphor and fire disappear there only remains behind the eternal sky: or just as deducting one from one, the remainder is zero; in that way, what remains behind after making proper adjustment (such as plus or minus) of 'is' and 'is not' or 'being' and 'not being', the remainder is myself. In such state, the terms 'Brahman'—'soul' or 'God' strike a discordant note in the harmony of the self; nay, even refraining from speech i.e. silence (about Self) has no scope there. (The position therefore that arises is somewhat as under): Its negation (silence) should be described with full verbosity (तोंडभर) without uttering the word 'no' or it (Brahman) is to be cognised after setting aside the two correlated notions of knowing and not 'knowing'. Here the realization should satisfy realization, the bliss should be enjoyed through bliss, happiness should enjoy happiness. (Further) in this state benefit secures benefit, lustre embraces lustre, surprise is fully drowned in surprise, the peace of mind secures peacefulness, the rest secures rest and (self) experience goes mad owing to the state of experience. In short that person secures the fruit of the pure and spotless 'I' ness (अहम् ब्रह्म) owing to the growth of the beautiful creeper plant in the form of 'Karmayoga' (even–tempered activism) and I become, Oh Kirīti, the gem in the form of sentience, in the diadem on the brow of the king of 'Karmayoga' and reciprocally, he also becomes my crown jewel: or liberation is the pinnacle (शिखर) of the temple in the form of 'Karmayoga' and the expanse of the sky over this pinnacle of the 'Karmayogin': or the 'Karmayoga' is a fine road in woods of worldly affairs, and the road reaches straight the town in the form of union with me; or he reaches with great speed the ocean in the form of the bliss of the Self by moving along the Ganges in the form of knowledge and devotion having joined it (the Ganges) through the brook of 'Karmayoga.' Such is the greatness of the path of even-tempered activism, Oh you clad in excellent armour, and it is for this that I preach it to you over and over again. I am not such a one as one could secure through means such as suitable time, place and appurtenances, but I already exist in all in my entirety. Therefore it is not necessary to undergo any hardships in order to secure me. 'I' can truly be secured through these means (viz. through even –tempered activism). The tradition of the institution of a preceptor and a disciple has sprung up only for knowing the way to secure me. There exists ready, Oh Kirīti, i) hidden treasures in the womb of

earth, ii) fire (in latent form) in firewood, and iii) milk in the udder of the cow; yet one that makes efforts secures them: in that way, although I am existent, I am (to be) secured through efforts. Were one to ask why God is (at this stage) referring to the means after having so far discoursed on the fruit, the answer is as follows: The main function of the Gītā teachings is to expound in all its bearings the means of attaining liberation; the means mentioned in other scriptures are not necessarily authoritative. The wind disperses the clouds (and makes the Sun visible); yet it cannot create the sun: the hand can put aside the moss (from the water-surface), yet it cannot create water. In that way other Scriptures only remove the dirt of ignorance that places obstacles in the way of attaining the 'self'. Therefore all these Scriptures are only 'tubs' (पात्रें) for washing out (destroying) the dirt of ignorance. Beyond this they have no authority independently to grant the realization of the 'self.' When these Scriptures are asked to prove their veracity, the place where they go to (for reference) is this 'Gītā'. When the Sun adorns the East, all the other directions also get brightened; in that way the Gītā Scripture, that is sovereign among other Scriptures, has provided them with a patron (सनाथ). In its previous parts (of this Gitā) this leader of the Scriptures has described in detail different means through which the Self (Soul) could be secured. But ShriHari, holding with a feeling of compassion that Arjuna could hardly grasp the subject matter at the first hearing, is going to discourse on it over again, (yet) in brief, to have it impressed indelibly on the (mind of the) disciple. And now that the concluding stage of the Gitā has simultaneously been reached, he is stressing the unity of purpose (underlying the doctrine) which is found at the beginning as well as at the end (of Gitā). Diverse extraneous problems, the discussion of which was relevant to the occasion, cropped up in the interval, between the beginning and the end and authoritative conclusions were drawn and made clear in regard to them. Some might take it, without a proper grasp of the various references (ante and post), that all those conclusions form the main principles and proper subject matter of the Scripture; but those are only minor and subsidiary theories and conclusions coming in as 'fill ups' to make complete the principal ones, and with their help the beginning and the end (of the Gitā) are made to harmonise with each other. Here the destruction of ignorance is the main topic, while the securing of liberation is the fruit, knowledge being the means of attaining the two, and this sole subject has been discoursed in various ways in this big work and is being repeated but in a couple of words only (very

briefly). With this end in view the Lord got prepared to discourse on the means (to attain the fruit), even though the fruit has actually been secured.

सर्वकर्माण्यपि सदा कुर्वाणो मद्व्यपाश्रयः ।
मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ।। ५६ ।।

56 *"And even though-in dependence upon Me-he keeps on ever performing all activities, (nevertheless), through My favour, he wins the Eternal and Immutable Dwelling place.* (1246)

Then the Lord said, "Oh Great Warrior, the Karmayogin (one taking to even-tempered activism) with firm faith in Me becomes my own self, and abides merged in Me. He worships Me with flowers in the form of performance of his duties, and secures as a favour (प्रसाद) in return of this worship, firm affection for knowledge. With this affection for knowledge in his grasp, his devotion towards Me flourishes and he becomes blessed through complete identity with my Personality, secured as a result of his devotion. He follows me - his own Soul - who sheds light on the universe, knowing full well that he is stuffed up everywhere. The salt drops its separate existence and integrates itself with water; or the wind blows and (finally) rests quietly in the sky: in that way he abides in Me bodily, in speech as also mentally, and even were he on rare occasions to do any prohibited act, such acts whether auspicious or inauspicious would be invested with a uniform quality on account of realisation (on his part) of knowledge in regard to myself, in the way a flow of dirty street-water as also a big river both assume the same sanctity when they merge in the holy Ganges. The distinction such as sandalwood and other inferior sort of wood lasts only so long as they are not embraced and devoured by fire; or the distinction such as five points fine and sixteen points fine in gold remain so long as both do not come in contact with a *Paris*; in that way the distinction such as auspicious and inauspicious is felt so long as they do not secure my all-pervading light. The distinction such as night and day is felt so long as we do not enter the region of the Sun. Therefore with his meeting with Me, all his actions, Oh Kirītī, disappear and he is installed on the 'Sāyujya-pada' (सायुज्यपद-the status of the fourth of the four states of Mukti-absorption into the essence of the Brahman). He attains that imperishable state of mine, which never gets wasted on account of place, time or nature: Nay, Oh Son of Pāndu, does there exist any

lack of (covetable) gain where one has secured the favour of mine own viz, of the very Soul?

चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः ।
बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ।। ५७ ।।

57 *"Having in thought dedicated: all activities unto Me—making Me thy final goal-and cultivating equanimity of spirit, do thou uninterruptedly fix thy mind in Me.*

It is for this, Oh Dhananjaya, that you should renounce into myself all your actions in their entirety, viz. dedicate them all to Me. But that renunciation, Oh Warrior, should only be of such (actions) as could be renounced (and not such as the day-to-day and other enjoined actions as could not be renounced). You should engage your mind in the contemplation of the Self. On the strength of that contemplation you will be able to see clearly in Me your own self-as separated from the actions. You will also see as being far away from yourself that Prakriti–Māyā (Illusion) which is the source (birth place) of activism. Prakriti cannot however remain distinct from the self (soul) in the way the shadow cannot remain distint from the original object. In this way, when Māyā (illusion) is destroyed, there will be brought about without any effort, complete renunciation of actions. Then, with the elimination of actions as a class, there will remain behind only 'I', the pure Self (soul), and then there will abide faithfully with the soul, the intellect as does a chaste wife. When the intellect thus abides wholly and with unswerving devotion in Me, the mind even begins to worship Me casting off its normal activity (fickleness). In that way you should always be doing something that will make (your) mind remain steady in Me, shearing it of all its wayward tendencies.

मच्चित्तः सर्वदुर्गाणि मत्प्रसादात् तरिष्यसि ।
अथ चेत् त्वमहंकारान्न श्रोष्यसि विनङ्क्ष्यसि ।। ५८ ।।

58 *"With thy mind fixed in Me, thou wilt, through My grace, cross all obstacles; but in case, through (false) notion of self, thou dost not give heed unto Me, then shalt thou perish.*
(1269)

When I am thus stuffed in your mind through whole-hearted devotion,

know it, you have gained my favour in its entirety. Then you will feel as being happiness-giving although they actually be pain-giving, all those very homes of miseries that make you undergo the dreadful births and deaths. When the vision gets the support of the light of the Sun what could darkness do there? In that way, one whose life-particle (जिवळण -living state) is leavened through my grace, what fear is there for him to get affected by the goblin in the form of worldly affairs? Therefore, O Dhananjaya, you will be able through my grace to get out of the wicked tangle of mundane existence. Now, were you through self-conceit not to allow my talk even to touch the border line of your ears (hearing) or mind, then although your pristine nature be eternally free and imperishable, that will be all unavailing and the dreadful blow of bodily conceit will fall heavily on you and you will hardly have a moment's relief while suffering from self-destruction at every step as a direct consequence of that bodily conceit. Were you not to give any heed to what I say, then you shall have to face the dreadful calamity of living a life which is worse than death (a living death).

यदहंकारमाश्रित्य न योत्स्य इति मन्यसे ।
मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ।। ५९ ।।

59 *"That (false) notion of self resting upon which thou art thinking. 'I will not fight': futile is this resolve of thine: thy inborn nature will (perforce) compel thee.* (1278)

Were you to nourish the conceit discarding discrimination, in the way one should nourish the fever by hating medicine, or should nourish darkness by hating light, or were you through conceit to label (name) your body as 'Arjuna', and those of others as 'My own kinsmen', and the battle as 'sinful act', — and after applying these labels, persist in (your) desperate determination, O Dhananjaya, that you would not fight, yet, your inborn nature would defeat that determination (of yours). Moreover, is there any substance (from the standpoint of metaphysics) apart from phenomenal appearance (Māyā) in the line of thought (you have adopted) viz. 'I am Arjuna, these are my kinsmen and to kill them is a great sin?'. (It is also queer that) you should be first prepared to fight and then should take up arms (in your hands), and then ultimately take recourse to a false notion in order to avoid fighting. Therefore, your talk of not fighting is all futile and untenable judging even from the worldly point of

view. That very Prakriti (inborn nature) will make the determination (not to fight) of your mind, totter down.

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।
कर्तुं नेच्छसि यन्मोहात् करिष्यस्यवशोऽपि तत् ॥ ६० ॥

60 *"Constrained, O Son of Kuntī, by thy own inborn urge to act, what thou, through self-delusion, dost not wish to do: even that thou wilt do in sheer helplessness.* (1286)

Were one to (try to) swim towards the West when the current is flowing Eastward, it would be simply perverse on the part of the swimmer, the (powerful) current would drag him down along its own line (direction) of flow. Were a grain of rice seed to say that it would neither germinate nor grow as rice, could it go against (its own) nature? In that way, Oh you wise one, (your) inborn nature formed of the Kshatriya tradition, would make you rise up, and (your) protestation viz. 'I would remain passive at this stage', is sheer perversity. Bravery, high spirit, mindfulness, and other qualities have been bestowed upon you while getting born, by your (Kshatriya) nature, Oh Son of Pāndu, and so that Prakriti will not permit you to sit quiet, Oh Dhananjaya, unless you do actions conforming to the group of your (inherent) qualities. Therefore, Oh Kodandapāni, (कोदण्डपाणी-one with a bow in his hand, Arjuna) being fettered by the (Kshatriya) qualities, (mentioned above), you are bound to follow the traditional duties prescribed for the Kshatriyas, and there is no doubt about it. And were you, without taking into account your birth and origin thoughtlessly to take a vow not to fight, you would, I feel sure, do (fighting) in spite of your persistently saying that you would not do anything, in the way one bound hands and feet, and put into a chariot, travels over far distant lands (दिगंत) even though he himself does not walk. Why did you give fight when Uttara, the eldest son of the King of Virāta, began to flee (from the battle-field)? That very Kshatriya nature of yours (that made you fight then) will make you fight (even now). You made Akshouhinis (अक्षौहिणी-made up of 218700 units in the army) of great warriors eat dust in the battlefield, and that very nature of yours will make you fight here, Oh Kodandpāni. Oh, does a patient ever like illness? Or does a poverty-stricken man ever like poverty? Yet, the powerful destiny makes them suffer these. That destiny will not act differently (in your case) working as it does, under the control of God Almighty, and that God Almighty is in your heart.

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ।। ६१ ।।

61 *"The Lord, O Arjuna, dwells within the heart-region of all beings, causing, through (His) Wonderous Power (Māyā), all the beings to whirl round (as though) machine-mounted.* (1299)

The Sun, in the form of God, with thousands of rays in the form of sentience, rises in the great sky in the form of heart region of all the beings. He sheds light on all the three worlds in the form of the different states of life (wakefulness, dream and deep slumber), and awakens the wandering beings (souls) deluded through the wondrous power,—Māyā. He sheds his light on the fully blown lotus flowers in the form of sense-objects, springing in the lake in the form of all visible objects in the universe, and makes the black bee, in the form of the being, with six feet in the form of five senses and the mind, feed itself on the lotus. This metaphor apart, God abides in the hearts of all the beings and shines (manifests Himself) there under the cover in the form of egotism of the beings. Staying inside behind the curtain in the form of delusion (Māyā), he plays the wire-puller and makes dance outside, the shadow-pictures of all the diverse orders numbering 84 lakhs. He invests all beings—from the very God Brahmadev down to the lowest insect—with body-forms according to their respective merit. The body-form which is displayed before the creature (soul) and which is commensurate to his merit, assumes 'I'-ness and it (the 'I' notion) gets complete hold over that body. A thread should get entangled into another or a grass blade should bind another one, or a child should try to grasp its own reflection in water: in that way, the soul develops and a sense of identity with its own shadow in the shape of the body-form and the feeling that the body-form is the soul starts pulsating. Thus He (God Almighty) makes the being hold fast to the mechanism of his body-form and then he moves the thread in the form of action in past lives. Then the being gets momentum (i.e. begins to act) by virtue of (the notion of) particular thread in the form of actions of the past lives, with which he is independently connected. In that way, Oh Dhananjaya, God makes the beings whirl round and round between the Heaven and the Earth, in the way the wind makes hay whirl round and round in the sky. The beings set about their activity (in the world) as willed by the Divine authority, in the way (a piece of) iron is set in motion (moves

in a circle) following the attractive power of the loadstone. The ocean and the others indulge in their frolic through their proximity to the Moon, Oh Dhananjaya, viz. the ocean gets in full tide, the Moon-stone begins to ooze out, the night lotus begins to blow itself open, while the bird Chakora feels jubilant. In that way God Almighty makes the beings dance in different ways following the primal nature (as determined by their respective destiny) and that very God abides in your heart. That inner urge, which not allowing itself to be identified with Arjuna, rises up in you—that feeling of I-ness—is the real aspect of God. Therefore, that God will (as of certainty) set the Prakriti to action and that Prakriti will make you fight, even though you may (wish to) fight. Therefore, God is the sole Lord—master, and he directs the Prakriti, (it is but proper that) you should permit your organs to function freely in harmony with the constitution of your Prakriti. Thus whether you should or should not act (fight), you should leave it all to the Prakriti—that Prakriti which works under the authority of God that dwells in your own heart.

तमेव शरणं गच्छ सर्वभावेन भारत।
तत्प्रसादात् परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम्॥ ६२॥

62 *"Unto Him alone, therefore, do thou repair for shelter, O Scion of Bharata, with thy very being; through His grace thou shalt attain to the Supreme Peace and the Abode Eternal.* (1319)

(Therefore) you do surrender yourself completely to him (God) with all your Self in speech, mind and body, just as the Ganges surrenders itself to a sea. Then, through His grace, you will be the Lord of the Lady in the form of tranquillity and remain pleased in the bliss of the essence of the self, where the creation gets created, rest gets rest and experience gains experience. You will be the King of the seat of your self, getting unwasted"; spake the Lord of Lakshmi to Pārtha.

इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया।
विमृश्यैतदशेषेण यथेच्छसि तथा कुरु॥ ६३॥

63 *"Thus unto thee has been recited by Me this doctrine which is more mysterious than mystery (itself): ponder over it well and fully, and (thereafter) do as thou willest.* (1323)

The celebrated Gītā is the very essence of all literature and it will

secure for you the gem in the form of the Self. In the metaphysical part of the Vedas, it is described under the great name 'knowledge' and has consequently secured a great fame in the world. The intellect and other means of obtaining mundane knowledge are only the reflected tiny rays derived from that (knowledge) eye through its light, and I, the all-seeing, am also revealed entirely through that very knowledge. And this is the knowledge of the Self : it is the most secret treasure of myself, the non-manifest. Yet how should I hide it from you? And it is for this, Oh Son of Pāndu, that I have handed over this secret hoard to you, my heart being overwhelmed with compassion for you. A mother infatuated with affection for her pet child talks quite freely with such a child; how could my affection for you (which is of that same type) not make me do the same? I the all-knowing have communicated to you, Oh Dhananjaya, that which is definitely true, after giving it an all-round consideration, in the way the sky should be strained, or the nectar should be stripped off of its rind or the lamp should be made to come safe out of fire ordeal (दिव्यकरणे), or the eyes of the Sun, with the light of whose rays even an atom in the region under the earth becomes discernible, should be treated with Divine collyrium. Now it is for you to decide for yourself what is proper (for you) and after doing it, to act as you like." On hearing these words of the Lord Arjuna kept silent, at which the Lord said again, "You seem to be a thorough one." 'Were a hungry person to feel shy before one serving him food, and to say that he has had a full feed, it would be entirely his own fault if he had (in consequence) to suffer from hunger. In that way, having met (with) an all-knowing preceptor, were one to feel shy and not ask to be enlightened upon the nature of Self, one would only be deceiving one's self and be open to the sin of self-deception. From your silence, Oh Dhananjaya, it appears to me that you desire that I should once more summarize the doctrine of knowledge in its entirety." At this Pārtha said, "Oh generous Lord you have correctly read my mind: to speak (the truth) is there indeed another knower (different from you? Others (the rest) are but the objects of knowledge, thou alone art the only omniscient person inherently. Is there any point in describing the Sun as being the Sun?" Hearing this Lord Krishna said, "What you appear to have comprehended of Me cannot be called insufficient or incomplete (description)".

सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।
इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥ ६४ ॥

64 *"Yet again listen to My ultimate word, which is the secret of all secrets: thou art intimately loved of Me, and so I shall communicate what is to thy weal.* (1341)

Now you do listen once again to my plain and clear talk with spacious (keen and receptive) attention. It is not (such an ordinary) subject as I should speak about because it is worth communicating or you should hear because it is worth listening to: but it is in fact your own good luck (and nothing else). The young of a tortoise is supplied with feed (milk), Oh Dhananjaya, from the vision of its mother; or the (cloud in the) sky becomes the water carrier at the home of the bird Chakora. In that way, (it is like) getting the fruit, on the very spot, of an action that has not been performed at all. In short, is there anything in the world that is beyond the reach of a man when fortune smiles on him? Ordinarily, that which enables one to escape from duality, and is fit to be enjoyed at the home of the union with the Self (Monism) is, remember ye, this esoteric doctrine (knowledge). Oh beloved one, that which becomes the subject of love, that is not burdened with any formality, is nothing else but the soul (self) itself; be sure of it. We cleanse a mirror, Oh Dhananjaya, that we have to look into; and we do this not for the sake of the mirror but for our own sake. In that way, Oh Pārtha, what I am speaking is for my own sake alone, you being only an excuse: is there anything like 'I-ness' or 'You-ness' between us? I am telling my heart's secret to you, my very soul. It is in fact an inveterate hobby with me to be after my exclusive devotees. The salt gets deluded, Oh Son of Pāndu, while surrendering itself completely to water and feels no shame in merging its individuality wholly into it. In that way, since you never know to keep away anything (secret) from me, how should I keep (secret) anything from you? Therefore, you do hear that great secret talk of mine, before which all secrets of the universe pale into utter insignificance (prove only vividly open):

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ।। ६५ ।।

65 *"Infix thy mind in Me, be devoted to Me, offer service unto Me, render homage unto Me: so wilt thou assuredly come right unto Me. This I promise thee, (as) thou art dear unto Me.* (1353)

You do make me–the all-pervading God–the object of all your

dealings, external as well as internal. The wind abides mingled throughout the sky, in that way you be within me in all your actions; Nay you make your mind my exclusive home (i.e. do not allow your mind to think of anything except myself at all times) and keep your ears stuffed up with exclusive hearing of my own praise. The saints purified by the knowledge of the self are but my own miniature forms: let your vision look fondly at them as a loving husband looks at his wife. I am the abode of all the objects and therefore (you) direct your tongue eternally to be fond of (uttering) my name, and keep it alive in that way. You do arrange all (your actions) in a way that all the actions of your hand and the movement of your feet, are all solely on my account. Whatever actions, Oh Son of Pāndu, you perform by way of obliging your own people (kinsmen) or strangers, will constitute the sacrifice through which you will become a good sacrificer, whom I shall own as my own. How far I should proceed teaching you things one after another? You do assume for yourself the position of a servant, and look upon others as my own forms and as such fit to be served. That will banish (from your heart) all hatred for beings and thus make you pay me homage (lit. salute) everywhere. Your life will be fully charged with my spiritual Presence. And then there being total absence of a third party in this buzzing world, it would bring about (the great bliss of) complete privacy for you and for me. Then, whatever state of things might arise, there would remain only Myself for you and yourself for me, to enjoy each other's company, and then our mutual happiness will automatically be enhanced: and then in that state, in which the bar in the form of the third party is removed, you will in the end be one with my essence, merging in my Person. When water is dried up, what is there to obstruct the reflection (that was in the water) from going and merging into the original disc (of the Sun or any other planet)? Or who is going to cause obstruction to the wind merging into the sky or what can prevent the waves merging into the sea? It is only on account of the body-form that you and I appear distinct: when therefore the body-form itself is eliminated you will be only myself and this is certain. (You) do not entertain any misgivings about what I say; I swear by you (to guarantee its veracity), should you feel any hesitancy about it. To swear by your name amounts to swearing only by my self; but real love makes one forget bashfulness! Otherwise, one who is the very object of knowledge, and who is above worldly affairs on account of whom this world semblance is felt real, and whose command conquers even the destroyer–that one-Myself-God, the

Satyasamkalpa (सत्य संकल्प -one whose will cometh to pass) and the Father who is ever watchful in regard to the weal of the entire universe -why should He stoop to (such) objectionable swearing? But Oh Arjuna, I am fondly enamoured of you and have discarded the insignia of Godhood, with the result that I have become half (imperfect), while you have (on the other hand) become complete (perfected being steeped with my Spirit). This is like, Oh Dhananjaya, the king swearing by himself for securing his own ends". On this Arjuna exclaimed, "Oh God, you should not indulge in such extravagant talk: our cause (the goal of salvation) is served through the remembrance of your name alone. You have settled down here to advise me and while doing this you resort to swearing: where is (thus) a limit to such a humorous acting on your part? A small ray of the Sun blows open a garden of lotus flowers, but on that excuse the entire world gets lit. The clouds shower (copious) rain that cools down the earth as also makes the sea full of water; (to say that the rain comes for) satisfying the thirst of the bird Chakora is only a pretence. Is it not, therefore, incumbent to say that I am only an excuse for (the bestowal of) your generosity, Oh you the King of donors and the sea of kindness." The lord said on this, "Let that alone. This is no occasion for such a say (praise). The means which I have preached you will undoubtedly make you attain Me. A crystal of salt gets dissolved the moment it is dropped into the sea; is there any reason for its remaining undissolved? In that way by worshipping me everywhere in all created things (wherein my indwelling spirit exists) and seeing my Presence in all things, you will completely lose your egotism and be only myself. I have thus shown to you how the range of means goes on widening–beginning with action and culminating in attaining me. First you have to dedicate all your actions to me, Oh Son of Pāndu, and then the Divine (lit. my) peace will descend on you at all times and places. Afterwards when you have got full realization of my knowledge through this grace (i.e. Divine peace) of mind, you shall assuredly be merged in my Divine Form. In such a state then, Oh Pārtha, there remains no distinction, such as the end (to be attained) and the means to attain it: nay, there remains nothing else for you to do. You have all along been dedicating all your actions to me with the result that you have today secured my grace and on the strength of this grace of mine, all obstacles in the way of fighting (on your part) will be removed. Once I am caught by fascination for you, I shall never leave you in the lurch. This is the doctrine of Gitā which I have delivered to you by advancing logical

arguments backed by Scriptural authorities—the Gītā which is capable of destroying Nescience along with (the display of) mundane existence and which makes my sole Presence visible (to my devotee) in all things. I have (also) preached to you in various ways the knowledge of my 'Self', and with the help of that knowledge, I have enabled you to drop off all ignorance which has led you wrongly to this delusion (which makes you prate about) religion and non-religion.

सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ।। ६६ ।।

66 *"Relinquish all (so-called) 'duties', and unto Me alone as shelter, betake thyself: I shall release thee from all 'sins' whatsoever.* (1390)

Hope gives birth to pain, or slander to sin, or misfortune to poverty; in that way ignorance (Nescience) creates religion and non-religion leading to Heaven and Hell, and therefore abandon it all (ignorance) completely through knowledge. By holding the rope in hand, all delusion of its being a snake disappears; or the home and other mundane affairs (seen) in a dream disappear by shaking off sleep; or with the disappearance of jaundice the moonlight ceases to appear yellow; or with the recovery from a disease the tongue (mouth) ceases to have bitter taste; or with the end of the day, the mirage disappears; or with the firewood, the fire (latent in it also drops down). In all these ways you do drop down all that Nescience which brings forth the humbug of religious and non-religious acts, and then you will have relinquished therewith all notions of good and evil. And with the elimination of ignorance, I myself alone remain behind automatically. With the dropping down of sleep along with slumber, one remains all alone by himself; in that way (with the departure of ignorance) nothing else distinct from myself remains behind, the entire range of visible creation appearing to his (devotee's) vision as identical to his Self. Getting completely one with Me, keeping no distinction whatever as regards one's own individual Self, is what is complete surrender unto Me. With the destruction of the earthen pot, the sky (cavity) contained in it (disappears) and merges into the wide sky: in that way, surrendering completely unto Me brings about union with My essence. (Therefore) surrender yourself, Oh Dhananjaya, completely unto Me, in the way gold beads merge into gold or the waves merge into water. The (supposed) submarine

fire surrenders itself unto the sea keeping intact its individuality, Oh Kirītī, and it does not desist from burning it (sea): you should not follow that course. To surrender completely unto Me and at the same time to maintain individual existence distinct from Me is abominable (धिग्), and how would the intellect not feel ashamed of holding this view (such a talk) were it to say so? Were a common female servant to succeed in winning the love of a King, she too is raised to his (Royal) position! That a being attaining Me the Lord of the Universe—and (simultaneously) not being able to snap the fetters of his existence as a distinct personality—is a wicked talk to which you do not even lend your ears. Therefore becoming one with me, one automatically renders service unto Me, and you should act in a way that the (aforesaid) service will be in your possession (lit. in your grasp) through this knowledge (of complete identity). Once the butter is churned out from the buttermilk, it cannot again be mingled with it, even though it is put into it (buttermilk): in that way, once you surrender yourself unto Me with perfect monism, then as natural corollary, matters relating to religion or non-religion (good or evil) will not even touch you. Iron gets rusted and reduced to dust, but once it associates with a *Paris* and gets converted into gold, no dirt can even touch it (iron); once the fire is kindled by friction, by rubbing against each other two pieces of firewood, the fire cannot remain again shut up (latent) in the fire-wood. Can, Oh Arjuna, the Sun ever see darkness, or can dreamy delusion be experienced again after awakening? In that way, once absorbed in Me, can there remain any reason (for one) for remaining distinct from my universal Self? You need not, therefore, harbour any other idea in your mind, and I shall be all what you call your merit and sin. The mark of the entire bondage is sin and it exists through duality. That can be destroyed through the knowledge of myself. Salt falling into water is completely converted into water; in that way, you, who have already surrendered yourself unto Me, unreservedly would be like that (viz. become one with my essence). And when this takes place you will, Oh Dhananjaya, automatically enjoy liberation. You do own me as being entirely yours and I shall liberate you through my illumination. You should therefore, henceforward, leave off all anxieties; you only do realize Me through knowledge, Oh you good Talent, and surrender yourself exclusively unto Me." So spake Lord Krishna—the Omniform, the Omniscient and the Omnipresent. Then extending his dusky left arm, adorned with a bracelet, he embraced the king amongst devotees, who had already surrendered himself unto Him. The

embrace was only a pretext for giving his own essence (to Arjuna), which could not be reached either by words or by intellect, and from which the words having pulled back (restrained) the intellect, are forced to beat a retreat (without reaching it). With the heart meeting the heart, (the contents of) one (Lord Krishna's) were poured into another (of Pārtha's). Pārtha was made his own (by Lord Krishna) without snapping the (outward) duality. That embrace was just like one lamp lighting another, and thus Pārtha was made his own self (by Lord Krishna), without breaking (outward) duality. Then there swept such a big flood of happiness over Dhananjaya, that the Lord, even though all-pervading (big), got drowned into it. An ocean meeting another ocean, doubles the volume of water, and part of it rises up in torrential form in the sky (occupying it) for accommodating itself; in that way, the coming together of these two resulted in neither being able to curb himself; who could know how it all happened? Yet the entire universe got stuffed up (pervaded) by Lord Krishna. In this way Lord Krishna expounded the Gitā Scripture—the original thread (source) of the Vedas, invested with supreme holiness on account of its (Gita's) universal validity. You might raise a doubt how the Gitā is the origin of the Vedas, I explain to you the theory underlying it, which is well-known. This (Gitā) has been expounded with asseveration through his own mouth by that great Speaker of the truth (Lord Vishnu), with that very breath the Vedas were born. Therefore what is said about the Gītā being the origin of the Vedas is but proper. There is yet one more proof of it. That in which the future growth of a thing lies hidden without that thing getting itself destroyed (i.e. preserving the innate form of the thing) is what is called seed. The entire Vedas (शब्दराशी) same as (शब्दब्रह्म) is made up of three pieces (कांड—parts viz. activism, worship, knowledge) which are (stored up) in the Gītā, just as a tree (is stored up) in its seed. Therefore, I feel that the Gītā is the seed of the Vedas, and it is also easily preceptible. The three parts of the Vedas appear clearly marked out in the Gītā, in the way a human body is adorned by ornaments of jewelry. Now I shall show you through (your own) eyes in what particular portions of the Gītā, the three parts such as activism, etc. are. The first chapter forms only the preface to the philosophy involved in the Gītā teachings, while in Chapter II the theory of Sāmkhya philosophy is expounded. It is (also) suggested in Chapter II that according to Sāmkhya nothing else but knowledge is necessary for securing deliverance. Then a beginning is made in Chapter III of the subject as regards the means of securing deliverance

for such as are fettered by ignorance. They (means) consist of the avoidance of (fruit) motived and prohibited actions by those that are fettered by the conceit of their body-form, and of the performance by them without fail of the prescribed, day-to-day and occasional duties (कर्म). This they should do in good faith–is the decision given by Lord Krishna in Chapter III and this is what is called Karma-kānda (कर्मकांड) or the path dealing with activism. And how this performance of the day-to-day etc. duties would help in snapping the bonds of ignorance, was the point that worked in his mind (of Lord Krishna), and he announced that when the fettered being reached the stage of a 'seeker' (मुमुक्षु) he should dedicate all his actions to Supreme Brahman and continue performing them. According to Lord Krishna whatever enjoined duties (actions) might be performed through the agency of body, speech and mind—they should all in that very stage be said to have been performed with the sole intention of being dedicated to God. The discourse on how this motive-free activism should be dedicated to God through prayers and sermons is started at the conclusion of Chapter IV and this theme of worshipping God through activism has been continued right upto the end of Chapter XI, entitled the 'Vision of the Omni-form'. Here know this, as the Devatā-kānda (देवता कांड–Division dealing with the Worship of Deity), consisting of eight Chapters in which the Gītā has cleared up all obstacles (doubts) and has made the theme clear (to understand). And by the same favour of God can be secured the true and tender knowledge, through the instrumentality of the preceptor's school (श्रीगुरु संप्रदाय).As we take it, Chapter XII teaches that this (knowledge) should be increased through (developing) qualities like non-hatred and non-arrogance. The theme preached in Chapters beginning with the 12th and ending with the 15th is "the Ripe Fruit of Knowledge" and this is preached in four Chapters ending with "Upwending Roots" —The Jnānakānda (ज्ञानकांड) Division dealing with knowledge). This Shruti Scripture preaching the three divisions (त्रिकांड) has got itself bedecked with jewel ornaments in the form of Gītā stanzas, Chapter xvi expounds the group of ignorance (ignorant ones) that bear hatred day in and day out towards the means of acquiring knowledge, the means which alone yield the fruit of salvation; so the tripartite Scriptures proclaim loudly, stressing that men must try without fail to win it (the fruit of Salvation). Chapter xvii conveys the message that this enemy (the collection of vices) should be conquered with the help of the Scriptures. In this way from Chapter I to the end of Chapter XVII, the Lord has discussed the Vedas born out of his very

breath, and the 18th is the top chapter (शिखर) in which is drawn up a summary of and the deductions drawn from, the discourse contained in (the previous) 17 chapters. Thus the Bhagavad-Gītā Scripture, numerically formed (of chapters and stanzas) is the very Vedas incarnate, but superior to them in point of generosity (in regard to imparting knowledge). The Vedas themselves are quite rich with the wealth in the form of knowledge; yet none can equal them in point of miserliness, since they whisper (communicate knowledge) in the ears only of the first three (viz Brahmins, the Kshatriyas and Vaishyas) of the four castes (चातुर्वर्ण्य). They have remained quiet, allowing no scope whatever to the rest of the human beings, viz. the Shūdras and women (standing) equally affected by worldly affairs. Therefore, it appears to me (Jnānadev) that in order to make up the former deficiency and to be serviceable equally to all, the very Vedas have assumed a different garb and have appeared in the form of Gītā-Scripture. Not only that but they became available to anyone through the Gītā-form, either by entering into mind through the interpretations, or into the ears through hearing, or into the mouths through reciting. A free boarding house providing food in the form of liberation has (as it were) been opened in the market-place of the worldly affairs and is available even to a dullard, writing out and simply keeping with himself in a bookform, the Gitā Scripture side by side with one knowing it by rote and reciting it. The sky cavity is the only space open for living freely in the atmosphere or for sitting on the earth or for roaming about in the sunlight; in that way the Gitā is one, that gives equally to all that take its resort, without any discrimination, such as the best or the lowest, the gift of getting one with the Deity which makes the entire world feel happy (cool). Getting afraid of the previous accusation (of being miserly) the Vedas entered into the womb of the Gitā, and got their fame fully purified and brightened. Therefore Shri Gitā is that form of the Vedas that can be grasped by all and which Lord Krishna has preached to the Son of Pāndu. Milk is released (by the cow) from the udder for the sake of its young, yet the entire household gets its supply; in that way the entire world is rescued (from Hell) on the pretext (मिष) of the Son of Pāndu. The clouds come running with (rain) water out of kindness towards the bird Chakora yet the aggregate of created things (world) gets the cooling effect of it. The Sun rises every morning for the sake of the helpless lotus, the eyes of the entire universe receive light from him; in that way, on the plea of Arjuna the Lord gave an exposition of the Gitā and lightened the heavy load in the form of the worldly

affairs of the (people in the) universe. He is not (only) the Lord of Lakshmi, but is (also) the Sun rising in the sky in the form of his face and shedding light on the brilliance of the gems in the form of the mysteries of all the Scriptures in the three worlds. All Glory to that holy dynasty, which gave birth to Pārtha—who made himself eligible for knowledge and offered its enclosure free to all. Let that alone; the worthy Preceptor, Lord Krishna, then made Pārtha alive to the sense of duality, seeing him getting absorbed in his own Self. The Lord then asked "Are you, Oh Pārtha, convinced of the principles of the Gitā?", to which he replied, "Yes, through your own Grace." The Lord again said, "It requires extra-ordinary strength of good luck, to secure the secret treasure, Oh Dhananjaya, and (yet) there is hardly any person who is able to enjoy the treasure already secured through good luck. See what an amount of labour must have been caused to the Gods and demons, to churn (the contents of) the big pot of the size of the ocean containing unfermented (अविरजी) milk; their labours bore fruit in that they could see with their own eyes the ambrosia that emerged but they failed in taking proper care of it. That (ambrosia) which was secured for getting immortality only proved fatal. Such was the (tragic) result of securing an object, without knowing how to enjoy it. Do we not know how King Nahusha, became the Lord of Heaven, but not knowing how to behave properly he was transformed into a snake. You have, Oh Dhananjaya, secured a vast amount of merit (पुण्य) with the result that you have become competent to secure (the knowledge of) this King amongst the Scriptures. You should, therefore, follow the great tradition of the Scripture and maintain it with firm devotion. Were you, Oh Arjuna, to perform that duty of maintaining it, otherwise than in accordance with the traditions attached to it, it would only produce a result, Oh Arjuna, exactly as did the churning out of the ambrosia. Having secured out a stout and good-looking cow, you will be able to get milk from her. Oh Kiriti, only if you master the art of milching her in the evening time (the usual time of milching). In that way one should secure a worthy preceptor, and should also receive correctly the learning; yet, it all will come to fruition only if the traditions of that learning are carefully observed. Therefore, do you now hear, with great regard, the correct traditions of this (Gitā) Scripture.

इदं ते नातपस्काय नाभक्ताय कदाचन।
न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥ ६७ ॥

67 *"This (teaching) is not to be, by thee, at any time imparted to one who is not leading a life of austerity, who is not a devotee, and who is not eager to listen: nor to one who traduces Me.* (1486)

Now that Oh Pārtha, you have secured this (knowledge of) Gītā-Scripture with great devotion, you should not impart it to one who is devoid of austerity. Even were there (found) one leading a life of austerity, yet were he wanting in firm devotion to his preceptor, he (too) should be avoided (because he is unfit) as the Vedas do in regard to low-born ones. The food left over after sacrificial oblations should not be made available to a crow even though old in age: similarly the Gītā-teachings should not be imparted to one leading a life of austerity but devoid of devotion towards the preceptor. One who leads a life of austerity, and has also devotion towards God-Preceptor, yet if he is wanting in earnestness for hearing the Gītā-gospel, such a one is not eligible to hear the Gītā-teachings, even though he be held in reverence by the world on account of his possessing the above-mentioned qualities. However lustrous or precious a pearl might be, if it be without an aperture, would it be ever possible for the thread *(गुण) to find an entrance therein through it (for being used as ornament)? No one can dispute the depth of an ocean, yet do not the rain showers falling into it simply go to waste? Why not be generous and give food to one feeling hungry, rather than offer it to one with a full belly, and waste it? Take care that you do not even casually impart it to any one, who however worthy otherwise has not the least regard for it. The eye can appreciate (physical) beauty, yet what does it know of fragrance? In short, a thing becomes fruitful (only) where it is appreciated. Do show regard to persons observing austerity or having devotion, Oh husband of Subhadrā (Lord Krishna's sister), yet avoid such as have got no regard for hearing the Gītā (recited). (For instance) there is the austerity as also devotion, and further there is also intense desire to hear (the Gītā-teachings); with all this equipment (qualities) were one (possessing these qualifications) to talk disparagingly of Me—the Creator of the Gītā Scripture and the Controller of the entire Universe—and others that revile Me and my devotees—consider all such quite ineligible for imparting the teachings of the Gītā. The equipment in other respects is like a lamp-stand without a (wick and) flame during

* There is a pun on the word गुण (Guna) which means thread, and good quality or virtue.

night time. Further there should be a fair-complexioned and a youthful body also bedecked with ornaments, yet with no life in it, or there should be a beautiful house built of pure and bright gold, yet it should be barred at its very entrance by a (venomous) female cobra; or there should be the best cooked food but mixed with venom; or there should be the secret malice in friendship. Of the type of all these are the austerities, the devotion, or the intellect of all those that revile Me and my devotees, know ye, Oh wise one. Therefore Oh Dhananjaya, do not allow such a devotee, or a man of intellect, or an observer of austerities, even to touch the Gītā-scripture. What more should I say? Were such a slanderer to be as worthy as even the God Brahmdev (the Creator the world) do not impart Gītā-teachings (to him), even in a joke.

य इमं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।
भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥ ६८ ॥

68 *"He who proclaims this, the Supreme Secret, amongst My devotees: he, having conceived the highest devotion towards Me, shall reach Me straight: of this there is no doubt.* (1507)

Therefore, you do instal the (image of) God in the form of Gītā-gem in the temple in the form of the devotee who after first making firm the foundation of austerities and then erecting on it, Oh Dhanurdhara, a temple in the form of devotion towards the Preceptor, and keeping its door open in the form of keen desire to hear, and lastly fixes over it a beautiful top (शिखर) of gems in the form of non-slander. And when you do this, you will also rise up, in this universe, to my own eminence. The Pranava (the Hindu Triad) was shut up in its mystic monolettered form 'Om' (ॐ) in the womb formed by the three syllabic instants 'अ'–'उ'–'म'. That seat of the Vedas-that Hindu Triad-God germinated and sprouted into branches in the form of the Gītā; or the very 'Gāyatrī' (गायत्री-the sacred verse of the Vedas) has come into being with flowers and fruit in the form of Gītā stanzas. Therefore, one who through genuine regard, will bring home to my devotees the Gītā teachings full of supreme secret, in the way one, who brings together a longing mother who cannot live without her pet child, and the child itself which has no other source of living than its mother, will come and be one with my essence, after the fall of his mortal body.

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः ।
भविता न च मे तस्मादन्यः प्रियतरो भुवि ।। ६९ ।।

69 *"None amongst men is, save him, the best doer of a deed dear unto Me. Nor is there going to be, save him, another on earth dearer unto Me.* (1514)

And so long as he wears the ornament of the body-form, holding it quite distinct from himself, he is dearer to Me than my own life. Such a one alone, amongst those that are men of knowledge, that have taken to activism and observe austerities, is (most) dear to me and I see none else, in the entire world, more dear to me. One who preaches the Gītā to the assembly of my devotees, one who with perfect tranquillity recites the Gītā with affectionate devotion towards Me and becomes an ornament in the conference of the saints, one who enters into the garden in the form of my devotees in the way does the season Vasant (Spring) and there brings on the body (of devotees) tremor and horripilation (which manifest their pure emotion) in the way (the Spring brings) new foliage (to the trees) and makes the devotees sway backwards and forwards (as does the new foliage in the Spring in the gentle breeze of the wind), and makes their (devotees) eyes moist with tears (as the flowers in the Spring do with sweet juice), and makes them (devotees) sing with vehement emotion (सगदद) (the Lord's praise), as sings the (bird) cuckoo (in the Spring) with sweet tune. The object of the life of the bird Chakora is achieved with the rise of the Moon in the sky; or the new (watery) cloud arises and presents itself at the call of a peacock; in all these ways that devotee of mine, with perfect faith in Me showers in unlimited profusion, gems in the form of Gītā stanzas on the assembly of saints. As I look round about, I see no one dearer to me than such a worthy one: neither was there one in the past nor will there be one in the future. One, Oh Arjuna, who in this way gives feasts (with dainties) in the form Gītā-teachings to the saints, to such a one, I have up-till now been giving place in my heart (with affection).

अध्येष्यते च य इमं धर्म्यं संवादमावयोः ।
ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ।। ७० ।।

70 *"And those who will study this our Dialogue concerning Duty, by that 'sacrifice' (in the form) of knowledge, I shall be-such is My thought-(amply) worshipped.* (1524)

And one who would recite without analysing the words of the stanzas the dialogue between yourself and myself, containing all-round (universal) knowledge; and which while getting developed gives birth to the philosophy leading towards liberation, will have kindled the blazing sacrificial fire of knowledge and given therein oblation of primeval Nescience and thereby propitiated Me, Supreme Soul, Oh you Good Talent. Whatever could be attained by the learned and the wise by research of the Gītā teachings-that very thing would also be secured by those that simply repeat it (Gītā). Thus the one simply reciting the Gītā will secure the same fruit as the one knowing its interpretations does. The mother-the Gītā teachings-makes no distinction between a knowing child and an infant.

श्रद्धावाननसूयश्च शृणुयादपि यो नरः ।
सोऽपि मुक्तः शुभाँल्लोकान् प्राप्नुयात् पुण्यकर्मणाम् ॥ ७१ ॥

71 *"The man who, full of faith-and no traducer-would merely lend his ear (unto this), he too, freed (from sin), shall obtain the auspicious regions of those that (actually) practise righteousness.* (1529)

No sooner the Gītā letters enter into the ears of one, who dropping all traducing and with earnest piety puts full faith in the hearing of the Gītā recital, that do his sins run away far from him in great confusion. The wild animals living in the jungle, run in all directions, with the entry into the jungle of wild fire; or the darkness disappears in the cavity of the sky as soon as the Sun rises and glitters on the eastern hill tops. In that way the sins accumulated ever since the beginning of the universe, get destroyed with the sounding of the Gītā (drums) at the big gates of the ears. In this way the creeper plant in the form of birth gets purified and blossoms forth beautiful flowers in the form of righteousness, and ultimately bears immense fruit, since the hearing of the Gītā secures merit of performing as many Ashvamedha (अश्वमेध- A sacrifice of the highest order) sacrifices as the very number of letters of Gītā that enter into the heart through the ears. Thus the hearing of the Gītā destroys all sins and increases abundantly the stock of righteousness, and secures ultimately the glory of God Indra (lit. the kingdom of Heaven). During the course of his journey to come and join me, he makes his first halt in the heavens, and after enjoying to his heart's content, the pleasures there, he comes and ultimately joins me. Thus, Oh Dhananjaya, both hearers as also the

reciters of the Gītā secure the most joy-giving fruit. What further should I say? Enough of this! Now I ask you about your problem for (the solution of) which I held all this ethical discourse so far.

कच्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा ।
कच्चिदज्ञानसंमोहः प्रनष्टस्ते धनंजय ।। ७२ ।।

72 *"I do hope that thou hast, O Son of Pṛthā, listened to this with one-pointed attention. I do hope, O Dhananjaya, that (as a consequence) thy ignorance—grounded misconception has been dispelled."* (1540)

Now tell Me, Oh Son of Pāndu, if you have heard with concentrated attention, all theories and established truths of the (Gītā) Scripture. Has the knowledge that we (I) poured into your ears, been impressed on your mind with the (same) effectiveness, or has any portion of it been spilt out (and wasted), or been ignored and discarded through negligence? If it has been stored in your heart in the way we preached it, then, first of all give out straight answers to the questions I ask. I now ask you, has or has not that former infatuation which arose out of ignorance (on your part) about the soul, and deluded you, (yet) left you? But why all this? Only tell me whether you now discern anything like action (Duty) or non-action (or evil action) adhering to your true personality i.e. soul?" Pārtha who was about to get dissolved in the bliss of the self, was as the result of this question (instead of getting so dissolved), brought back to the sense of his distinctness. Pārtha had got himself completely attuned to Supreme Brahman, but Lord Krishna would not have him transgress the boundary of separate individuality, in order to ensure the accomplishment of the further object. Otherwise did he not, as the all-knowing, know his own doing? But he put the question simply for this. By asking this question, God made Arjuna return to his (non-existing) 'I' sense and made him confirm that he had (duly) attained perfection as he actually had. Just as the full Moon arising over the ocean, and ascending up and illuminating the entire sky, seems automatically distinct (from the ocean) without actually being separated from it (by any one), in that way forgetting on the one hand the fact of his having got himself attuned to the Supreme Brahman, but discerning on the other hand the entire universe being pervaded by Brahman, and yet again seeing the universe (pervaded by Brahman) slipping out along with the subsidence of his Brahmic state—

with his Brahmic state thus subsiding and again emerging intact, in such a tottering state Arjuna, with great exertions, got back on the border line of his mortal body-form, and stood there in his 'I'-sense as Arjuna. Then with trembling hands he smoothed down his horripilation, and wiped dry the sweat. Giving his mind's support to his body that was swaying on account of violent agitation that overwhelmed his soul, he steadied the movement of his body. He pressed back and held up the spurt of the tears of joy, trickling fast down his eyes, and suppressing in his heart the dense crowd of extraordinary emotional experiences of various types that choked his throat, and further recovering his faltering tongue, he steadied his breath.

अर्जुन उवाच ।

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत ।
स्थितोऽस्मि गतसंदेहः करिष्ये वचनं तव ।। ७३ ।।

73 *Arjuna spake:— "Dispelled is mine delusion; regained by me through Thy favour is the memory (consciousness of my real nature), O Acyuta. I stand here firm and freed of doubt, and will do Thy bidding."* (1558)

Arjuna said, "Oh Lord, you ask me if I like that infatuation. It has already left me and departed bag and baggage. Is it possible anywhere that the Sun should approach and ask if the eye could see darkness? In that way, is it not sufficient, in order to dispel delusion that you Lord Krishna should be actually discernible to the eyes? Besides, you have preached me through copious and eloquent talk (mouthful) with love even greater than that of the mother. Is it ever conceivable, my love, that I shall fail to comprehend that. Since, however, you ask me (the question) whether the infatuation has or has not left me, I say I have got my object completely accomplished (कृतकृत्य झालों), through your favour. I had got myself wrapt up in the notion, "I am Arjuna"; but through your grace, I got free from it (having come to know your real form) and there now remains nothing to enquire (on my) part and to answer (on yours). O God, I have through your grace come to realize the Self, eradicating the very root of infatuation. That notion of duality, which raises the problem of doing any act or refraining from it, does not exist for me, since I now see your Presence alone everywhere in all things. There

is now left in me not even a shadow of doubt about it. I have reached that state, where there remains nothing like action. Having now attained through you the state of 'I'-ness—my own self, all actions have come to an end and there remains nothing else for me to do except to obey your orders. That 'object of vision', which removes all the visible universe when actually viewed,—or that which (although) itself dual removes all duality,—that which although itself all single, abides everywhere for all times,—or that the very contact of which snaps all ties,—or that, by the expectation of which all (other) expectations disappear,—or that, the meeting with which brings about the meeting of one with his own self,—that very worshipful preceptor of mine, you yourself are. (You are) that helper (विरजे) of oneness which enables one to transcend the state of the realization of perfect monism,—that which one should serve faithfully and freely without any limitation, after becoming himself the very Brahman and eliminating all that constitutes actions or non-actions,—that which gives its devotees the principal share of what it owns, in the way the holy Ganges goes and joins the ocean and itself becomes the ocean,—you are (all) that, Oh Krishna, that the attributeless, worthy to receive service and revered preceptor of mine, and take it that I am placed under deep gratitude to you for the realization on my part of the Supreme Brahman. There was the screen of distinctiveness between you and myself and you have smashed it completely and you have secured for me the pleasure of happiness in the form of your service. So now, Oh you God of all the Gods, I shall now follow unreservedly with my head bowed down in reverence whatever mandates you give. Hearing these words of Arjuna, Lord Krishna literally danced, being swept off his feet through ecstacy and said to himself, "I have secured in Arjuna the best of all the fruit in the universe." Does not the milky ocean forget its own limits and overflow itself at the advent of the full Moon, its own son, complete in all her (his) phases? In that way, Samjaya's heart was flooded with joy seeing the wedding (meeting together) of the interiors (hearts) of both (Lord Krishna and Arjuna), on the altar (भोवले) in the form of the dialogue. In that state of overflowing delight, Samjaya said to Dhritarāshtra, "What a great favour of sage Vyāsa to us! He has protected us both in this warfare. You have not got even the physical vision with which to see the world affairs: but you have been endowed with the vision of knowledge to deal ably with spiritual affairs. Oh, that I, who got entrance among the warriors riding in chariots, simply for testing the soundness of horses, should be able to see (know)

these themes (of knowledge) is also a favour of that great sage Vyāsa)! Besides this Warfare is so tremendours and terrible that everybody (taking part in it) should feel afraid of the loss of (his own) life in the war, whatever party might be victorious in the end. What an unfathomable favour on the part of sage Vyāsa it is that I should be in a position to experience the bliss of the Supreme Brahman, laid bare in such a crisis as this!" In spite of all this talk on the part of Samjaya, there was absolutely no softening of the heart of Dhritarāshtra, just as a rock knows no oozing out as the effect of lunar rays. Samjaya let him alone, seeing such a state of his; yet getting mad with happiness, he began to speak again. He talked to Dhritarāshtra because he was carried away by the rushing tide of his joy; otherwise he knew fully there was no response (from Dhritarāshtra) that could encourage him to speak further.

संजय उवाच ।

इत्यहं वासुदेवस्य पार्थस्य च महात्मनः ।
संवादमिममश्रौषमद्भुतं रोमहर्षणम् ।। ७४ ।।

74 *Samjaya Spake : "Thus have I heard this wondrous Dialogue that causes the hair to stand on end, betwixt the (High-souled) Vāsudeva and the High-souled Son of Prithā.* (1587)

Samjaya said, "Oh you King of the Kurus, what your brother's son (Arjuna) spoke was highly appreciated by Lord Krishna. There is only the difference in names such as the Eastern and the Western seas; otherwise the water of both these is one and the same. In that way, Lord Krishna and Arjuna appeared distinct only on account of their separate bodies; otherwise no such distinction exists between their conversation. Two objects, cleaner and brighter than a mirror, placed face to face, see their respective forms in each other. In that way, the Son of Pāndu saw in Lord Krishna, his own self along with Lord Krishna, and simultaneously Lord Krishna also saw in Pārtha, his own self along with the son of Pāndu. In that (particularly) marked out portion of the body, wherein the Lord saw his own form as also that of his devotee, in that very space the devotee also saw his own form as also that of God. Where there remained nothing like a third party, what did both of them do? Both of them abided in one single form. Now that all duality had disappeared, there was hardly any occasion for questioning and answering. When

there remained no distinction, where could there be the pleasure of any dialogue? I heard that talk between the two—that talk which was going on in a dual stage—yet during the course of that talk all duality was destroyed. With two mirrors placed facing each other, how could it be imagined what one saw and which? Or when two (burning) lamps are placed fronting each other, which one could be said to shed light on the other? Or when two Suns rise in front of each other, who could say (what one) gave light and who was lit? Just as one begins to arrive at a judgment (in this) that judgment is thwarted. In that way both of them became just like each other by their dialogue. Two water-flows meeting each other find a salt-heap standing between them; could the salt (heap) prevent their meeting? Would it not itself be water and be one with them? I am also reduced to the same state, when I come to think of the dialogue between Lord Krishna and Arjuna." As he was talking in this strain he got overcome with righteous emotion, with the result that he lost all his memory of himself as being Samjaya. As the tremor and horripilation on his person began to stand out erect, there was a hardening of his limbs, while the trembling (all over) reigned supreme over (his) perspiration and stupefaction. He enjoyed the bliss of his monistic state, and that brought tears in his eyes, nay not tears but the very oozing out of happiness. It could not be known if it (happiness) could not be contained in his heart (in stomach) or if it was blocked up (गुंफे) in the throat; words and sense were choked up in heavy respiration. Perhaps all the eight kinds of righteous feelings (emotional states) rose up and dumb-founded Samjaya and he became (as it were) the very meeting place (of four roads–चोइटा) of the Bliss arising out of the dialogue. But the nature of the bliss was such that it of itself got calmed down and Samjaya soon regained his consciousness.

व्यासप्रसादाच्छ्रुतवानुतद्गुह्यमहं परम् ।
योगं योगेश्वरात् कृष्णात् साक्षात् कथयतः स्वयम् ।। ७५ ।।

75 *"Through (Sage) Vyāsa's favour it was that I heard (directly) the Supreme Secret —this Yoga-as it was being actually imparted by (Lord) Krishna himself, the Master of the Yoga.* (1608)

Then with the flow of the Bliss getting steady, he said, "I heard through the favour of Sage Vyāsa, what the Upanishads even did not know.

Directly I heard it, the very Brahmic state enveloped me, with the result that the atmosphere of 'I'-ness and 'you-ness' (duality) got all dissolved. I could, through the favour of Sage Vyāsa, hear without any efforts on my part the very words of the Lord, in whom the Yoga paths all come and merge. To what extent I should praise the marvellous (independent) power of the preceptor (Sage Vyāsa) that made my ears best qualified to hear the talk, in regard to his own self delivered by Lord Krishna, who made Arjuna only an excuse and assumed artificially (like an actor) the role of duality.

राजन् संस्मृत्य संस्मृत्य संवादमिममद्भुतम् ।
केशवार्जुनयोः पुण्यं हृष्यामि च मुहुर्मुहुः ॥ ७६ ॥

76 *"O King, as I again and again recall to mind the wonderful and holy Dialogue betwixt Keśava and Arjuna, I am filled with rapture over and over again.* (1613)

Just as Samjaya uttered the word 'Rāyā' (O King), he became wonderstruck and fell into ecstacy, in the way a jewel should get shrouded with its own brilliance. The lakes on the Himalayas (Mountains) appear like sheets of crystals with the moonrise; yet they reassume their watery form with the sun-rise. In that way Samjaya could remember the dialogue (between Lord Krishna and Arjuna) whenever he regained his consciousness but with its remembrance he would be (again) wonderstruck and would again lose his consciousness; and this went on rotating again and again.

तच्च संस्मृत्य संस्मृत्य रूपमत्यद्भुतं हरेः ।
विस्मयो मे महान् राजन् हृष्यामि च पुनः पुनः ॥ ७७ ॥

77 *"As I remember, (and again) remember, that extremely wonderful Form of Hari, great, O King, grows my amazement, and I am filled with rapture again and again;* (1616)

Then rising up he said, "How do you remain unmoved even after having a vision of the 'Omniform' of Lord Hari? How can one miss that which becomes discernible without seeing, which exists in nonexistence and which forces entrance into memory though one tries to forget it. There is no scope left for one even to indulge in amazement, since the flood of the Ganges (in the form of knowledge contained in the dialogue) is so high that I am even being carried away

along with it." In that way Samjaya had a bath in the holy conflux in the form of the dialogue between Lord Krishna and Arjuna and he renounced his egotism (देतसे तिळदान अहंतेचे—तिळदान अगर तिळांजली – Tila Dāna or Tilānjali literally means pouring out to the manes water mixed with sesamum seed). In rapturous state he would gibber something uncommon, and would from time to time keep on repeating 'Krishna' 'Krishna' in vehement devotion. Dhritarāshtra not being able to appreciate correctly in his heart these different phases, began to form some wild ideas about them. Just then absorbing within himself that happiness he experienced, Samjaya pacified his feelings. Instead of asking any questions suitable to the occasion the King said, "Oh Samjaya, what sort of manners of yours all these are? With what motive did the sage Vyāsa post (lit. make you sit) here, and what sort of talk unsuitable to the occasion as it is, do you indulge in?" Were a rustic (lit. dweller in a forest) to be taken to a palace he would feel stranded and desolate there; with the break of the day a night-wanderer feels it as night-time; one who cannot appreciate the proper worth of a thing, naturally feels it to be insipid (tasteless). It was (thus) but natural that Dhritarāshtra should think Samjaya as doing something out of the way. Then he asked Samjaya, "Tell me who would be ultimately victorious in this war that has arisen. As things stand, to my mind greater valour is ranged on the side of Duryodhana: besides, the numerical strength (of his army) is one and half times greater as compared to Pāndavas', and therefore his victory is certain, is it not so? At least I think so; I do not know what is your forecast (prediction), Oh Samjaya. But do tell me whatever it is."

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।
तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥ ७८ ॥

78 *"Where Krishna, the Master of the Yoga, is, and where the Son of Pṛthā, the wielder of the bow, is, there of certainty abides Fortune, Victory, Prosperity, (and) Just Policy: thus (stands) my belief."* (1631)

To this Samjaya said, "I do not know which of the two parties will be victorious. Yet as is clear,-where there is longevity, there must be survival,-or where there is the Moon, there must be the moonshine,-or where there is the God Shiva, there must be the Goddess Ambikā,-or where there are the saints, there must abide right-

thinking,-or where there is the King, there must be the army,-or where there is warm and affectionate feeling there must be consanguinity,-or where there is fire, there must be the burning power,-or where there is kindness, there must be piety, and where there is religion, there must be happiness,-or where there is happiness, there must be Purushottama (The Supreme Man),-or where there is the spring (season), there must be gardens, and where there are the gardens there must be flowers, and where there are flowers there must be swarms of black-bees. (Further), where there is a preceptor, there must be knowledge, or where there is knowledge, there must be the vision of the Self, and where there is the vision of the Self there must be contentment,—and all these must follow as a matter of course. Enjoyment associates with good luck; so high spirits go with happiness, and the light with the Sun. In all these ways, where there is Lord Krishna, through whose favour all the four objects of human life become powerful and have patronage, there must abide the Goddess Lakshmī, and where there abides the Mother of the Universe in association with Lord Krishna, how could there not abide, as mere servants, the (eight) Siddhis-such as Aṇimā etc. (सिद्धि–Supernatural power or faculty said to be acquired through the performance of certain Yogic processes, etc.) The party by whose side is arrayed personally Lord Krishna, shall compel Victory to run to it in hot haste and stand there firmly. Arjuna is also known by the name 'Vijaya' (Victory), while Lord Krishna is 'Victory' personified: (Where both these abide) there must as of certainty also abide victory along with the Goddess Lakshmī. How could not ordinary trees in that country which claims such parents (as Lord Krishna and Goddess Lakshmī) compete with Kalpataru trees (desire-yielding trees)? Or why should not ordinary stones (in such a place) claim to be the very Chintāmaṇi gem, and why should not the earth (of that place) claim the quality (worth) of gold? Just consider, Oh King, would it be surprising if rivers of such a place should (also) flow with ambrosia? Why not they (the dwellers) of such a place be themselves (like) the Lord of Supreme Bliss in human form, and their crude talk be taken as the very Vedas? One who can claim Lord Krishna and Goddess Lakshmī as his parents has (as it were) both the Heaven as also the salvation in his possession. Therefore, all the (eight) Siddhis abide voluntarily in that party which has on its side the husband of Goddess Lakshmī. I know that much and not anything more. The clouds which arise out of the sea are of greater (more beneficient) use than the sea itself, and similar is the case in

regard to Lord Krishna and Arjuna. The preceptor-*Paris*-converts iron into gold, but it is only gold that efficiently carries on business transactions in the world. On this some might raise a point that this line of thinking, attributes an inferior status to the preceptor. (But this should not even be thought of)—fire sheds its own light through the agency of a lamp; in that way it is through the power of God that Arjuna became more beneficent than the very Lord. The Lord thinks his own glory is exalted through this praise (of his devotee and disciple). A father wishes that his son should excel him in all qualities; and that very desire became fruitful in the case of Lord Krishna (शांरगपाणी) Nay, O King, that party on whose side abides Pārtha—through the kindness of Lord Krishna—that very party is bound to have a victory. Why should there be any uncertainty about it? The word 'Vijaya' would be meaningless were it not to be so. Therefore wherever there is Goddess Lakshmī, there must also be her Lord (श्रीमंत), as also where there is the Son of Pāndu, there is bound to be complete victory as also Prosperity. Should your mind have the least faith in the truthfulness of Sage Vyāsa's words, then take this say (of mine) as firm and as fixed as the very Dhruva (North-polar star) himself. Where there is the Lord of Lakshmī and where there is the master devotee (Arjuna) there abides also happiness, as also the gain of all that is auspiciousness. Should this talk of mine prove untrue, then I would forfeit my claim as a disciple of Sage Vyāsa", so declared loudly Samjaya, raising aloft his arms. (1658)

CONCLUSION

Summarising thus the purport of the entire Bhārata-Scripture in one single verse, Samjaya delivered it into the hands of the Head of the Kuru clan. The scope of fire is unlimited; yet in order to make up the want of the Sun (light) caused by sunset, it is utilized by simply kindling with it only one end of a cotton wick. In that way Brahman in the form of (articulate) sound is infinite in volume, it is transformed into (a finite volume and form of) one lakh and a quarter verses of Bhārata-Scripture. Bhagvadgītā made up of 700 verses forms the quaint essence of the Bhārata-Scripture; and this last verse of the 700 verses, which represents the very perfection of Samjaya's dictum-Samjaya the disciple of Sage Vyāsa—it is an all-inclusive sum and substance of the entire Gītā-Scripture. One who holds fast this verse next to his heart will have conquered Nescience root and branch.

These 700 verses constitute as it were so many foot-steps of the Gītā-Scripture, and instead of calling them foot-steps, they might be taken as the ambrosia raining down from the sky in the form of Gītā-Scripture. Or, I rather feel that these verses are the very pillars of the Court (hall) of the King 'Supreme Self': or the Gītā might be likened to the Goddess described in the Saptashati Scripture (सप्तशति—700 verses)—the Goddess that got gladdened by giving absolution (by slaying him) to the Demon named Mahisha (महिष) buffalo in the form of infatuation. Therefore, one who becomes its devotee (servant) through mind, body and speech would be the sovereign King of the empire in the form of self-bliss: or these are the lustrous verses in the form of Gītā, that compete with and even excel the Sun in point of splendour, created by Lord Krishna for fighting out the darkness in the form of Nescience; or these verses consitute a bower of the vine (creeping plant), provided as a resting place for the weary travellers wending the path of worldly affairs; or this Gītā constitutes a lake in the form of Lord Krishna's mouth, buzzing with black bees in the form of lucky saints that enjoy (honey in) the lotuses in the form of verses; or it appears to me that these verses are none else but as many bards (बंदजिन) singing profusely the greatness of Gītā; or the Gītā is a town enclosed all-round by a (wall in the form of) beautiful verses, wherein have come together to dwell all the Scriptures; or the verses are the outstretched arms of the devoted wife in the form of Gītā coming to embrace her Lord (husband)—the Supreme Soul; or these (verses) are the black bees on the Gītā-lotus flower, or the waves on the ocean in the form of the Gītā, or the horses of the chariot in the form of the Gītā of Shrī Hari; or these verses are an assemblage of (the floods of) all the holy waters come together into the holy Ganges, at the advent of the unique occasion (पर्वणी) of the planet Jupiter entering into the Zodiacal sign LEO (सिंहस्थ) in the form of Pārtha (नर); or instead of being a row of verses they are the rows of gem 'Chintāmani' capable of attracting even ascetics' minds, or, of the Kalpataru trees planted to win pure meditation. Who would be able to trace each one separately, of these verses, every one of which excels every other (in point of greatness). There could exist no such terminology as "milk-yielding", or "dry" (lit. a cow that has recently calved or calved one year back) in regard to 'Kāmadhenu.' (Desire-yielding cow). It is meaningless to use these adjectives. "In the front or in the rear" in regard to a lamp or 'younger or elder' in the case of Sun, or 'deep and shallow' in the case of the sea of nectar: in that way Gītā verses should not

be talked of as 'of the beginning,' of 'of the end'. Could the Pārijātaka flowers be distinguished and classified as stale or as fresh? Where is the need of my maintaining that Gītā verses are all alike in point of greatness, none being more or less (great) than the other, since the Gītā knows no distinction such as its sense (meaning) and its words which convey the sense. It is generally known that in the Gītā Lord Krishna is the 'sense' as well as the 'word'. In the case of Gītā what is secured by understanding its import (sense) is also equally got by its verbal recital. With such bold dash this Scripture brings about complete identity between the sense and its vehicle the word, therefore now no topic is left on which I can expatiate and argue. In fact the Gītā is the literary and glorious image of Lord (Krishna). Any other Scripture, subsides within itself i.e. loses its importance having exhausted its function, once it makes known its intended meaning. Such is not however the case with the Gītā. It is ever (without any wastage or destruction) Supreme Brahman in its entirety. Just see how out of love for the entire universe the Lord made easily available to all, the Supreme Bliss of the Self, making Arjuna only the excuse. The Moon cools down the hearts of all three worlds, making the bird Chakora only the excuse; or Lord Shankar brought down to the earth the (flow of) Sacred Ganges, with the object of cooling down the fever (heat) caused by the advent of Iron Age (कळी काळ), making Sage Gautama only the excuse. In that way the cow in the form of Lord Krishna has provided this milk in the form of Gītā, in sufficient quantity, to the entire universe, making Pārtha the calf. You will attain the Supreme state were you to concentrate on it (Gītā) heart and soul; not only that; but were you only to knead (i.e. set into motion repeatedly) your tongue with it, with the intent of reciting it, you would be strengthening your spiritual power all round, as soon as you hold to your lips the cup in the form of the recital of a quarter of the verse, just as the '*Paris*', with a single dash (of its touch) converts iron into gold. Or were you to turn aside your face, without making the cup in the form of the recital to touch your lips, but simply turn your ears to it the mere falling of the Gītā-letters into your ears would also result in the same. In short, the Gītā gives nothing short of liberation, whosoever, either hears it, or recites it or comprehends its meaning in the way a generous donor never refuses (anything) to anyone. Therefore have recourse only to the Gītā, in the company (for help) of the learned: what will you gain by taking to other Scriptures? The subject matter (of the conversation) frankly carried on (discussed) separately (at a

different time and place) by Krishna and Arjuna, has been rendered into such a simple form that anybody may understand it if he so wishes to. When a fond mother sits down to feed her child, she prepares the morsels of such size (so small) as could be easily swallowed by it: or just as the air (wind) which is infinite in extension and fitful in its motion is brought under control and made serviceable by an ingenious man with the contrivance of a fan. In that way that which could not be secured (grasped) through (ordinary) words, was converted into Anushtup (अनुष्टुप) metre and made so easy that even (the dull wit of) women, Shudras and other dullards could grasp it. Were the pearls not to be created by rain drops of Swāti Nakshatra (स्वाती नक्षत्र-the fifteenth Lunar asterism), how could they appear to advantage on the person of beautiful persons? How could the ears hear the sound were the musical instruments not to send out any? How could one have fragrant smell, were there created no flowers at all? How could the tongue have sweet taste, were the dainties not to be sweet or how could the eye see itself (its reflection) were there to be no mirror at all? How could he (the seer) worship the preceptor were he not to appear in a manifested form? In that way who could have been able to grasp the infinite thing viz. Supreme Brahman, had it not been encompassed within the measure of 700 verses? The clouds continue to draw water (by the process of evaporation) from the sea, but the world looks to the clouds, not to the sea although it (the sea) is immeasurably wide! How could the ears and the mouth have been able to experience (enjoy) this theme, which is beyond the scope of the faculty of speech, had it not been composed into verses. That the Sage Vyāsa has stored up in the form of (Gītā) Scripture, the talk of Lord Krishna has been a great favour done to the universe and that same Scripture I am now making available in the Marathi language after closely scrutinizing every word of Shri Vyāsa. I, an insignificant being, am simply prattling on a subject, on which the imagination and intellect even of a sage like Vyāsa, beset with uncertainty proceeds haltingly. But this Gītā-Deity is so affable (simple). If he has accepted the floral wreaths in the form of the preaching of Sage Vyāsa, surely he would not say 'Nay' to the simple (bent) grass leaves (दूर्वादळ) from me! Herds of elephants go to the sea-shore for water (to quench their thirst). Could the insignificant sand-flies be denied (the water there)? The young birds, getting new wings and not being able to fly efficiently (get fatigued in attempting to fly) and simply hover in that very sky (cavity), in which the mighty eagle speeds with magnificent sweeps. Because the swan walks so stately (on the

earth), does it mean others should not walk in their own (crude) style? A pitcher, when dipped in a vast and deep lake etc. is filled with water according to its capacity; how can it prevent the mouth from holding a mouthful of water (चुळ) according to its modest capacity? Because of its larger size a torch can shed greater amount of light, does not the small wick also shed light according to its own (limited) power? The size of the reflection of sky on the sea-surface is in proportion to its (sea's) wide expanse; yet there is also its reflection on the surface of the small pond in proportion to its petty size. In that way because the great talents like Sage Vyāsa and others deal with (move about in) this Scripture, I should forbear from stepping into it, does not stand to reason. Because aquatic animals of the size of the mountain Mandara live in the sea, should not the other smaller fish, etc. even swim there? Aruna (the Sun's Charioteer) sees the Sun because of his close contact with the Sun; does not an ant living on the (distant) earth also see him? Therefore it cannot be said it is improper, that quite ordinary persons like us should compose Gītā in the people's dialect (देशीकारें). The father walks ahead while his child follows in his foot-steps (foot-marks); would not the latter reach the same place as the father reached? In that way, if I follow the track of Sage Vyāsa, enquiring of the commentators (Shankara, Rāmānuja etc.) about the (correct) way, where else can I go and how can I fail to reach the proper destination, even though I might not be personally competent? Besides, the worthy preceptor—Nivrittināth—that preceptor whose forbearance like that of the earth does not get sick of the quick and the still (movables and immovables)—whose ambrosia the Moon borrows and (therewith) cools down the universe—whose splendour is secured by the Sun for removing the darkness, and from whom the sea derives its supply of water, the water its sweetness, the sweetness its beauty, the wind its force, the sky its expanse, knowledge its bright and sovereign glory, the Vedas their eloquence and the happiness its fervour, in short, all things their (respective) forms and shapes-who places all under his obligations-that all powerful and worthy preceptor has entered into me and inspired me. What wonder is there then, that I should be enabled to preach in all its bearings, the Gītā in Marathi idiom. That Hill-Koli (named) Ekalavya, who rendered service (i.e. worshipped) the very earthen idol on the hill-top in the name of its preceptor (Dronāchārya) made all the three worlds applaud his skill in archery: Trees (whose roots are) associated with (those of) sandal trees also become fragrant like sandal: Sage Vasishtha spread out his ochre

coloured sheet of cloth (छाटी) by way of challenge as a substitute for the Sun, what of myself then? (In contrast to the inanimate sheet of cloth) I am a living being endowed with a virile mind and possess a preceptor so powerful that with a single glance (of his) he can elevate his disciple and enable him (disciple) to occupy the same status as he enjoys. With a vision already perfectly fine (clear) and in addition backed up by the (light of the) Sun, what is there that could not be seen? Therefore the daily act of my continuous respiration is capable of yielding perennially new compositions (literary masterpieces); given the grace of the preceptor, are there any miracles that cannot be wrought, says Jnānadev. For all these reasons I have preached the substance of the Gītā through the medium of Marathi, in a style that would make all the people to understand it. If one were to sing the Marathi version with great skill, there would not be found wanting an attraction in that singing. If, therefore, one were to sing it, it would be an adornment to his singing. Were one merely to read it (instead of singing it) in a simple way, even then, the Gītā would not be found any the less charming. An ornament even in an unworn state looks beautiful; would not its looking beautiful, in the state of being worn, be only in the fitness of things? The pearls if studded with gold lend it additional beauty; yet they do not look less beautiful by themselves even though not so studded! The roundish and fully blown flowers of the 'Mogrā' plant during the spring season, are not deficient in fragrance whether (they are) unwoven (loose) or inwoven. In that way, I have composed in the 'Ovi' form of verses, (प्रबंध) a type of metrical composition which when set to music appears to advantage and even without any musical element looks charming (if merely recited). In this 'Ovi' form of composition, I have interwoven letters smelling the essence of Supreme Brahman, in a way that would make all including even children, understand it. It never becomes necessary to look up for any floral growth on a sandal tree for having fragrance; in that way, one gets into rapt concentration in Spiritual meditation, as soon as he hears this versified composition (recited); What then if he hears a sermon on it? Will it not throw him into a state of ecstacy? While it is being recited, the erudition contained in it is invested with such a superb bloom that even a flow of nectar if one be passing nearby) would not be able to attract towards itself the hearers' attention away from that (erudition)! This inborn poetic genius has become (as it were) the very abode of rest with the result that (mere) hearing (of the recital) conquers (i.e. proves more valuable spiritually than) constant study and meditation. Any one

will be able to secure the enjoyment of the select portion of the bliss of the self by hearing, which will nourish further the other sense-centres through the auditory sense. The bird Chakora enjoys, through its inherent power, the Lunar rays; yet cannot any one (else) also avail himself of the Moonlight? In that way (although it is true that) those only that are fully qualified, can secure knowledge of the deep secret contained in this science of metaphysics, yet ordinary people even will enjoy happiness through this rhapsodical work. This is really all due to the glory of Shrī Nivrittnāth. It is not (in fact) a composition, but is the glory of his favour. That secret which in immemorial times, the slayer of the Demon Tripura (viz. Lord Shiva) whispered into the cavity of the ears of Goddess Pārwatī, somewhere, exactly we do not know, in the neighbourhood of the sea of milk-that very secret (knowledge) was secured by Machhindranāth, while abiding secretly in the stomach of the alligator, living amidst the sea of milk. Macchindranāth met Chourangīnāth, the limbless cripple, on the 'Sapta-Shringī' mountain; the latter got all his limbs restored to him as before as the result of Macchindranāth's mere vision. Getting desirous of enjoying undisturbed, enrapt concentration in spiritual meditation (समाधि), Macchindranāth gave over the pro-found mystery (मुद्रा) to Gorakhnāth—the very lake of lotus flowers in the form of the path of Yoga and the unique warrior capable of vanquishing the sense of objects, and installed him on his own spiritual throne, endowing him with all his powers. Gorakhnāth preached to revered Gainīnāth the bliss of monism along with all its traditions, that had descended down from the very God Shrī Shankar. Gainīnāth seeing that the 'Kali' age (कलियुग) was swallowing up all beings called on Nivrittīnāth with a mandate, "You do embrace the tradi-tional lore (संप्रदाय) that has descended down to us through the chain of teacher and disciple from the Lord Shankar—the love which I have fortunately received thus, and make haste (run fast) to protect all the beings that are being devoured by the Kali (strife personified)." Nivrittīnāth, naturally kind and very tender-hearted, and having in addition got such a mandate from his preceptor, started like monsoon clouds to cool the universe. Then moved with compassion at the sight of the people in distress, he profusely showered on them the sentiment of tranquillity (note the pun on the expression शान्तरस which means: (i) a liquid that has the power to soothe and cool anything. and (ii) the 9th poetic sentiment of trnquillity), which, by generating aversion to mundane affairs, inclines a man to the path of salvation thus enabling him to shake off all worldly-cares and

miseries under the pretext of putting together systematically the meaning of Gītā. The upshot of that activity is this book. (the author wishes to convey the idea that his work is purposely written to lead people to salvation). On that occasion I stood before him, with a strong desire to take in (the शान्तरस), like the bird Chakora and that brought me the present (magnificent) success. In this way, the preceptor following the traditions imparted to me, through discourse on that subject, the treasure of (the knowledge of) enrapt concentration in spiritual meditation. Had it not been so, whence could I, who never recite nor read, nor yet know how to serve the preceptor properly, have secured such capacity? But remember that the preceptor, making me only a plea, (an instrument) composed this work and protected the world. So whatever merits or flaws might have been penned (uttered) here, as coming from a mere instrument (of the preceptor), should all be borne by you as would a mother. I hardly knew how to chisel a word most fittingly, how to broach and treat methodically a subject (problem), or what in fact the fingures of speech are. In fact it was the good preceptor that did all the talk, making me only a mouthpiece, just as the dancing of a doll takes place according to the movements of the string or other mechanism on which it works. I am not quite particular about tendering an apology to you for any merits or demerits, since, I was intended by the preceptor merely as a conveyance for carrying the composition. And any deficiency (in it) that might stand out in the conference of you saints, were such dificiency not to be made up, (by you) I would be all wrath with you in a spirit of affection (being accustomed to your indulgence). (If the inferiority-base condition-of iron is not removed at the touch to it) of *Paris*, whose fault would it be? The only part that a stream has to play is to flow and mingle with the Ganges if it does not then get one with the Ganges, whose fault would it be? Therefore, now that I have luckily approached the feet of you saints, what more do I want in the world? Oh sires through the grace of my preceptor I have been favoured by the close friendship of saintly men like you who have fulfilled all the ambitions of my life perfectly. Just see, having secured a parental home (माहेर) like you, I was enabled to carry quite happily to its successful completion this book—my cherished desire. It might become possible to cast entirely of gold the earth-globe, or to create the seven mountains (कुलाचल) of Chintāmani gems; or it might be easy to fill up the seven seas with nectar, or it would not be difficult to convert all the (minor) stars into as many moons; or to lay out and plant pleasure-gardens

of 'Kalpataru' tress; but it would be very difficult to discover the hidden sense of Gītā by resolving its intricacies. Yet that 'I', a complete mute (dunce), have been enabled to expound the Scripture in the Marathi language in a way that could make all view (i.e. understand) it clearly; that I could swim across the vast sea in the form of this stupendous composition, and waved and paraded the banner of victory (in my hands) in the form of fame; that I could erect a temple in the form of the Gītā interpretations, the temple that looks like the mountain Meru with its enormous tops (शिखर) and therein instal and worship the image of the preceptor: or that an infant that had missed its frank and guileless mother in the form of the Gītā teaching, and was wandering aimlessly, should be able to meet its mother again:—the credit of all these acts of piety is due to you (the audience). I, Jnānadev, proclaim to you all the saints that whatever I have said here is the net result of assimilating all your piety, and is not merely an empty talk (i.e. a thing to be trifled with). What more should I say to (you) all? That I have been shown (enabled to see) the festival of the completion of this work, is, (as I take it) the fruition of my life. I feel extremely happy that you fulfilled all my expectations to the full extent, I confidently hoped of you. O Sires, you have created for me another universe in the form of this work and that makes us simply laugh (out of ridicule) at the Sage Vishvāmitra. Where was the greatness in his creating for, and his giving importance to 'Trishanku', a mortal world simply for belittling God Brahmadev ! God Shambhu created the ocean of milk, getting charmed with Upamanyu; but it (sea) is not also fit to be compared (with this work), since it contained poison (which was later on churned out). The Sun comes in hot haste for delivering the universe from the demon in the form of darkness who has devoured it; yet while doing so, he makes the people suffer from his (tormenting) heat. The Moon pours out to cool down the heat-stricken universe; but being herself contaminated, she too is not worthy of being used as a standard of comparison with regard to this work. Therefore, I say, there is no other thing (in the world) that can bear comparison to this work, which meritorious achievement you saints have caused to be created in the three worlds through my agency. Nay, that this religious sermon, Kīrtana (कीर्तन —praising God with the help of music and singing), has reached its (successful) termination, is all your doing, what remains as my role in it, being that of only a servant.

EPILOGUE

Now the Supreme Self should get itself propitiated by this sacrifice in the form of a literary production and should grant me in charity the only boon (पसाय) that the evil vision of the vile and wicked should drop all its crookedness and sting and they should develop a love towards good actions, and further there should be created fellow-feeling (towards one other) amongst the beings. May the darkness in the form of sins get destroyed and may the entire universe (people) conduct itself in the light of the rising Sun in the form of one's own (religious) duty; and may each and every being (as a class) get the fulfilment of each and every wish of his. Let the concourse of saints that shower down all that is propitious on the universe, appear and visit perpetually the aggregate of beings on this earth. These saints are as it were the blossoms of the moving (walking) 'Kalpataru' trees, or the inhabited places (towns) of sentient 'Chintāmani' gems or the talking oceans of the nectar. May these saints who are uncontaminated Moons and heatless (cool) Suns be the constant kinsmen (सोयरे) of all. In short, let all the three worlds be all happy and perfected (with the bliss of Monism), and let them render service eternally to the Primeval Male Supreme Being. And especially those in this universe that (literally) live on (the constant study of) this work (Gītā) may they have the perfect happiness both temporal as well as spiritual. Hearing this, the Lord of the Universe (in the form of the preceptor Nivrittināth) said, "This boon has been granted to you", at which Jnānadev became very happy. There is in this 'Kali-age', the most holy in all the three worlds, and a very ancient place called (Panchakrosha' पंचक्रोश–the modern town named 'Newāse'), on the southern bank of the river Godāvarī, in (the province of) Mahārāshtra (modern Deccan), where there dwells the deity named 'Mahālayā' (known as 'Mohanirāja' in modern times) the living thread (the root-cause) of the universe. In this holy place rules most justly King Shrī Rāmachandra, the crown gem in the Soma Dynasty of the Kshatriya race, and the very abode of all the arts. At this place, Jnānadev, the Disciple of Nivrittināth,-the follower of the traditional Sect (School of Mahesha (the Great God Shiva), gave the Gītā the garb of Marathi (language). I, Jnānadev, the disciple of Nivrittināth, declare that this 18th Chapter is the pinnacle (शिखर) of the beautiful dialogue named Gītā, that took place between Lord

Krishna and Arjuna (and is described) in the celebrated 'Bhīshma' Parva (part)of the Great epic 'Mahā-Bhārata', and which is the very essence of the 'Upanishads' and also the parental home of all the Scriptures, and in which (Gītā lake) the Supreme Swans-the Yogins-take resort, in the way do the swans in the lake (known as 'Mānasa'). May the aggregate of beings derive complete happiness day by day from the wealth, in the form of the holy Scriptures. Jnānadev composed (edited) this commentary (on the (Gītā), in the year Shake 1212 and 'Sachhidānandbābā', with great reverence became its writer (copyist) (1810).

मोक्षसंन्यासयोगो नामाष्टादशोऽध्यायः ॥ १८ ॥

VERSES ADDED BY SAINT EKNATH AFTER HIS RESEARCH ON JNANESHWARĪ

Eknāth, the disciple of Saint Janārdana, corrected with high regard, from the original, the copy (manuscript) of Jnāneshwari-Gītā (then in vogue) in the year Shake 1506 named 'Tārana'. The Scripture was by itself originally perfectly pure, but had meanwhile been rendered inconsistent (incorrect) on account of wrong and unauthorised interpolations made during the course of the day-to-day routine reciters. These have, after a careful research, been corrected (now) and a correct and authentic copy of Jnāneshwarī has now been prepared from the original. I bow to the spotless saint Jnāneshwar, the reading of whose commentary on Gī.ā imparts knowledge to the devoted lover of the Scripture. Writing work was completed at the town named Paithan (प्रतिष्ठान) on the bank of river Godāvari, on the most auspicious and unique occasion (पर्वणी)—the 'Kapilashashti,'* in the month of 'Bhādrapada'. One who would hereafter interpolate any (unauthorised) Marathi verse of his own composition in this copy of Jnāneshwarī should be taken as having placed a hollowed shell of a coconut (नरटी) in a dish fillbd with ambrosia (5).

* This unique occasion occurs only once in sixty years, when the following five events are found on the same day: (i) 6th day of the dark fortnight of भाद्रपद month, (ii) The Sun is in the constellation of Hasta, (iii) Vyatipāt Yoga, (iv) Tuesday, (v) The moon is in the constellation of Rohinī.

IN ADORATION OF JNĀNESHWAR

(By V. V. D.)

Hail Jnāneshwar! Thou gem amongst saints
Thy splendid light on Krishna's song divine
Has cheered many a feeble struggling soul
Through dismal nights of Māyā's illusive ways
And brought them hope with faith in Lord's decrees
They murmur not, nor piteous plaints display,
Though pressed by hosts of woes like beasts ferocious.
Serene and staid, they wend along the course
Laid down by duty, revealed in Lord's message
Thou leading sage and found'r of Bhakti school
Yogin foremost, with power miraculous;
Healer of mundane cares, thy blessings shower
On meek, suppliant men beseeching grace,
And feed their hungry spir'ts with manna sweet
Unshackle them from bonds of Māyic snare
Promote them straight in unison with Om.

OM TAT SAT BRAHMARPANAMASTU

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